

THE
FOUR GOSPELS,

TRANSLATED FROM THE GREEK,

WITH

PRELIMINARY DISSERTATIONS,

AND

NOTES

CRITICAL AND EXPLANATORY.

✓
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CONTENTS.

ST. MARK'S GOSPEL.

SECTION I. *The Entrance on the Ministry.*—Ch. i. ii. iii. 1—12.

JOHN'S mission. Jesus baptized by him, and attested from heaven. Tempted by Satan. Announces in Galilee the reign of God. Calls Peter, Andrew, James, and John. Performs miraculous cures. Calls Matthew. Eats with publicans. Vindicates himself and his disciples from the accusations of the Scribes and Pharisees, in regard to blasphemy, evil company, neglect of fasting, breach of Sabbath, Page 158

SECTION II. *The Nomination of Apostles.*—Ch. iii. 13, etc. iv. v.

Jesus selects his twelve apostles. Is so much crowded by the people, that even his relations speak disrespectfully of him for permitting them. The absurdity of the pretext, that by demons he expelled demons. The danger of detracting from the Holy Spirit. Who accounted kinsfolks by Jesus. The parable of the sower, with the explanation. The reason for using parables. Other moral instructions and similitudes. Jesus stills a tempest on the sea. Cures a demoniac who abode in tombs. Heals a woman who had a bloody issue. Restores the daughter of Jairus to life, 162

SECTION III. *The first Mission of the Apostles.*—Ch. vi.

Jesus despised by his fellow-citizens. Commissions the apostles. Different opinions concerning him. The death of John the Baptist. The disciples report the execution of their mission. Jesus feeds miraculously five thousand in the desert. Walks on the sea in the morning to his disciples, who had embarked the night before; stills the wind, lands, and cures all who touch him, 166

SECTION IV. *The Errors of the Pharisees.*—Ch. vii. viii. 1—26.

Jesus vindicates his disciples, and charges the Pharisees with annulling the commandment of God by their tradition. Nothing pollutes the man but vice. A demon expelled from the daughter of a Syrophenician woman of great faith. The cure of one deaf and dumb. Four thousand men fed in the desert. A sign in the sky refused to the Pharisees. The disciples cautioned against their doctrine under the name of leaven, which they, interpreting literally, misunderstood. A blind man cured, 168

SECTION V. *The transfiguration.*—Ch. viii. 27, etc. ix. x. 1—31.

The opinions of the people concerning Jesus. Peter avows him to be the Messiah. Jesus foretells his own death and resurrection. Rebukes Peter, who was scandalized at the mention of death. Warns his followers to prepare for suffering. Is transfigured. Acquaints them who the Elijah was that should come. Cures a dumb demoniac. Humility the road to eminence in his reign. The services of those not to be rejected who did not accompany the apostles. No service done for Jesus shall be unrewarded. The dangers of offences and snares. The marriage tie may not be loosed at the pleasure of either party. The people encouraged to bring children to Jesus. What must be done to obtain eternal life. Riches a great obstruction in the way to the kingdom. The reward of those who abandon any thing for Jesus, 171

SECTION VI. *The Entry into Jerusalem.*—Ch. x. 32, etc. xi. xii. 1—12.

Jesus, on the road to Jerusalem, foretells his death and resurrection. Is applied to, by the sons of Zebedee, for the chief honors in his reign. He

warns them to prepare for suffering, as the only road to honor then would be humility. Gives sight to Bartimeus. Rides into Jerusalem on an ass; the people attending him with shouts. Devotes the barren fig-tree. Drives the traffickers out of the temple. Manifests the power of faith. Enjoins forgiveness on all who would be forgiven of God. Silences those who controvert his authority. Illustrates their ingratitude to God, by the parable of the husbandmen who ill-treated and killed their landlord's messengers. Concludes with predicting the rejection of the Jews, and the call of the Gentiles,	175
SECTION VII. <i>The Prophecy on Mount Olivet.</i> —Ch. xii. 13. etc. xiii. Jesus eludes the craft of the Pharisees, who consult him on the lawfulness of paying tribute to Cæsar. Vindicates the doctrine of the resurrection against the Sadducees. Answers the Scribes who questioned him about what is most important in the law. Puzzles the Pharisees with an expression in the Psalms applied to the Messiah. Warns the people against the ambition and hypocrisy of the Scribes. The liberality of a gift must be rated by the circumstances of the giver. The destruction of the temple foretold. The calamities by which it will be preceded. The signs that the Judge is at hand. The time unknown to all but God. The necessity of unintermitted vigilance,	178
SECTION VIII. <i>The Last Supper.</i> —Ch. xiv. 1—52. The rulers consult together about the method of apprehending Jesus. A female disciple anoints his head. Judas bargains with the chief priests to deliver him to them. Jesus eats the passover with his disciples. Acquaints them of the treachery of one of them. Institutes the commemoration of his death. Foretells their desertion, and Peter's denial of him. His distress in the garden. He is seized by an armed multitude conducted by Judas,	182
SECTION IX. <i>The Crucifixion.</i> —Ch. xiv. 53. etc. xv. 1—41. Jesus is brought before the Sanhedrim. Charged with blasphemy, and condemned. Denied by Peter. Delivered bound to the Roman procurator. Before whom he is accused by the Jewish rulers. Pilate, perceiving that the accusation proceeded from envy, tries in vain to save him, under pretence of granting him to the prayer of the multitude, accustomed to obtain the release of a prisoner at the passover. They, instigated by their rulers, demand the release of Barabbas, and the crucifixion of Jesus. Pilate at last consents to gratify them. Jesus is scourged, mocked, and crucified between two malefactors. Is insulted on the cross by persons of all denominations, fellow-sufferers not excepted. His death attended with prodigies, which strike the Roman centurion and other spectators with astonishment,	184
SECTION X. <i>The Resurrection.</i> —Ch. xv. 42. etc. xvi. The body of Jesus given to Joseph of Arimathea, who lays it in his own sepulchre. The resurrection of Jesus announced at the sepulchre to some pious women by an angel. He appears first to Mary Magdalene; then to others; afterwards to the eleven, whom he sends to publish his doctrine every-where, empowering them to work miracles in evidence of their mission. And is taken up into heaven,	187
NOTES,	189

ST. LUKE'S GOSPEL.

INTRODUCTION.—Ch. i. 1—4. 254

SECTION I. *The Annunciation.*—Ch. i. 5—56.

THE conception and birth of John the Baptist announced from heaven to his father Zacharias in the temple. Zacharias doubting, receives for a sign

that he shall be speechless till the fulfilment of the prediction. Returns home with his wife Elizabeth, who, after conceiving, lives some months in retirement. The immaculate conception and birth of Jesus announced to his virgin mother by the same heavenly messenger. Mary's visit to her cousin Elizabeth. Elizabeth's joy, and prophecy, on the sight of Mary. Mary's hymn of thanksgiving and triumph, 254

SECTION II. *The Nativity.*—Ch. i. 57, etc. ii. 1—40.

The birth of John. His circumcision. The Emperor's edict for registering the people occasions Mary's journey to Bethlehem. There she bears Jesus. The tidings announced by an angel to shepherds. Their visit to the infant at Bethlehem. Jesus is circumcised. Afterwards, at Mary's purification, presented to the Lord as a first-born male. The prophecy of Simeon on that occasion: And of Anna, 256

SECTION III. *The Baptism.*—Ch. ii. 41, etc. iii. iv. 1—13.

Jesus in tender age discusses some questions with the rabbis. Is subject to his parents. John sent to baptize and admonish the people, announcing the Messiah. The bad treatment he receives from Herod. Jesus baptized and attested from heaven. His genealogy from Adam. He is tempted by the devil, 259

SECTION IV. *The Entrance on the Ministry.*—Ch. iv. 14, etc. v. vi. 1—11.

Jesus teaches in Galilee with applause. Explains, in the synagogue of Nazareth, a prediction of Isaiah. The people offended, attempt to throw him down a precipice. He escapes their fury. Expels a demon at Capernaum. Cures Peter's wife's mother of a fever. Performs many other cures. Announces the reign of God in the synagogues of Galilee. From a bark belonging to Peter, teaches the people on shore. By an extraordinary draught of fishes, prefigures the success of his apostles as fishers of men. Cleanses a leper, and heals a paralytic carried on a bed. Is charged with blasphemy. Calls Matthew. Eats with publicans. Vindicates this conduct. Also that of his disciples, in not fasting. Clears from breach of Sabbath—himself for curing on that day, and them for plucking and rubbing the ears of corn induced by hunger, 261

SECTION V. *The Nomination of Apostles.*—Ch. vi. 12, etc. vii. 1—35.

Jesus selects his twelve apostles: afterwards, attended by a great multitude, teaches who are truly happy; that we ought to love all men, and do good to all, enemies not excepted: warns against uncharitableness in judging others; partiality in judging ourselves. The evidence that a man is good, is his actions, not his professions; the insignificance of the latter without the former. Jesus cures a centurion's servant. At Nain restores to life a widow's son. John's message to Jesus. Testimony of Jesus concerning John. The people's opinion of both, 265

SECTION VI. *Signal Miracles and Instructions.*—Ch. vii. 36, etc. viii. ix. 1—17.

A woman of a bad life annoys the feet of Jesus in the house of a Pharisee; whom, being scandalized at his permitting it, Jesus instructs in the extent of divine mercy, and its happy consequences; travels about, teaching and warning in cities and villages, attended by the twelve and some pious women. The parable of the sower. Reason for using parables:—the explanation. A lamp not lighted but to enlighten. Knowledge not given but to be communicated. Who are considered by Jesus as his dearest relatives. He embarks—meets with a tempest—still it by a word—lands—cures the demoniac who had the legion, and a woman of a bloody issue. The daughter of Jairus restored to life. Jesus sends the twelve, empowering them to cure diseases. Herod's doubts concerning Jesus. Jesus feeds 5000 in the desert, 269

SECTION VII. *The Transfiguration.*—Ch. ix. 18, etc. v.

Different opinions concerning Jesus. Peter acknowledges him to be the Messiah. Jesus foretells his own death and resurrection. All who would be

followers, must prepare for suffering. Jesus transfigured in the presence of Peter and Zebedee's sons—cures a demoniac—again foretells that he will be delivered to his enemies. Humility the road to preferment in the reign of heaven. The meanest disciple not to be despised. The services of those who do not accompany the apostles not to be rejected. Jesus sets out for Jerusalem—is refused admittance into a Samaritan city on the road. The vindictive proposal of two disciples rejected by their Master, with a severe reprimand to the proposers. Those who would follow Jesus, must do it at all hazards, and without delay. The mission of the Seventy. The aggravation of the guilt of those who, though they had enjoyed the ministry of Jesus and seen his miracles, remained impenitent. The return and report of the Seventy. Jesus is consulted by a lawyer, as to what must be done to obtain eternal life. He explains by the parable of the humane Samaritan, the meaning of *neighbor*. In the example of Martha and her sister Mary, we are taught what is the most important pursuit, 273

SECTION VIII. *The Character of the Pharisees.*—Ch. xi. xii.

Jesus gives his disciples a model of prayer—enjoins importunity—cures a dumb demoniac—refutes the plea of the Pharisees, that by the aid of demons he expelled demons—points out the true happiness of man. Jonah the only sign that would be granted to that generation: their obduracy and folly contrasted to the penitence of the Ninevites and the Queen of Sheba's love of wisdom. A Pharisee, at whose house Jesus dines, scandalized at his not washing his hands before dinner. Jesus reproaches the Scribes and Pharisees, with being more solicitous about cleansing the outside than the inside; with exactness in things of little moment, whilst they neglected things of the greatest; with affecting pre-eminence in every thing; with hypocrisy; with imposing burdens on others, from which they kept themselves free; with persecuting the prophets when living, and pretending to honor them when dead; with obstructing the people's entry into the kingdom of God. He warns his disciples of their dangerous doctrine—fortifies them against the dread of their power—reminds them of the care of Providence—and of the greatness of their future recompense. The danger of apostacy; and of detracting from the Holy Spirit. Warning against covetousness, from the example of a rich fool who exulted in his stores, and knew not that he had not a day to live: against anxiety. Incitements to vigilance and activity. The doctrine of Jesus the occasion of contention and division. Men attentive and judicious in temporal affairs, often careless and injudicious in spiritual concerns, 277

SECTION IX. *The Nature of the Kingdom.*—Ch. xiii. xiv.

Sudden and violent deaths not evidences of greater guilt in individuals, but general warnings to reformation. The similitude of the barren fig-tree. An infirm woman cured on the Sabbath. The similitude of the grain of mustard-seed; and of the leaven. Salvation demands our utmost vigilance and exertion. In spite of Herod's designs upon him, Jesus would go about safely for a short time, and then finish his course at Jerusalem. His lamentation over that impenitent and devoted city. A dropsical man cured in a Pharisee's house on the Sabbath. A warning against forwardness and vanity. Admonition to entertain the needy rather than the wealthy. Parable of the supper to which the invited refused to come. The necessity of deliberation before we engage in the Messiah's service, illustrated from the example of a prudent builder, and of a king at war, 282

SECTION X. *Parables.*—Ch. xv. xvi.

The lost sheep. The lost drachma. The prodigal son. The unjust but provident steward. The use men make of temporal things here, marks their fitness for the trust of spiritual things hereafter. Admonitions against avarice; hypocrisy; reliance on the judgment of men; against divorce. The utmost exertion requisite to secure a place in the kingdom of heaven. The rich man and Lazarus, 285

SECTION XI. *Instructions and Warnings.*—Ch. xvii. xviii. xix. 1—27.

Nothing more dangerous than to insnare. The method of treating an offending brother. The power of faith. Obedience to the Creator, gives no

claim on his favor. The cure of ten lepers, of whom only one, a Samaritan, proves grateful. The reign of God not introduced with outward show. The coming to judgment sudden and unexpected, like the deluge, and the destruction of Sodom. That disciple is fortified against danger who prefers his Master to every earthly thing. The parable of the importunate widow and the unjust judge. The devotions of the Pharisee and of the publican compared. The people encouraged to bring their children to Jesus. What must be done to obtain eternal life. How far the desire of perfection would lead us. Riches a great obstacle to men's admission into the kingdom. The reward of them who abandon any thing for Jesus. His death and resurrection foretold. The cure of a blind beggar. The conversion of Zaccheus. The parable of the pounds, 288

SECTION XII. *The Entry into Jerusalem.*—Ch. xix. 28, etc. xx. xxi. 1—4. Jesus rides into the city on an ass, the multitude accompanying him with shouts—laments the obduracy of the city, and foretells its fate—drives the traffickers out of the temple—silences the chief priests and others who questioned his authority. The parable of the husbandmen who ill-treated and killed their landlord's messengers—foretells the rejection of the Jews, and the admission of the Gentiles into the church—eludes the craft of the Pharisees, who question him on the lawfulness of paying tribute to Cæsar—vindicates the resurrection against the Sadducees—puzzles the Pharisees about the meaning of an expression in the Psalms—warns his hearers against the vanity and arrogance of the Scribes—teaches that charity is to be rated more by the ability of the giver than by the greatness of the gift, 293

SECTION XIII. *The Last Supper.*—Ch. xxi. 5, etc. xxii. 1—53. The destruction of the temple foretold. The calamities by which it would be preceded. The signs that judgment is nigh. The punishment of the wicked will prove the deliverance of the saints. The need of unremitted vigilance. The rulers consult together about putting Jesus to death. Judas sells him to them. Jesus eats the passover with his disciples—institutes the commemoration of his death—acquaints them of the treachery of one of them—assures them that, in his reign, humility and usefulness will prove the only genuine honor—foretells the transgression of Peter, and some of the calamities to which they were soon to be exposed. The agony on Mount Olivet. He is seized by an armed multitude conducted by Judas—heals the high priest's servant, whose ear had been cut off by one of the apostles, 296

SECTION XIV. *The Crucifixion.*—Ch. xxii. 54, etc. xxiii. 1—49. Jesus is brought to the high-priest's house—denied by Peter—abused by the servants—tried by the Sanhedrim, and condemned—consigned to the Roman procurator, before whom they accuse him of sedition and rebellion. Pilate, not convinced, sends him to Herod, then at Jerusalem. Herod, disappointed of seeing him perform miracles, derides him, and remands him to Pilate. Pilate, perceiving his innocence, tries in vain to save him, on pretence of granting him to the prayer of the people, accustomed to obtain the release of a prisoner at the passover; but they and their rulers obstinately demand the crucifixion of Jesus, and the release of Barabbas, imprisoned for sedition and murder. Pilate reluctantly consents to gratify them. Jesus led to Calvary, the cross carried by Simon a Cyrenian—is followed by some female disciples, who lament him—is nailed to the cross between two malefactors—prays for his enemies—is insulted by all ranks. One of the malefactors joins in insulting him, and is rebuked by the other. Jesus promises paradise to the penitent criminal. The death of Jesus, attended with such prodigies as confound the centurion and other spectators, 299

SECTION XV. *The Resurrection.*—Ch. xxiii. 50, etc. xxiv. The body of Jesus given to Joseph of Arimathæa, who deposits it in his own sepulchre. The resurrection of Jesus announced by angels to some pious women at the sepulchre. These report it to the disciples. Peter hastens to

the sepulchre, where he finds nothing but the linen. Jesus appears to two disciples on the way to Emmaus. He appears to Peter, and afterwards to the eleven. He eats with them, and shows them from the Scriptures the necessity of his death and resurrection; commissions them to preach his doctrine, after the instructions they were soon to receive from the Holy Spirit; leads them out to Bethany; and, having blessed them, ascends into heaven.	302
NOTES,	305

ST. JOHN'S GOSPEL.

SECTION I. *The Incarnation.*—Ch. i.

THE pre-existence, divinity, and creative exertion of the Word. The light of the world. The end of John's mission. The reception of the Word among God's ancient people. The word incarnate, the interpreter of God, the fountain of grace and truth to men, visits the earth. The Baptist's testimony concerning himself; concerning the Messiah, whom God had indicated to him by a visible token. Two of John's disciples, induced by their Master's testimony, follow Jesus. Others also called by Jesus, . . . 423

SECTION II. *The Entrance on the Ministry.*—Ch. ii. iii.

Jesus turns water into wine at a marriage in Cana; goes to Jerusalem; drives the traffickers out of the temple; silences those who questioned his authority; makes many converts, but not all worthy of confidence; is visited secretly by Nicodemus, a magistrate, with whom he converses on regeneration, faith, and fortitude in the cause of truth. Jesus retires into the country; employs his disciples in baptizing: this is reported to John, who gives his testimony of Jesus, exalting his mission and personal dignity much above his own, . . . 426

SECTION III. *The Journey to Galilee.*—Ch. iv.

Jesus, near Sychar of Samaria, enters into conversation with a Samaritan woman: discovers himself to her to be the Messiah. The disciples, who had gone into the city to buy food, are surprised to find them conversing together. He acquaints his disciples, that to do the work for which he was sent, was to him as food; goes into the city; stays two days, making many converts: returns to Galilee; heals the courtier's son who lay sick at Capernaum, . . . 428

SECTION IV. *The Cure at Bethesda.*—Ch. v.

The supernatural cures wrought at Bethesda by the agitation of the water. A diseased man who lay there, waiting such a cure, healed on the Sabbath by Jesus, who commanded him to carry home his couch. Hence some alteration of the Jews,—first with the man—afterwards with Jesus. Jesus alleges the example of his Father, from whom he derives both the power whereby he acts, and the wisdom wherewith he teaches. His mission proved by—1. the testimony of John; 2. the miracles he wrought; 3. the declaration of the Father at his baptism; 4. the Jewish Scriptures, . . . 431

SECTION V. *The People fed in the Desert.*—Ch. vi. vii. 1.

Jesus feeds five thousand miraculously in the desert. While his disciples embark, he retires from the multitude, who intend by force to make him their king. The night being stormy, he follows his disciples, walking on the sea; enters their vessel, which immediately reaches the intended port; instructs the people who flock about him, as to the object most worthy of their labor; declares himself the bread of life, the source of spiritual nourishment and comfort, prefigured by the manna which the Israelites ate in the desert. His language, so strongly metaphorical, proves unintelligible to many, and makes not a few withdraw altogether. Jesus having asked

the twelve whether they meant to follow their example, Peter, in the name of the whole, acknowledges him the Messiah, professing inviolable fidelity. Jesus acquaints them that even in their small number, there is one perfidious,

433

SECTION VI. *The Feast of Tabernacles.*—Ch. vii. 2, etc. viii.

Jesus declines going with his kinsmen to the festival. When they were gone, sets out privately; teaches in the temple, vindicating his doctrine and mission. The chief priests and Pharisees send officers to seize him. He continues to teach. The people are much divided about him. The officers return without him, urging for their excuse the unexampled power of his speeches. The rage of the rulers mildly checked by Nicodemus. Jesus dismisses the woman taken in adultery; declares himself the light of the world; exposes the vanity of the Jewish boasts of liberty; of their relation to Abraham; of their relation to God: defends himself against their abuse; and, when they were preparing to kill him, conveys himself out of their reach,

436

SECTION VII.—*The Cure of the Man born blind.*—Ch. ix. x.

Jesus gives sight to a man blind from his birth. This excites the astonishment of the neighbors. The Pharisees inquire into the fact, examining first the man, afterwards his parents, then again the man himself. They acquaint him that the person who had cured him must be a bad man, because he had done it on the Sabbath. As the man who had been cured declared his dissent from this judgment, they expelled him the synagogue. Jesus afterwards finding the man, comforts him; compares himself to the door of the fold, and to the good shepherd. Divisions among the people concerning him. His enemies charge him with blasphemy. He vindicates himself, and eludes their designs.

440

SECTION VIII. *Lazarus raised from the dead.*—Ch. xi. xii. 1—11.

Lazarus of Bethany being sick, his sisters send word to Jesus, who, after two days, returns to Judea, his disciples reluctantly accompanying him. Jesus restores Lazarus to life, who had been four days buried:—this proved the means of convincing numbers. The rulers alarmed, convene the Sanhedrim, where the destruction of Jesus is determined. He retires into the country. On the approach of the passover measures are again concerted against Jesus. He comes to Bethany; sups with Lazarus; his feet anointed by Mary, who is accused of profusion by Judas, but vindicated by his Master. Crowds flock to the house, to see not only Jesus, but Lazarus, who had been raised from the dead,

443

SECTION IX. *The Entry into Jerusalem.*—Ch. xii. 12, etc. xiii.

Jesus rides into Jerusalem on an ass, the multitude shouting. Some Greeks desire to see him. Jesus foretells his own death, and its effect in engaging disciples; warns his hearers to improve the present opportunity, of which they would soon be deprived. Several rulers convinced, but restrained by fear from declaring their sentiments. Jesus announces his doctrine as directly from God; washes the feet of his disciples; points out this as an example to them; foretells that one of them would betray him; by a token acquaints the beloved disciple that Judas Iscariot was the man; recommends mutual love; warns Peter, more confident than the rest, of his transgression in disowning him,

446

SECTION X. *Consolation to the Disciples.*—Ch. xiv. xv. xvi. xvii.

Jesus before his departure, comforts his disciples, assuring them that his absence would conduce to their good, and be but temporary. Promises them another Monitor to supply his place; that he will soon discover himself to them, though not to the world. The similitude of the vine. Exhorts to the observance of his precepts, and to mutual love; encourages them by his example to bear persecution with constancy; warns them of their danger; acquaints them of the Monitor's functions; excites them to pray the Father in his name; foretells that their sorrow will be soon suc-

ceeded by joy, and the world's joy by sorrow; that his people will have peace in him, but affliction in the world;—concludes with a prayer to his Father, 1. for himself, to glorify him in the issue of the awful trial; 2. for his disciples, to preserve them in unity and truth; 3. for all the converts that should be made to him through their ministry, 443

SECTION XI. *The Crucifixion.*—Ch. xviii. xix. 1—37.

Jesus, being betrayed to his enemies by Judas, manifests his power to those sent to apprehend him; is brought to the high-priest's house and examined; is denied by Peter; consigned to Pilate, who, after inquiry finding no cause for condemning, offers to the people to release him, according to the custom which obtained at the passover. The people, influenced by their rulers, refuse Jesus, demanding that he may be crucified, and Barabbas released. Pilate causes Jesus to be scourged; and, after repeated declarations of his innocence, gives him up to the will of the multitude. Jesus is brought with two malefactors to Calvary carrying his cross; the charge of his mother he, from the cross, recommends to his beloved disciple, who from that time took her to his own house. The soldiers part his garments among them: one of them, with a spear, pierces the side of Jesus when dead, 454

SECTION XII. *The Resurrection.*—Ch. xix. 38, etc. xx. xxi.

The body of Jesus given to Joseph of Arimathea. He and Nicodemus embalm it, and lay it in the sepulchre. The sepulchre is found empty early on Sunday morning, first by Mary Magdalene, afterwards by Peter and John. Soon after, Jesus appears to Mary Magdalene at the sepulchre, and sends her to acquaint his disciples of his resurrection, and that his ascension would soon follow. In the evening, he appears to the apostles in a house, and gives them commission to teach. Thomas, who had been absent, owns to his fellow-disciples his disbelief of their testimony. Jesus appears again to the apostles, Thomas being present, whose incredulity is overcome by the evidence he had wanted. Again he appears to the disciples at the Sea of Tiberias, discovering himself by means of an extraordinary draught of fishes; eats with them; draws from Peter thrice, in presence of the rest, a declaration of his love to him. Jesus gives him charge of his flock, and foretells his martyrdom; rebukes his curiosity about the fate of a fellow-disciple. It was that disciple who wrote this Gospel, and was witness of most of the things recorded in it, 458

NOTES,

461

ADVERTISEMENT.

It is proper to observe, that, in the following Notes, repetitions and unnecessary references are as much as possible avoided. When an useful illustration of any word or phrase is to be found in the Notes on one of the succeeding Gospels, the place is commonly referred to; not so, when it is in one of the preceding, because it may probably be remembered; and if it should not, the margin of the text will direct to the places proper to be consulted. But when the explanation of a term occurs in the Notes on a preceding Gospel, in a passage not marked on the margin as parallel, the place is mentioned in the Notes. In words which frequently recur, it has been judged convenient to adopt the following ABBREVIATIONS.

Al.	Alexandrian manuscript	Hey.	Heylin
An.	{ Anonymous English translation in 1729	Ite.	Italic
Ar.		Arias Montanus	Ita.
Ara.	Arabic	J.	John
Arm.	Armenian	L.	Luke
Be.	Beza	La.	Latin
Beau.	Beausobre and Lenfant	Lu.	Luther
Ben.	Bengelius	L. Cl.	Le Clerc
Cal.	Calvin	M. G.	Modern Greek
Cam.	Cambridge manuscript	Mr.	Mark
Cas.	Castalio	MS.	Manuscript
Cha.	Chaldee	Mt.	Matthew
Chr.	Chrysostom	N. T.	New Testament
Com.	Complutensian edition	O. T.	Old Testament
Cop.	Coptic	P. R.	Rort Royal translation
Dio.	Diodati	Per.	Persic
Diss.	Dissertation	Pisc.	Piscator
Dod.	Doddridge	Rh.	Rhemish
E. B.	Eng. Bible—in common use	Sa.	Saci
E. T.	English translation—the same	Sax.	Saxon
Eng.	English	Sc.	Scott
Er.	Erasmus	Sep.	Septuagint
Eth.	Ethiopic	Si.	Simon
Euth.	Euthynius	Sy.	Syriac
Fr.	French	The.	Theophylact
G. E.	Geneva English	Vat.	Vatican manuscript
G. F.	Geneva French	Vul.	Vulgate
Ger.	German	Wa.	Wakefield
Go.	Gothic	Wes.	Wesley
Gr.	Greek	Wet.	Wetstein
Gro.	Grotius	Wh.	Whitby
Han.	Hammond	Wor.	Worsley
Heb.	Hebrew	Wy.	Wynne
		Zu.	Zuric translation.

If there be a few more contractions not here specified, they are such only as are in pretty general use. In terms which occur seldomer, the words are given at length.

NOTES

ON ST. MATTHEW'S GOSPEL.

THE TITLE.

THE title, neither of this nor of the other histories of our Lord, is to be ascribed to the penmen. But it is manifest, that the titles were prefixed, in the earliest times, by those who knew the persons by whom, and the occasion on which, these writings were composed. For the sense wherein the word *Gospel* is here used, see Prel. Diss. V. Part ii. sect. 18.

² *Κατὰ Ματθαῖον*, “according to Matthew,” “of Matthew,” or “by Matthew.” These are synonymous, as has been evinced from the best authorities. Cas. rendered it “auctore Matthæo,” probably enough. Nor is this, as Be. imagines, in the least repugnant to the claim of the evangelists to inspiration. Paul does not hesitate to call the doctrine with which he was inspired *his Gospel*. Nor does any man at present scruple to call the Epistles written by that apostle, *Paul's epistles*.

³ *Τὸ κατὰ Ματθαῖον εὐαγγέλιον*. I have preferred this to every other title, because it is not only the briefest and the simplest, but incomparably the oldest, and therefore the most respectable. All the ancient Gr. MSS. have it. The titles in the old La. version called Itc. were simply “*Evangelium secundum Matthæum*”—“*secundum Marcum*,” etc.; and in most ancient MSS., and even editions of the present Vulgate, they are the same. From the writings of the Fathers, both Gr. and La., it appears that the title was retained every where in the same simplicity, as far down as the fifth century. Afterwards, when, through a vitiated taste, useless epithets came much in vogue, some could not endure the nakedness of so simple a title. It then became “*Sanctum Jesu Christi Evangelium secundum Matthæum*,” etc., which is that used in the Vul. at present. The N. T. printed at Alcalá (called the Complutensian Polyglot) is the first Gr. edition wherein a deviation was made, in this respect, from the primitive simplicity. The title is there, in conformity to the Vul. printed along with it, *Τὸ κατὰ Ματθαῖον ἅγιον εὐαγγέλιον*. This mode was adopted by some subsequent editors. Most of the translators into modern languages have gone further, and prefixed the same epithet to the name of the writer. Thus Dio. in Itn. “*Il santo evangelio*,” etc. “se-

Vol. II. 1

condo S. Matteo." The translators of P. R. Si. Sa. Beau. and L. Cl. in F. "Le saint evangile," etc. "selon Saint Matthieu." Our translators after Lu. have not given the epithet to the Gospel, but have added it to the writers. Yet they have not prefixed this term to the names even of the apostles, in the titles of their Epistles. In this I think they are singular. The learned Wet. in his excellent edition of the Gr. N. T. remarks, that though the term corresponding to *Gospel* occurs in that book upwards of seventy times, it is not once accompanied with the epithet *holy*.

CHAPTER I.

1. "The lineage." E. T. "The book of the generation." *Βιβλος γενέσεως*. This phrase, which corresponds to the Heb. סֵפֶר תּוֹלְדוֹת "sepher tholdoth," is supposed by some to be the title of the first seventeen verses only; by others, of the whole book. The former in effect translate it as I have done; the latter, *The History*. That in the first of these senses, and also for an account of progeny, the Gr. phrase is used by Hellenist writers, is undeniable; it is not so clear that it is used, in the second, for a narrative of a man's life. It is true we sometimes find it where it can mean neither genealogy nor list of descendants, as in that phrase in the Sep. *Βιβλος γενέσεως οὐρανού και γῆς*, Gen. 2:4, the meaning of which is doubtless, "the origin and gradual production of the universe;" which has plainly some analogy, though a remote one, to an account of ancestry. The quotations which have been produced on the other side, from the Pentateuch, Judith, and the Epistle of James, do not appear decisive of the question. Of still less weight is the name 'Sepher toledoth Jesu,' given to paltry, modern, Jewish fictions, written in opposition to the Gospel: though this also has been urged as an argument.

² "Christ," *Χριστός*, without the article, is here to be understood, not as an appellative, as it is in almost all other places of the Gospel, but as a proper name. Into this use it came soon after our Lord's resurrection, but not before. Some distinction was necessary, as at that time the name *Jesus* was common among the Jews. Diss. V. Part iv. sect. 7.

³ "Son," *υἱοῦ* indefinitely, not *τοῦ υἱοῦ* "the son" emphatically. The sense is rightly rendered by Cas. "prognati Davide," a descendant of David. There is a modesty and simplicity in the manner in which the historian introduces his subject. He says no more than is necessary to make his readers distinguish the person of whom he speaks, leaving them to form their judgment of his mission and character, from a candid but unadorned narration of the facts.

2. "Judah," etc. My reason for preferring the O. T. orthography of proper names you have Diss. XII. Part iii. sect. 6. etc.

6. "By her who had been wife of Uriah." Ἐκ τῆς τοῦ Οὐρίου. Literally, "By her of Uriah." It is not just to say that the feminine article thus used denotes *the wife*. The relation is in this phrase neither expressed nor necessarily implied, but is left to be supplied from the reader's knowledge of the subject. We have no idiom in English entirely similar. That which comes nearest is when we give the names, but suppress the relation on account of its notoriety. Thus, if it were said that David had Solomon by *Uriah's Bathsheba*, every body would be sensible that the expression does not necessarily imply that Bathsheba was *the wife*, more than *the widow, the daughter, or even the sister of Uriah*. We have an instance in Mark 16: 1, Μαρία ἡ τοῦ Ἰακώβου, where the void must be supplied by the word μήτηρ, 'mother.' The like holds of the masculine. In Acts 1: 13, Ἰάκωβου Αλκείου must be supplied by υἱός, 'son;' and in Luke 6: 16, Ἰούδαν Ἰακώβου, by ἀδελφόν, 'brother.' What therefore is really implied in any particular case, can be learnt only from a previous acquaintance with the subject. Hence we discover that the ellipsis in this place cannot be supplied by the word *wife*; for when Uriah was dead, he could not be a husband. Those, therefore, who render ἐκ τῆς τοῦ Οὐρίου 'of Uriah's wife,' charge the historian with a blunder of which he is not guilty, and mislead careless readers into the notion that Solomon was begotten in adultery. The common version exhibits the sense with sufficient exactness.

8. "Uziah," τὸν Ὀζίαν. So the Sep. renders this name in Gr. 2 Chr. 26: 3; whereas *Ahaziah* is by them rendered Ὀχοζίας. Some names are omitted in the line, in whatever way it be rendered here; for though *Ahaziah* was indeed the son of *Joram*, *Uzziah* was the father of *Jotham*.

11. Some copies read, "Josiah begat Jehoiachin; Jehoiachin had Jeconiah," etc.; and this reading has been adopted into some editions. But there is no authority from ancient MSS., translations, or commentaries, for this reading, which seems to have sprung from some over-zealous transcriber, who, finding that there were only thirteen in either the second series or the third, has thought it necessary thus to supply the defect. For if *Jehoiachin* be reckoned in the second series, *Jeconiah* may be counted the first of the third, and then the whole will be complete. But as in very early times the Fathers found the same difficulty in this passage which we do at present, there is the greatest ground to suspect the correction above-mentioned.

11, 12. "About the time of the migration into Babylon." "After the migration into Babylon," ἐπὶ τῆς μετοικεσίας Βαβυλῶνος. Μετὰ τὴν μετοικεσίαν Βαβυλῶνος. In the La. versions,

the word *μετοικεσία* is differently translated. The Vul. Arias, and Leo de Juda, render it 'transmigratio,' Be. 'transportatio,' Pisc. 'deportatio,' Er. Cal. and Cas. 'exilium,' Lu. in Ger. calls it 'gefangniss,' Dio. in Itn. 'cattivita,' Si. and L. Cl. in Fr. 'transmigration.' G. F. P. R. Beau. and Sa. adopt a circumlocution, employing the verb 'transporter.' The E. T. says, "about the time they were carried away to Babylon;" "After they were brought to Babylon." In nearly the same way the words are rendered by Sc. Dod. renders them, "About the time of the Babylonish captivity:" "After the Babylonish captivity." Wa. says, "the removal to Babylon." It is evident, not only from the word employed by the sacred historian, but also from the context, that he points to the act of removing into Babylon, and not to the termination of the State wherein the people remained seventy years after their removal, as the event which concluded the second epoch, and began the third, mentioned in the 17th verse: Whereas the La. 'exilium,' Ger. 'gefangniss,' Itn. 'cattivita,' and Eng. 'captivity,' express the state of the people during all that period, and by consequence egregiously misrepresent the sense. They make the author say what is not true, that certain persons were begotten after, who were begotten during the captivity. Further, it deserves to be remarked, that as this apostle wrote, in the opinion of all antiquity, chiefly for the converts from Judaism, he carefully avoided giving any unnecessary offence to his countrymen. The terms *captivity*, *exile*, *transportation*, *subjection*, were offensive, and, with whatever truth they might be applied, the Jews could not easily bear the application. A remarkable instance of their delicacy in this respect, the effect of national pride, we have in J. 8: 33, where they boldly assert their uninterrupted freedom and independency, in contradiction, both to their own historians, and to their own experience at that very time. This humor had led them to express some disagreeable events, which they could not altogether dissemble, by the softest names they could devise. Of this sort is *μετοικεσία*, by which they expressed the most direful calamity that had ever befallen that nation. The word strictly signifies no more than passing from one place or state to another. It does not even convey to the mind whether the change was voluntary or forced. For this reason we must admit that Be. Pisc. Beau. Sa. and the E. T. have all departed, though not so far as Cas. Lu. Dio. Dod., and from the more indefinite, and therefore more delicate expression of the original, and even from that of the Vul. from which Sa.'s version is professedly made. For the words used by all these imply compulsion. Nor let it be imagined, that, because *μετοικεσία* occurs frequently in the Sep. where the word in Heb. signifies 'captivity,' it is therefore to be understood as equivalent. That version was made for the use of Grecian or Hellenist Jews, who lived in cities where Gr. was the vulgar tongue; and as the translation of the

Scriptures into the language of the place exposed their history to the natives, they were the more solicitous to soften, by a kind of euphemism, a circumstance so humiliating as their miserable enthrallment to the Babylonians. For this reason, that event is especially in the historical part, rarely denominated *αἰχμαλωσία* 'captivitas,' and never *διακόμιση*, 'transportatio;' but by one or other of these gentler names, *μετοικία*, *μετοικεσία*, *ἀποικία*, and *ἀποικεσία*, 'colonia,' 'migratio,' 'demigratio,' 'incolatus,' *seu* 'habitatio in terra aliena.' On the whole, Vul. Si. L. Cl. and Wa. have hit the import of the original more exactly than any of the other translators above-mentioned. I did not think the term *transmigration* so proper in our language, that word being in a manner appropriated to the oriental doctrine of the passage of the soul, after death, into another body. *Emigration* is at present, I imagine, more commonly used when the removal is voluntary. The simple term *migration* seems fully to express the meaning of the original.

16. "Messiah," *Χριστός*. For the import of the word, see Diss. V. Part iv. sect. 9.

18. "Jesus Christ." The Vul. omits *Jesu*, and is followed only by the Per. and Sax. versions.

19. "Being a worthy man," *δίκαιος ὢν*. Some would have the word *δίκαιος*, in this place, to signify *good-natured*, *humane*, *merciful*; because, to procure the infliction of the punishment denounced by the law, cannot be deemed *unjust*, without impeaching the law. Others think that it ought to be rendered, according to its usual signification, *just*; and imagine that it was the writer's intention to remark two qualities in Joseph's character; first, his strict *justice*, which would not permit him to live with an adulteress as his wife; secondly, his *humanity*, which led him to study privacy in his method of dissolving the marriage. Herein, say they, there can be no injustice, because there are many things, both for compensation and punishment, which the law entitles, but does not oblige, a man to exact. Though this interpretation is specious, it is not satisfactory; for if the writer had intended to express two distinct qualities in Joseph's character, which drew him different ways, I think he would have expressed himself differently,—as thus, "Though Joseph was a just man, yet being unwilling;" etc.; whereas the manner in which he has connected the clauses, seems to make the latter explanatory of the former, rather than a contrast to it. It has indeed been said, that the participle *ὢν* sometimes admits being interpreted 'though.' In proof of this, Matt. 7: 11, and Gal. 2: 3, have been quoted. But the construction is not similar in either passage. Here the *ὢν* is coupled with another participle by the conjunction *καὶ*. In the places referred to, it is immediately followed by a verb in the indicative. In such cases, to which the present has no resemblance, the words connected may

give the force of an adversative to the participle. On the other hand, I have not seen sufficient evidence for rendering *δίκαιος* 'humane,' or 'merciful;' for though these virtues be sometimes comprehended under the term, they are not specially indicated by it. I have therefore chosen a middle way, as more unexceptionable than either. Every body knows that the word *δίκαιος* admits two senses. The first is 'just,' in the strictest acceptation—attentive to the rules of equity in our dealings, particularly in what concerns our judicial proceedings. The second is 'righteous,' in the most extensive sense, including every essential part of a good character. In this sense it is equivalent, as Chr. remarks, to the epithet *ἐναργετος*, 'virtuous,' 'worthy,' 'upright.' And in this not uncommon sense of the word, the last clause serves to exemplify the character, and not to contrast it.

² "To expose her." *αὐτὴν παραδειγματίσαι*: E. T. "to make her a public example." In order to express things forcibly, translators often, overlooking the modesty of the original, say more than the author intended. It has not, however, been sufficiently adverted to, in this instance, that by extending the import of the word *παραδειγματίσαι*, they diminish the character of benignity ascribed by the historian to Joseph. It was not the writer's intention to say barely, that Joseph was unwilling to drag her as a criminal before the judges, and get the ignominious sentence of death, warranted by law, pronounced against her, which few perhaps would have done more than he; but that he was desirous to consult privacy in the manner of dismissing her, that he might as little as possible wound her reputation. The word appears to me to denote no more than making the affair too flagrant, and so exposing her to shame. So the Syrian interpreter, and the Arabian, understood the term. I have therefore chosen here to follow the example of the Vul. Leo. and Cal. who render the words, 'eam traducere,' rather than of Cast. and Pisc. who render them, 'in eam exemplum edere,' and 'eam exemplum facere,' which have been followed by our translators. The expressions used by these naturally suggest to our minds a condemnation to suffer the rigor of the law. Yet the original word seems to relate solely to the disgrace resulting from the opinion of the public, and not to any other punishment, corporal or pecuniary. Infamy is, indeed, a common attendant on every sort of public punishment. Hence by a synecdoche of a part for the whole, it has been sometimes employed to express a public and shameful execution. And this has doubtless occasioned the difficulty. But that it is frequently and most properly used, when no punishment is meant but the publication of the crime, Raphelius, in his notes on the place, has, by his quotations from the most approved authors, put beyond a doubt. I shall bring one out of many. It is from Polybius, Legat. 88, where he says,

Ἡ δὲ σύγκλητος χροόμενη τῷ καιρῷ, καὶ βουλομένη ΠΑΡΑΔΕΙΓΜΑΤΙΣΑΙ τὸν Ῥοδίους, ἀποκρίσιν ἐξεβάλεν ἧς ἦν τὰ συνεχόνια ταῦτα. "The senate taking the opportunity, and willing to *expose* the Rhodians, published their answer, whereof these are the heads." I shall only add, that Chr. one of the most eloquent of the Gr. fathers, understood this passage in the Gospel as meaning no more; accurately distinguishing between παραδειγματίζειν and κολάζειν, 'exposing' and 'punishing.' Thus he argues concerning Joseph's conduct on this trying occasion: Καίτοιγε οὐ ΠΑΡΑΔΕΙΓΜΑΤΙΣΜΟΥ μόνον ἦν ὑπευθύνος ἢ τοιαύτη· ἀλλὰ καὶ ΚΟΛΑΖΕΣΘΑΙ αὐτὴν ὁ νόμος ἐκελεύει. Ἀλλ' ὁ Ἰωσήφ οὐ μόνον τὸ μεῖζον ἐκείνο, ἀλλὰ καὶ τὸ ἔλαττον συνεχώρησε, τὴν αἰσχύνην· οὐ γὰρ μόνον οὐ ΚΟΛΑΣΑΙ, ἀλλ' οὐδὲ ΠΑΡΑΔΕΙΓΜΑΤΙΣΑΙ ἐβούλετο. "Now such a woman (as Mary was then thought to be) was not only exposed to *shame*, but also by law subjected to *punishment*. Whereas Joseph not only remitted the greater evil, the *punishment*, but the less also, the *ignominy*; for he determined not only not to *punish*, but not even to *expose* her." For the meaning of a term which occurs in so few places in Scripture, and those not unfavorable to the explanation given, a term with which no ancient controversy was connected, the authority of such a man as Chr. is justly held decisive. The verdict of Euth. is in effect the same. This also is the sense which the translator into M. G. gives the term, saying μὴ θελόντας να τὴν φανεροῖση, adding as an illustration on the margin, να τὴν πομπέψη, 'to defame her.'

³ "To divorce her," ἀπολῦσαι αὐτὴν. In the N. T. the word ἀπολύειν is the ordinary term for *divorcing* a wife, and thereby dissolving the marriage. Nor did it make any difference in the Jewish commonwealth, that the parties were only betrothed to each other, and that the marriage was not completed by cohabitation. From the moment of their reciprocal engagement, all the laws in relation to marriage were in force between them. He was her husband, and she his wife. Her infidelity to him was adultery, and appointed to be punished as such, Deut. 22: 23, 24. In conformity to this is the style of our evangelist. Joseph is called, ver. 16, Mary's *husband*; she, ver. 20, his *wife*: the dissolution of their contract is expressed by the same word that is uniformly used for the dissolution of marriage by the *divorce* of the wife. I have preferred here, and in other places, the term *divorcing* to that of *putting away*. The latter phrase is very ambiguous. Men are said to *put away* their wives, when they put them out of their houses, and will not live with them. Yet the marriage union still subsists; and neither party is at liberty to marry another. This is not what is meant by ἀπολύειν τὴν γυναῖκα in the Gospel. Now a divorce with them might be very private. It required not, as with us, a judicial process: the determination of the husband alone was suffi-

cient; Deut. 24: 1, 2. The utmost, in point of form, required by the rabbis (for the law does not require so much) was, that the writing should be delivered to the wife in presence of two subscribing witnesses. It was not even necessary that they should know the cause of the proceeding. They were called solely to attest the fact. Now, as the instrument itself made no mention of the cause, and as the practice of divorcing on the most trifling pretences was become common, it hardly affected a woman's reputation to say that she had been divorced. I should in some places prefer the term *repudiate*, were it in more familiar use.

20. "A messenger," ἀγγελος. Diss. VIII. Part iii. sect. 9, etc.

22. "Verified," πληρωθῆναι: E. T. "fulfilled." Though it should be admitted that the word πληρωθῆναι is here used, in the strictest sense, to express the fulfilment of a prophecy which pointed to this single event; it cannot be denied, that the general import of the verb πληροῶ, in the Gospel, is more properly expressed by the Eng. verb *verify*, than by *fulfil*. Those things are said πληρωθῆναι, which are no predictions of the future, but mere affirmations concerning the present or the past. Thus, ch. 2: 15, a declaration from the prophet Hosea, 11: 1, which God made in relation to the people of Israel, whom he had long before recalled from Egypt, is applied by the historian allusively to Jesus Christ, where all that is meant is, that with equal truth, or rather with much greater energy of signification, God might now say, "I have recalled my Son out of Egypt." Indeed the import of the Greek phrase, as commonly used by the sacred writers, is no more, as L. Cl. has justly observed, than that such words of any of the prophets may be applied with truth to such an event: for it is even used where that which is said to be fulfilled is not a prophecy but a command; and where the event spoken of is not the obedience of the command, (though the term is sometimes used in this sense also,) but an event similar to the thing required; and which, if I may so express myself, tallies with the words. Thus, in the directions given about the manner of preparing the paschal lamb, it is said, Exod. 12: 46, "None of his bones shall be broken." This saying the evangelist, J. 19: 36, finds *verified* in what happened to our Lord, when the legs of the criminals who were crucified with him were broken, and his were spared. 'But were not the recall of Israel from Egypt, and the ceremonies of the passover, typical of what happened to our Lord?' I admit they were. But it is not the correspondence of the antitype to the type, that we call properly *fulfilling*: this English word, if I mistake not, is, in strictness, applied only, either to an event to which a prophecy directly points, or to the performance of a promise; whereas the Greek word is sometimes employed in Scripture to denote little more than a coinci-

dence in sound. In this sense I think it is used, ch. 2: 23. We have an instance of its being employed by the Seventy to denote *verifying*, or *confirming*, the testimony of one by the testimony of another, 1 Kings, 1: 14. The word *fulfilling*, in our language, has a much more limited signification; and to employ it for all those purposes, is to give a handle to cavillers where the original gives none. It makes the sacred penmen appear to call those things predictions, which plainly were not, and which they never meant to denominate predictions. The most apposite word that I could find in English is *verify*; for, though it will not answer in every case, it answers in more cases than any other of our verbs. Thus, a prophecy is *verified* (for the word is strictly applicable here also) when it is accomplished; a promise, when it is performed; a testimony, when it is confirmed by additional testimony, or other satisfactory evidence; a maxim or proverb, when it is exemplified: a declaration of any kind may be said to be *verified* by any incident to which the words can be applied. I acknowledge that this word does not, in every case, correspond to *πληροῶ*. A law is *fulfilled*, not *verified*; and if the import of the passage be to denote that additional strength is given to it, it is better to say *confirmed*, or *ratified*. In some places it means to *fill up*, in others to *perfect*, in others to *make known*. Thus much I thought it necessary to observe, in regard to my frequent use of a verb which is but rarely to be found in other Eng. translations.

² “*ἵνα πληρωθῆ*,” literally, “that it might be verified.” The conjunction, in all cases, denotes no more than that there was as exact a conformity between the event and the passage quoted, as there could have been if the former had been effected merely for the accomplishment of the latter. God does not bring about an event, because some prophet had foretold it; but the prophet was inspired to foretell it, because God had previously decreed the event. If such particles as *ἵνα*, or *ὅπως* were to be always rigorously interpreted, we should be led into the most absurd conclusions. For instance, we should deduce from J. 19: 24, that the Roman soldiers, pagans, who knew nothing of holy writ, acted, in dividing our Lord’s garments, and casting lots for his vesture, not from any desire of sharing the spoil, but purely with a view that the Scriptures relating to the Messiah might be fulfilled; for it is said that they resolved on this measure, *ἵνα ἡ γραφή πληρωθῆ ἢ λεγοῦσα*.—See Note on ch. 8: 17.

³ “In all this—was verified;” *τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῆ*. Chr. and some others have considered this and ver. 23, as spoken by the angel to Joseph: I considered these verses as containing a remark of the evangelist. By messages from heaven particular orders are communicated, and particular revelations given. But I do not find this method taken, for teaching us how to

interpret former revelations : whereas such applications of Scripture are common with the evangelists, and with none more than with Mt. The very phrase *τὸντο δὲ ὅλον γέγονεν*, with which this is introduced, he repeatedly employs in other places, (ch. 21 : 4. 26 : 56.) Add to all this, that the interpretation given of the name Immanuel, "God with us," is more apposite in the mouth of a man, than in that of an angel.

23. "The virgin," *ἡ παρθένος*. I do not say that the article is always emphatical, though it is generally so; or that there is a particular emphasis on it, in this passage, as it stands in the Gospel. But the words are in this place a quotation; and it is proper that the quotation should be exhibited, when warranted by the original, as it is in the book quoted. Both the Sep. and the Heb. in the passage of Isaiah referred to, introduce the name *virgin* with the article; and as in this way they have been copied by the evangelist, the article ought doubtless to be preserved in the translation.

25. "Her first-born son," *τὸν υἱὸν αὐτῆς τὸν πρωτότοκον*. As there were certain prerogatives, which, by the Jewish constitution, belonged to primogeniture, those entitled to the prerogatives were invariably denominated *the first born*, whether the parents had issue afterwards or not. Nothing, therefore, in relation to this point, can be inferred from the epithet here used. The turn which Mr. Wes. and others have given the expression in their versions, *her son the first-born*, though to appearance more literal, is neither so natural nor so just as the common translation. It is founded on the repetition of the article before the word *first-born*. But is it possible that they should not have observed, that nothing is more common in Gr. when an adjective follows its substantive, especially if a pronoun or other word intervene, than to repeat the article before the adjective? This is indeed so common, that it is accounted an idiom of the tongue; insomuch that, where it is omitted, there appears rather an ellipsis in the expression. Sc. in his notes on this verse, has produced several parallel expressions from Scripture, which it would be ridiculous to translate in the same manner; and which therefore clearly evince that there is no emphasis in the idiom.

² In regard to the preceding clause, "Joseph knew her not, until," *ἕως οὗ*: all we can say is, that it does not necessarily imply his knowledge of her afterwards. That the expression suggests the affirmative rather than the negative, can hardly be denied by any candid critic. The quotations produced in support of the contrary opinion are not entirely similar to the case in hand, as has been proved by Dr. Wh. in his commentary. And as there appears here no Hebraism, or peculiarity of idiom, to vindicate our giving a different turn to the clause, I cannot approve Beau.'s manner of

rendering it, though not materially different in sense: "Mais il ne l'avoit point connu lors qu'elle mit au monde son fils premier né." The P. R. translation and Si.'s are to the same purpose. The only reason which a translator could have here for this slight deviation, was a reason which cannot be justified; to render the evangelist's expression more favorable, or at least less unfavorable to his own sentiments. But there is this good lesson to be learnt, even from the manner wherein some points have been passed over by the sacred writers, namely, that our curiosity in regard to them is impertinent; and that our controversies concerning them savor little of the knowledge, and less of the spirit of the Gospel.

CHAPTER II.

1. "Eastern Magians," μάγοι ἀπὸ ἀνατολῶν: E. T. "wise men from the East;" rendering the word μάγοι as though it were synonymous with σοφοί. This is not only an indefinite, but an improper version of the term. It is indefinite, because those called *Μάγοι* were a particular class, party, or profession among the orientals, as much as Stoics, Peripatetics, and Epicureans, were among the Greeks. They originated in Persia, but afterwards spread into other countries, particularly into Assyria and Arabia, bordering upon Judea on the east. It is probable that the Magians here mentioned came from Arabia. Now to employ a term for specifying one sect, which may with equal propriety be applied to fifty, of totally different, or even contrary opinions, is surely a vague manner of translating. It is also, in the present acceptation of the word, improper. Formerly the term *wise men* denoted philosophers, or men of science and erudition; it is hardly ever used so now, unless in burlesque. Dod. perhaps comes nearer, in using the term *sages*; as this term is sometimes appropriated, though seldom seriously in prose, to men of study and learning: but it is still too indefinite and general, since it might have been equally applied to Indian Brahmans, Gr. philosophers, and many others; whereas the term here employed is applicable to one sect only. This is, therefore, one of those cases wherein the translator, that he may do justice to his author, and not mislead his readers, is obliged to retain the original term. Diss. VIII. Part ii. sect. 1. Sc. and others say *Magi*; I have preferred Prideaux's term *Magians*; both as having more the form of an Eng. word, and as the singular *Magian*, for which there is occasion in another place, is much better adapted to our ears, especially when attended with an article, than *Magus*. The studies of the Magians seem to have lain principally in astronomy, natural philosophy, and theology. It is from them we derive the terms *magic* and *magician*, words which were doubt-

less used originally in a good, but are now always used in a bad sense.

2. "We have seen his star in the east country," εἶδομεν αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ: E. T. "We have seen his star in the East." To see either star or meteor in the East, means in Eng. to see it in the east quarter of the heavens, or looking eastwards. But this is not the apostle's meaning here. The meaning here manifestly is, that when the Magians themselves were in the east, they saw the star. So far were they from seeing the star in the east, according to the Eng. acceptation of the phrase, that they must have seen it in the west, as they were, by its guidance, brought out of the east country westwards to Jerusalem. Thus the plural of the same word, in the preceding verse, signifies the countries lying east from Judæa, μάγοι ἀπὸ ἀνατολῶν. Some render the phrase ἐν τῇ ἀνατολῇ, "at its rise." But, 1st, The words in that case ought to have been, ἐν τῇ ἀνατολῇ αὐτοῦ; 2dly, The term is never so applied in Scripture to any of the heavenly luminaries, except the sun; 3dly, It is very improbable that a luminous body, formed solely for guiding the Magians to Bethlehem, would appear to perform the diurnal revolution of the heavens from east to west. The expression used in Lu.'s version, im morganlande, coincides entirely with that here employed.

2 "To do him homage," προσκυνῆσαι αὐτῷ. The homage of prostration, which is signified by this Gr. word, in sacred authors as well as in profane, was throughout all Asia commonly paid to kings, and other superiors, both by Jews and by Pagans. It was by Moses to his father-in-law, Exod. 18: 7, called in the E. T. "obeisance." The instances of this application are so numerous, both in the O. T. and in the N. as render more quotations unnecessary. When God is the object, the word denotes adoration in the highest sense. In old Eng. the term *worship* was indifferently used of both. It is not commonly so now.

4. "The chief-priests," τοὺς ἀρχιερεῖς. By the term ἀρχιερεῖς, "chief-priests," in the N. T. is commonly meant, not only those who were, or had been *high-priests*, (for this office was not then, as formerly, for life,) but also the heads of the twenty-four courses, or sacerdotal families, into which the whole priesthood was divided.

2 "Scribes of the people," γραμματεῖς τοῦ λαοῦ: the men of letters, interpreters of the law, and instructors of the people.

5. "Bethlehem of Judæa," Βηθλεὲμ τῆς Ἰουδαίας. Vul. both here and ver. 1. "Bethlehem Judæ." This reading has no support from either MSS. or versions, and appears to be a conjectural emendation of Jerom, suggested by the Heb. of the Nazarenes.

6 "In the canton of Judah," γῆ Ἰούδα. E. T. "In the land of Judæ." The word γῆ without the article, joined to the name of

a tribe, also without the article, denotes the *canton* or territory assigned to that tribe. In this sense, *γῆ Ζαβουλῶν*, and *γῆ Νεφθαλίμ*, occur in chap. 4 : 15. As the land of Judah might be understood for the country of Judea, I thought it proper to distinguish in the version things sufficiently distinguished in the original.

² “Art not the least illustrious among the cities of Judah,” *οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰουδα*. E. T. “Art not the least among the princes of Judah.” The term *ἡγεμῶν*, in this place, denotes ‘illustrious,’ ‘eminent.’ The metaphor *prince*, applied to the city, is rather harsh in modern languages. It is remarked, that this quotation agrees not exactly either with the Heb. text or with the Gr. version. There appears even a contradiction in the first clause to both these, as in them there is no negative particle. The most approved way of reconciling them, is by supposing that the words in the prophet are an interrogation, which, agreeably to the idiom of most languages, is equivalent to a negation. On this hypothesis we must read in the O. T. “Art thou the least?” And in written language, an interrogation is not always to be distinguished from a declaration; though in speaking it may, by the emphasis, be clearly distinguishable. But, whatever be in this, it ought to be observed, that the quotation is only reported by the evangelist, as part of the answer returned to Herod by the chief-priests and the scribes.

7. “Procured from them exact information,” *ἠκρίβωσε παρ’ αὐτῶν*. E. T. “Inquired of them diligently.” In conformity to this is the greater part of modern translations. The Vul. renders it “diligenter didicit ab eis,” making very rightly the import of the verb *ἀκριβύω* to lie chiefly, not in the diligence of the inquiry, but in the success of it. Agreeable to this are most of the ancient versions, particularly the Sy. and the Ara. Dod. and Sc. have preferred these, and rendered the words, “Got exact information from them.” That this is more conformable to the import of the word, is evident from ver. 16, where Herod makes use of the information he had gotten, for directing his emissaries in the execution of the bloody purpose on which they were sent; “according to the time” (as our translators express it) “which he had diligently inquired of the wise men.” This is not perfectly intelligible. It could not be the questions put by Herod, but the answers returned by the Magians, which could be of use for directing them. But, though the versions of Sc. and Dod. are preferable to the common one, they do not hit entirely the meaning of the Gr. word. It signifies, indeed, to get exact information, but not accidentally, or any-how; it is only in consequence of inquiry, or at least of means used on the part of the informed. Be. has not badly rendered the verb *exquisivit*, searched out, denoting both the means employed, and the effect. The better to show that this was his idea, he has given this explanation in the margin, “Certo et explore cognovit.”

12. "Being warned in a dream," *χορηματισθέντες κατ' ὄναρ*. E. T. "Being warned of God in a dream." With this agree some ancient, and most modern translations, introducing the term 'response,' 'oracle,' 'divinity,' or something equivalent. The Syr. has preserved the simplicity of the original, importing only "it was signified to them in a dream," and is followed by L. Cl. That the warning came from God, there can be no doubt: But as this is not expressed, but implied, in the original, it ought to be exhibited in the same manner in the version. What is said explicitly in the one, should be said explicitly in the other; what is conveyed only by implication in the one, should be conveyed only by implication in the other. Now that *χορηματίζειν* does not necessarily imply *from God*, more than the word *warning* does, is evident from the reference which, both in sacred authors and in classical, it often has to inferior agents. See Acts 10: 22, where the name of God is indeed both unnecessarily and improperly introduced in the translation; 11: 26. Rom. 7: 3. Heb. 12: 25. For Pagan authorities, see Raphelius,

16. "Deceived," *ἐνεπαίχθη*: E. T. "mocked." In the Jewish style we find often, that any treatment which appears disrespectful, comes under the general appellation of *mockery*. Thus, Potiphar's wife, in the false accusation she preferred against Joseph of making an attempt upon her chastity, says that "he came in to mock her," Gen. 29: 17. *Ἐμπάσαι* is the word employed by the Seventy. Balaam accused his ass of *mocking him*, when she would not yield to his direction, Num. 22: 29; and Dalilah said to Samson, Judg. 16: 10, "Thou hast mocked (that is, deceived) me, and told me lies." As one who deceived them, appeared to treat them contemptuously, they were naturally led to express the former by the latter. But as we cannot do justice to the original by doing violence to the language which we write, I thought it better to give the sense of the author, than servilely to trace his idiom.

² "The male children," *τοὺς παῖδας*. Thus also Dod. and others. E. T. "The children." Sc. follows this version, but says in the notes, "Perhaps *male children*;" adding, "Not that the masculine article *τοὺς* excludes *female children*; for had our historian intended to include both sexes under one word, *παῖδας*, he would have prefixed the masculine article as now." But how does he know that? In support of his assertion, he has not produced a single example. He has shown, indeed, what nobody doubts, that as *παῖς* is of the common gender, the addition of *ἀρσένον* or *θῆλυ* serves to distinguish the sex without the article. But it is also true that the attendance of the article *ὁ* or *ἡ* answers the purpose, without the addition of *ἀρσένον* or *θῆλυ*. *Pueri* and *puellæ* are not more distinguished by the termination in Latin, than *οἱ παῖδες* and *αἱ παῖδες* are distinguished by the article in Greek. I do not deny, that

there may be instances wherein the term *οἱ παῖδες*, like *οἱ υἱοί*, may mean children in general. The phrase, both in Hebrew and in Greek, is "the sons of Israel," which our translators render, "the children of Israel," as nobody doubts that the whole posterity is meant. We address an audience of men and women by the title *brethren*; and, under the denomination *all men*, the whole species is included. But, in such examples, the universality of the application is either previously known from common usage, or is manifest from the subject or occasion. Where this cannot be said, the words ought to be strictly interpreted. Add to this, 1st, That the historian seems here purposely to have changed the term *παιδίον*, which is used for *child*, no fewer than nine times in this chapter; as that word being neuter, and admitting only the neuter article, was not fit for marking the distinction of both sexes; and to have adopted a term which he nowhere else employs for infants, though frequently for men-servants, and once for youths or boys: 2dly, That the reason of the thing points to the interpretation I have given. It made no more for Herod's purpose to destroy female children, than to massacre grown men and women; and, tyrant though he was, that he meant to go no further than, in his way of judging, his own security rendered expedient, is evident from the instructions he gave to his emissaries, in regard to the age of the infants to be sacrificed to his jealousy, that they might not exceed such an age, or be under such another.

³ "From those entering the second year, down to the time," *ἀπὸ διετούς καὶ κατωτέρω, κατὰ τὸν χρόνον*: E. T. "From two years old and under, according to the time." There can be no doubt, that in this direction Herod intended to specify both the age above which, and the age under which, infants were not to be involved in this massacre. But there is some scope for inquiry into the import of the description given. Were those of the second year included, or excluded by it? By the common translation they are included; by that given above, excluded. Plausible things may be advanced on each side. The reasons which have determined me, are as follows. The word *διετής* is one of those which, in scriptural criticism, we call *ἄπαξ λεγόμενα*. It occurs in no other place of the N. T. nor in the Sep. It is explained by Hesychius and Phavorinus, that which lives a whole year, *δι' ὅλου τοῦ ἔτους*. *Διετήσιος* is also explained in our common lexicons 'per totum annum durans, anniversarius:' and the verb *διετίξω* is used by Aristotle for 'living a whole year.' At the same time it must be owned, that the explanation 'bimulus,' 'biennis,' is also given to the word *διετής*. The term is therefore doubtless equivocal; but what weighs with me here principally is, the ordinary method used by the Jews in reckoning time; which is to count the imperfect days, months, or years, as though they were complete, speaking of

a period begun, as if it were ended. Thus it is said, Gen. 17: 12, "The child that is eight days old among you shall be circumcised;" and Lev. 12: 3, "On the eighth day he shall be circumcised." Now it is evident, that, in the way this precept was understood, it behoved them often to circumcise their children when they were not seven days old, and never to wait till they were eight. For the day of birth, however little of it remained, was reckoned the first; and the day of the circumcision, however little of it was spent, was reckoned the eighth. But nothing can set this matter in a stronger light than what is recorded of our Lord's death and resurrection. We are told by himself, that he was to be three days and three nights in the bosom of the earth; that his enemies would kill him, and that after three days he would rise again. Yet certain it is, that our Lord was not two days, or forty-eight hours, (though still part of three days,) under the power of death. He expired late on the sixth day of the week, and rose early on the first of the ensuing week. Both these considerations lead me to conclude, with Wh. and Dod. that Herod, by the instructions given to his messengers, meant to make the highest limit of their commission, those entering, not finishing, the second year. The lowest we are not told, but only that it was regulated by the information he had received from the Magians; for this I take to be the import of the clause, *κατὰ τὸν χρόνον*. He had probably concluded, that the star did not appear till the birth, though they might not see it on its first appearance, and that, therefore, he could be in no danger from children born long before, or at all after, it had been seen by them. Supposing, then, it had appeared just half a year before he gave this cruel order, the import would be, that they should kill none above twelve months old, or under six.

18. "In Ramah," *Ἐν Ραμᾶ*. Ramah was a city on the confines of Benjamin, not far from Bethlehem in Judah. As Rachel was the mother of Benjamin, she is here by the prophet Jeremiah, from whom the words are quoted, introduced as most nearly concerned. It is true, however, that in the Heb. the term rendered *in Ramah* may be translated *on high*: and both Origen and Jerom were of opinion that it ought to be so translated. But the authors of the Sep. have thought otherwise; and it is more than probable that the Evangelist, or his translator, have judged it best to follow that version. The mention of Rachel as lamenting on this occasion, gives a probability to the common version of the prophet's expression; otherwise it would have been more natural to exhibit Leah the mother of Judah, than Rachel the mother of Benjamin, as inconsolable on account of a massacre perpetrated in a city of Judah, and aimed against one of that tribe.

² "Lamentation and weeping, and bitter complaint," *θρῆνος καὶ κλαυθμὸς καὶ ὄδυρμὸς πολὺς*. Vul. "Ploratus et ululatus multus."

In three Gr. copies *θρόνος καὶ* are wanting. All the three words are in the Sep. in the passage referred to, though there are but two corresponding words in the Heb. In most of the ancient versions there is the same omission as in the Vul.

22. "Hearing that Archelaus had succeeded his father Herod in the throne of Judea, he was afraid to return thither." Archelaus was constituted by Augustus *ethnarch* (that is, ruler of the nation, but in title inferior to *king*) over Judea, Samaria, and Idumea. The orientals, however, commonly gave to such, and indeed to all sovereigns, the appellation of *kings*. The emperor is repeatedly so named in Scripture. And here the word *ἐβασίλευσεν* is applied to Archelaus, who succeeded his father, not in title, but in authority, over the principal part, not the whole, of his dominions. But though Joseph was afraid to go into Judea strictly so called, he still continued in the land of Israel; for under that name *Galilee*, and a considerable extent of country lying east of the Jordan, were included. Prel. Diss. I. Part i. sect. 7.

23. "That he should be called a Nazarene," *ὅτι Ναζωραῖος κληθήσεται*. E. T. "He shall be called a Nazarene." The words may be rendered either way. A direct quotation is often introduced with the conjunction *ὅτι*. On the other hand, that the verb is in the indicative, is no objection of any weight against translating the passage obliquely. The Heb. has no subjunctive mood, and therefore the indicative in the N. T. is often used subjunctively, in conformity to the oriental idiom. And as there is no place in the prophets still extant, where we have this affirmation in so many words, I thought it better to give an oblique turn to the expression.

² "Nazarene." To mark a difference between *Ναζωραῖος*, the term used here, and *Ναζαροῦνος*, the common word for an inhabitant of Nazareth, Sc. and Dod. say "Nazarean;" Wa. says "Nazorean." But as the term *Ναζωραῖος* is, by this Evangelist, (26: 71), used manifestly in the same sense, and also by both Mr. and J., I can see no reason for this small variation. Some find a coincidence in the name with a Heb. word for a *Nazarite*; others for a word signifying *branch*, a term by which the Messiah, in the judgment of Jews as well as of Christians, is denominated, Isaiah 11: 1.

It is proper to observe, that in the Heb. exemplar of this Gospel which was used by the Ebionites, and called "The Gospel according to the Hebrews," the first two chapters were wanting:—the book began in this manner, "It happened in the days of Herod king of Judea, that John came baptizing, with the baptism of reformation, in the river Jordan. He was said to be of the race of Aaron the priest, and son of Zacharias and Elizabeth." But for this reading, and the rejection of the two chapters, there is not one concurrent testimony from MSS., versions, or ancient authors. It is true the Al. has not the two chapters; but this is no authority

for rejecting them, as that copy is mutilated, and contains but a very small fragment of Mt.'s Gospel. No fewer than the first twenty-four chapters are wanting, and the copy begins with the verb *ἐρχεται*, 'cometh,' in the middle of a sentence, ch. 26: 6. By a like mutilation, though much less considerable, the first nineteen verses of the first chapter are wanting in the Cam.; which also begins in the middle of a sentence with the verb *παραλάβειν*, 'to take home.' And in the Go. version all is wanting before the middle of the fifteenth verse of ch. v. It begins likewise in the middle of a sentence with the words answering to *ἐπὶ τῆν λυχρίαν*. Now if we abstract from these, which prove nothing but that the words they begin with were preceded by something now lost, there is a perfect harmony in the testimonies, both of MSS. and of versions, in favor of the two chapters. The old Itc. translation and the Syr. were probably made before the name *Ebionite* was known in the church. Even so early a writer as Irenaeus, in the fragment formerly quoted, (Pref. sect. 7.), takes notice that Mt. began his history with the genealogy of Jesus. That the Nazarenes, (or Jewish Christians, on whom, though disciples, the Mosaic ceremonies were by themselves thought binding), who also used a Heb. exemplar of this Gospel, had the two chapters, is probable, as Epiphanius calls their copy very full, *πληρέσιαιον*, though it must be owned he immediately after expresses some doubt of their retaining their pedigree. Si. thinks it probable that they did retain it, as he learns from Epiphanius that Carpocras and Cerinthus, whose notions pretty much coincided with theirs, retained it, and even used it in arguing against their adversaries. I might add to the testimony of versions, MSS. and ancient authors, the internal evidence we have of the vitiation of the Ebionite exemplar, the only copy that is charged with this defect, from the very nature of the additions and alterations it contains.

CHAPTER III.

1. "In those days." As the thing last mentioned was the residence of Jesus with his parents at Nazareth, the words "those days" may be used with strict propriety of any time before he left that city. Now John was about six months older than Jesus: it may therefore be thought not improbable that he began his public ministry so much earlier, each in the thirtieth year of his age, agreeably to the practice of the Levites, Num. 4: 3. But it must be owned that this is no more than conjecture; for as to the age of the Baptist, when he commenced preacher, Scripture has been silent.

² "The Baptist," *ὁ Βαπτιστής*. A title from his office, not a proper name. It is equivalent to the title given him, Mr. 6: 14. *ὁ Βαπτίζων*, "the Baptizer." It is therefore improperly rendered

into modern languages without the article, as Dio. has done in Itn. calling him "Giovanni Battista," and all the Fr. translators I know (except L. Cl.,) who call him "Jean Baptiste."

³ "Cried," *κηγύσσων*. Diss. VI. Part v.

⁴ "Wilderness," *ἐρήμω*. Mr. 1: 3. N.

² "Reform," *μετανοεῖτε*. Diss. VI. Part iii.

² "Reign," *βασιλεία*. Diss. V. Part i.

4. "Of camel's hair." Not of the fine hair of that animal, whereof an elegant kind of cloth is made, which is thence called *camlet*, in imitation of which though made of wool, is the English *camlet*,) but of the long and shaggy hair of camels, which is in the East manufactured into a coarse stuff anciently worn by monks and anchorets. It is only when understood in this way that the words suit the description here given of John's manner of life.

² Locusts," *ἀχρίδες*. I see no ground to doubt that it was the animal so named that is meant here. *Locusts* and *grasshoppers* are among the things allowed by the law to be eaten, Lev. 11 : 22, and are at this day eaten in Asia by the poorer sort. I have never had satisfactory evidence that the word is susceptible of any other interpretation.

5. "The country along the Jordan," *ἡ περὶ ἰορδάνου* Mr. 1: 28. N.

7. "From the impending vengeance," *ἀπο τῆς μελλούσης ὀργῆς*. E. T. "From the wrath to come." *Μέλλων* often means not only 'future,' but 'near.' There is just such a difference between *ἔσται* and *μέλλει ἔσεσθαι*, in Gr. as there is between 'it will be' and 'it is about to be,' in Eng. This holds particularly in threats and warnings. "*Ἔσται λίμος* is 'erit fames;' *μέλλει ἔσεσθαι λίμος* is 'imminet fames.' In Job 3 : 8, a Heb. word signifying *ready, prepared*, is rendered by the Seventy *μέλλων*. Besides, its connexion with the verb *φύγειν* in this verse ascertains the import of the word. We think of fleeing only when pursued. The flight itself naturally suggests to spectators that the enemy is at hand. In cases, however, wherein no more appears to be intended than the bare prediction of an event, or declaration of some purpose, we are to consider it as equivalent to an ordinary future, ch. 17 : 22. N. The words, 'the wrath to come,' appear to limit the sense to what is strictly called 'the future judgment.'

3. "The proper fruit of reformation," *καρπὸν ἀξιόν τῆς μετανοίας*. E. T. "Fruits meet for repentance." Vul. "fructum dignum pœnitentiæ." A very great number of MSS. read *καρπὸν ἀξιόν*, amongst which are some of the oldest and most valued; likewise several ancient versions, as the Ara. the second Sy. Cop. Eth. and Sax. It appears, too, that some of the earliest fathers read in the same manner. Of the moderns, Lu., Gro., Si., Ben., Mill. and Wet. have approved it. It is so read in the Com. and some other old

editions. *Καρπὸς ἄξιους* is universally allowed to be the genuine reading in L. Some ignorant transcriber has probably thought proper to correct one Gospel by the other. Such freedoms have been too often used.

10. "Turned into fuel." Ch. 6 : 30. ² N.

11. "In water—in the Holy Spirit," *ἐν ὕδατι—ἐν ἁγίῳ πνεύματι*. E. T. "with water—with the Holy Ghost." Vul. "in aqua—in Spiritu Sancto." Thus also the Sy. and other ancient versions. All the modern translations from the Gr. which I have seen render the words as our common version does, except L. Cl. who says, "dans l'eau—dans le Saint Esprit." I am sorry to observe, that the Popish translators from the Vul. have shown greater veneration for the style of that version than of the original. For in this the La. is not more explicit than the Gr. Yet so inconsistent are the interpreters last mentioned, that none of them have scrupled to render *ἐν τῷ Ιορδάνῃ*, in the sixth verse, 'in Jordan,' though nothing can be plainer, than that if there be any incongruity in the expression 'in water,' this 'in Jordan' must be equally incongruous. But they have seen that the preposition *in* could not be avoided there, without adopting a circumlocution, and saying 'with the water of Jordan,' which would have made their deviation from the text too glaring. The word *βαπτίζειν*, both in sacred authors and in classical, signifies 'to dip,' 'to plunge,' 'to immerse,' and was rendered by Tertullian, the oldest of the La. fathers, 'tingere,' the term used for dyeing cloth, which was by immersion. It is always construed suitably to this meaning. Thus it is, *ἐν ὕδατι, ἐν τῷ Ιορδάνῃ*. But I should not lay much stress on the preposition *ἐν*, which, answering to the Heb. **ב**, may denote *with* as well as *in*, did not the whole phraseology in regard to this ceremony concur in evincing the same thing. Accordingly to the baptized are said *ἀναβαίνειν*, 'to arise,' 'emerge,' or 'ascend,' ver. 16, *ἀπὸ τοῦ ὕδατος*, and Acts 8 : 39, *ἐκ τοῦ ὕδατος*, 'from or out of the water.' Let it be observed further, that the verbs *θάλλω* and *ῥαντίζω*, used in Scripture for *sprinkling*, are never construed in this manner. "I will sprinkle you with clean water," says God, Ezek. 26 : 25, or as it runs in the E. T. literally from the Heb. "I will sprinkle clean water upon you," is in the Sep. *Ράνω εφ' ὑμᾶς καθαρὸν ὕδωρ*, and not as *βαπτίζω* is always construed. *Ράνω ὑμᾶς ἐν καθαρῷ ὕδατι*. See also Exod. 29 : 21. Lev. 6 : 27. 16 : 14. Had *βαπτίζω* been here employed in the sense of *θάλλω*, 'I sprinkle,' (which, as far as I know, it never is in any use, sacred or classical), the expression would doubtless have been *Ἐγὼ μὲν βαπτίζω εφ' ὑμᾶς ὕδωρ*, or *ἀπὸ τοῦ ὕδατος*, agreeably to the examples referred to. When therefore the Gr. word *βαπτίζω* is adopted, I may say, rather than translated into modern languages, the mode of construction ought to be preserved so far as may conduce to suggest its original import.

It is to be regretted that we have so much evidence, that even good and learned men allow their judgments to be warped by the sentiments and customs of the sect which they prefer. The true partizan, of whatever denomination, always inclines to correct the diction of the Spirit by that of the party.

² “In the Holy Spirit and fire,” ἐν πνεύματι ἁγίῳ καὶ πυρὶ. Hey. “With holy wind and fire.” This most uncommon, though not entirely new version of that learned and ingenious but sometimes fanciful interpreter, is supported by the following arguments: 1st., The word πνεῦμα, which signifies both *spirit* and *wind*, has not here the article by which *the Holy Spirit* is commonly distinguished. 2dly, The following verse, which should be regarded as an illustration of this, mentions the cleansing of the wheat, which is by *the wind* separating the chaff, and the consuming of the chaff by *the fire*. 3dly, The three elements, water, air, and fire, were all considered by the Jews as purifiers, and, in respect of their purifying quality, were ranked in the order now named, water the lowest, and fire the highest. The mention of the other two gives a presumption that the third was not omitted. The following answers are submitted to the reader: 1st, The article, though often for distinction’s sake prefixed to ἅγιον πνεῦμα is, when either the scope of the place or the other terms employed serve the purpose of distinguishing, frequently omitted. Now this purpose is more effectually served by the epithet ἅγιον, ‘holy,’ than it could have been by the article. In ch. 1: 18, and 20, the miraculous conception is twice said to be ἐκ πνεύματος ἁγίου, without the article. Yet Hey. himself has rendered it in both places ‘the Holy Spirit.’ Further, I suspect that no clear example can be produced of this adjective joined to πνεῦμα, where the meaning of πνεῦμα is ‘wind.’ At least I have never heard of any such. 2dly, The subsequent verse is certainly not to be understood as an illustration of this, but as further information concerning Jesus. This verse represents the manner in which he will admit his disciples; the next, that in which he will judge them at the end of the world. 3dly, I can see no reason, on the Dr.’s hypothesis, why *air* or *wind* should alone of all the elements be dignified with the epithet *holy*. *Fire* in that view would have a preferable title, being considered as the most perfect refiner of them all. Yet in no part of the N. T. is mention made of either ‘holy water’ or ‘holy fire.’ Now, as it is acknowledged that πνεῦμα commonly signifies ‘spirit,’ and when joined with ἅγιον ‘the divine Spirit,’ the word, by all the laws of interpretation, considering the peculiarity of the attribute with which it is accompanied, must be so understood here. It is, however, but doing justice to that respectable author to observe, that he does not differ from others in regard to the principal view of the passage, the effusion of the Holy Spirit; only he thinks that the literal import of the word πνεῦμα in this place is ‘wind,’ and that ‘the Spirit’ is but suggested to us by a figure.

³ “And fire,” *καὶ πυρὶ*. These words are wanting in several MSS., but they are found in a greater number, as well as in the Sy. the Vul. and all the ancient versions.

12. “His winnowing shovel is in his hand,” *οὐ τὸ πύλον ἐν τῇ χειρὶ αὐτοῦ*. E. T. “Whose fan is in his hand.” Vul. “Cujus ventilabrum in manu sua.” In the old Vul. or Itc. the word appears to have been ‘pala,’ properly ‘a winnowing shovel,’ of which mention is made Isa. 30 : 24. This implement of husbandry is very ancient, simple, and properly manual. The ‘fan’ (or van, as it is sometimes called) is more complex, and being contrived for raising an artificial wind by the help of sails, can hardly be considered as proper for being carried about in the hand.

15. “Thus ought we to ratify every institution,” *οὕτω πρόπον ἐστὶν ἡμῖν πληροῦσαι πᾶσαν δικαιοσύνην*. E. T. “Thus it becometh us to fulfil all righteousness.” In the opinion of Chrysostom and other expositors, *δικαιοσύνη* signifies in this place ‘divine precept.’ It is the word by which *מִשְׁפָּט* ‘mishpat,’ in Heb. often denoting an *institution* or *ordinance* of religion, is sometimes rendered by the Seventy. I have chosen here to translate the verb *πληροῦσαι* rather ‘ratify’ than ‘fulfil,’ because the conformity of Jesus in this instance was not the personal obedience of one who was comprehended in the precept, and needed with others the benefit of purification, but it was the sanction of his example given to John’s baptism as a divine ordinance.

16. “No sooner arose out of the water than heaven was opened to him,” *ἀνέβη εὐθύς ἀπὸ τοῦ ὕδατος, καὶ ἰδοὺ ἀνεῳχθησαν αὐτῷ οἱ οὐρανοὶ*. E. T. “Went up straightway out of the water, and lo the heavens were opened unto him.” That the adverb *εὐθύς*, though joined with the first verb, does properly belong to the second, was justly remarked by Grotius. Of this idiom, Mr. 1 : 29, and 11 : 2, are also examples.

CHAPTER IV.

1. “By the devil,” *ὑπὸ τοῦ διαβόλου*. Diss. VI. Part i. sect. 1—6.

3. “A son of God,” *υἱὸς τοῦ Θεοῦ*. E. T. “The son of God.” It does not appear to be without design that the article is omitted both in this verse and in the sixth. The words ought therefore to be rendered indefinitely ‘a son,’ not emphatically ‘the son.’ In the parallel passage in L. 4 : 3, there is the same omission ; and though in the 9th verse of that chapter we find the article in the present common Gr. it is wanting in so many ancient MSS. and approved editions, that it is justly rejected by critics. Whether we are to impute Satan’s expressing himself thus to his ignorance, as

not knowing the dignity of the personage whom he accosted, or to his malignity, as being averse to suppose more than an equality with other good men, (for he does not acknowledge even so much), certain it is, that the passage he quotes from the Psalms admits a general application to all pious persons. The omission of the definite article in this place is the more remarkable, as in the preceding chapter in both Gospels the appropriation of the term *υἱὸς* by means of the article, in the voice from heaven, is very strongly marked, *ὁ υἱὸς μου ὁ ἀγαπητός*. See N. on ch. 14: 33. 27: 54.

² "Loaves," *ἄρτοι*. E. T. "Bread." *ἄρτος*, used indefinitely, is rightly translated 'bread;' but when joined with *εἰς*, or any other word limiting the signification in the singular number, ought to be rendered 'loaf:' in the plural it ought almost always to be rendered 'loaves.' Even if either were proper, 'loaves' would be preferable in this place, as being more picturesque. Our translators have here followed the Sy. interpreter, who seems to have read *ἄρτος*.

4. "By every thing which God is pleased to appoint," *ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ*. E. T. "By every word that proceedeth out of the mouth of God.," The whole sentence is given as a quotation. "It is written." The place quoted is Deut. 8: 3, where Moses speaking of the Israelites, says, "He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knowest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." It is evident that the Jewish lawgiver is speaking here of the food of the body, or sustenance of the animal life, as it was this purpose solely which the manna served, and which could not in our idiom be denominated a *word*. The reader may observe that the term *word*, in the passage of the O. T. quoted, is in our Bible printed in italics, to denote that there is no corresponding term in the original. It might therefore have been literally rendered from the Heb. 'every thing.' In the Sep. from which the quotation in the Gospel is copied, the ellipsis is supplied by *ῥήμα*. But let it be observed, that in Scripture both the Heb. דָּבָר 'dabar' and the Gr. ῥήμα, and sometimes λογός, mean indifferently 'word' or 'thing.' Take the following examples out of a much greater number. L. 1: 37. *Οὐκ ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῥήμα*: "Nothing is impossible with God."—2: 15. "Let us now go to Bethlehem, and see this thing;" *τὸ ῥήμα τοῦτο*, "which is come to pass." The phrase *τὸ ἐκπορευόμενον* (or *ἐξεέλθον*) *ἐκ τοῦ στόματος* is oftener than once to be met with, in the version of the Seventy, for a 'declared purpose,' 'resolution, or appointment.' See Num. 32: 24. 1 Sam. 1: 23. But nothing can be more express to our purpose than Jer. 44: 17. *Ποιήσομεν*

πάντα λόγον ὅς ἐξελεύσεται ἐκ τοῦ στόματος ἡμῶν. E. T. "We will do whatsoever thing goeth forth out of our own mouth," πάντα λόγον, in Heb. רַבְּרַבְּרַבְּ 'col habdabar,' 'every word;' that is, "we will do whatsoever we have purposed." The version I have given is therefore entirely agreeable, both to the sense of the passage quoted and to the idiom of holy writ. I may add, that it is much better adapted to the context than the allegorical explanation which some give of the words as relating purely to the spiritual life. The historian tells us that Jesus had fasted forty days, that he was hungry, and in a desert, where food was not to be had. The tempter, taking his opportunity, interposes, "If thou be the Messiah, convert these stones into loaves." The question was simply, What, in this exigence, was to be done for sustaining life? Our Saviour answers very pertinently by a quotation from the O. T. purporting, that when the sons of Israel were in a like perilous situation in a desert, without the ordinary means of subsistence, God supplied them with food, by which their lives were preserved, (for it is not pretended that the manna served as spiritual nourishment), to teach us that no strait, however pressing, ought to shake our confidence in him. Beau. and the anonymous Eng. translator in 1729, exhibit the same sense in their versions.

6. "Lest," μήποτε. E. T. "Lest at any time." From an excessive solicitude not to say less than the original, words have been explained from etymology, rather than from use; in consequence of which practice, some versions are encumbered with expletives, which enfeeble instead of strengthening the expression. Of this kind is the phrase *at any time*, which in this passage adds nothing to the sense. The compound μήποτε, in the use of the sacred penman, rarely signifies more than the simple μη, 'lest.' It is used by the Seventy in translating a Heb. term that imports no more. In the Psalm referred to it is rendered simply *lest*. And to go no further than this Gospel, our translators have not hesitated to render it so in the following passages; 7: 6. 13: 29. 15: 32. 25: 9. 27: 64. Why they have not done so in this, and most other places, I can discover no good reason.

7. "Jesus again answered, It is written," ἔφη αὐτῷ ὁ Ἰησοῦς πάλιν γέγραπται. E. T. "Jesus said unto him, It is written again." The words in the original are susceptible of either interpretation, the difference depending entirely on the pointing. I place the comma after πάλιν, they after Ἰησοῦς. This was the second answer which Jesus made, on this occasion, to the devil. It is not easy to see in what sense the words quoted can be said to have been written again. The punctuation is not of divine authority, any more than the division into chapters and verses.

² "Thou shalt not put the Lord thy God to the proof," οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου. E. T. "Thou shalt not tempt the

Lord thy God." What we commonly mean by the word *tempting*, does not suit the sense of the Gr. word ἐπειράζω in this passage. The Eng. word means, properly either 'to solicit to evil,' or 'to provoke;' whereas the import of the Gr. verb in this and several other places is 'to assay,' 'to try,' 'to put to the proof.' It is thus the word is used, Gen. 22: 1, where God is said to have *tempted* Abraham, commanding him to offer up his son Isaac for a burnt-offering. God did not solicit the patriarch to evil, for, in this sense, as the apostle James tells us, 1: 13, he neither can be tempted, nor tempteth any man. But God *tried* Abraham, as the word ought manifestly to have been rendered, putting his faith and obedience to the proof. His ready compliance, so far from being evil, was an evidence of the sublimest virtue. It was in desiring to have a proof of God's care of them, and presence with them, that the children of Israel are said to have "tempted the Lord at Massah," saying, "Is the Lord among us or not?" Ex. 17: 7. And on the present occasion, it was God's love to him, and faithfulness in the performance of his promise, that the devil desired our Lord, by throwing himself headlong from a precipice, to *make trial of*. As however it has been objected, that this last phrase, which I at first adopted, is somewhat ambiguous, I have changed it for one which cannot be mistaken.

15. "On the Jordan," πέραν τοῦ Ἰορδάνου. E. T. "Beyond Jordan." The Heb. word מגבער 'megheber,' rendered by the Seventy πέραν, signifies indifferently 'on this side,' or 'on the other side.' In Num. 32: 19, the word is used in both meanings in the same sentence. Unless, therefore, some other word or phrase is added, as καὶ ἀνατόλας, or κατὰ θαλάσσαν, to ascertain the sense, it ought to be rendered as in the text, or as in verse 25. Zebulun and Naphthali were on the same side of the Jordan with Jerusalem and Judea, where Isaiah exercised his prophetic office.

² "Near the sea," ὄδον θαλάσσης. E. T. "By the way of the sea." This expression is rather indefinite and obscure. There is an ellipsis in the original, but I have given the sense. What is here called *sea*, is properly not a *sea*, but a *lake*. It was customary with the Hebrews to denominate a large extent of water, though fresh water, and encompassed with land, by the name *sea*. Both Mt. and Mr. denominate this "the sea of Galilee;" J. calls it "the sea of Tiberias;" L. more properly, "the lake of Genesareth." It was on this lake that Capernaum, and some other towns of note, were situated. Here also Peter and Andrew, James and John, before they were called to the apostleship, exercised the occupation of fishers. "The sea of Galilee," and "the sea of Tiberias," are become, in Scripture style, so much like proper names, that it might look affected to change them for "the lake of Galilee," and "the lake of Tiberias." Besides, where it

can conveniently be done, these small differences in phraseology, which diversify the styles of the evangelists in the original, ought to be preserved in translation.

16. "A region of the shades of death," *χώρα καὶ σκία θανάτου*. In the Sep. in the passage referred to, the words are *χώρα σκίας θανάτου*, literally from the Heb. of the prophet, *חַרְמָתַי צְרָח* 'arets tsal-moth.' *Tsal-moth*, it was observed, Diss. VI. ii. sect. 2, and *shcol*, are nearly synonymous, and answer to *ἄδης* in the N. T. which signifies the invisible world, or the state of the dead. The expression is here evidently metaphorical, and represents the ignorance or spiritual darkness in which the people of that region, who were intermixed with the heathen, lived, before they received the light of the gospel.

17. "Began to proclaim," *ἤρξατο κηρύσσειν*, Mr. v. 17. N.

18. "A drag," *ἀμφιβληστρον*. E. T. "A net." The word is not the same here that it is in verse 20: there it is *δίαινον*, which I take to be the name of the genus, and properly rendered 'net.' The name here is that of a species answering to what we call a *drag*. The same historian, 13: 47, uses the word *σαγήνη*, which in the common translation is also rendered 'net.' It is not very material, but neither ought it to be altogether overlooked, to make, when possible in a consistency with propriety, the phraseology of the version both as various and as special as that of the original. Diss. XII. Part i. sect. 9—13.

21. "In the bark," *ἐν τῷ πλοίῳ*. E. T. "In a ship." L. 5: 2 N.

² "Mending," *καταρτίζοντας*. Mr. 1: 19. N.

CHAPTER V.

3. "Happy," *μακάριοι*. E. T. "Blessed." I agree with those translators who choose generally to render *μακάριος* 'happy,' *εὐλογητός* and *εὐλογημένος* 'blessed.' The common version rarely makes a distinction.

² "Happy the poor," *μακάριοι οἱ πτωχοὶ*. E. T. "Blessed are the poor." It has more energy in these aphoristical sentences, after the example of the original, and all the ancient versions, to omit the substantive verb. The idiom of our language admits this freedom as easily as the Itn. and more so than the Fr. None of the La. versions express the verb. Dio.'s Itn. does not; nor do the Fr. versions of P. R. L. Cl. and Sa. Si. expresses it in the first beatitude, but not in the following ones. Another reason which induced me to adopt this manner is to render these aphorisms, in regard to happiness, as similar in form as they are in the original to the aphorisms in regard to wretchedness, which are, L. vi, contrasted with

them, "woe to you that are rich;"—for I shall show, in the note on that passage, that the verb to be supplied is in the indicative mood equally in both.

³ "Happy the poor who repine not," *μακάριοι οἱ πτωχοὶ τῷ πνεύματι*. E. T. "Blessed are the poor in spirit." I have assigned my reasons, Diss. XI. Part. i. sect. 18, for thinking that it is as much the business of a translator to translate phrases as to translate words. An idiomatic phrase stands precisely on the same footing with a compound word. The meaning is commonly learnt from the usual application of the whole word, or of the whole phrase, and not by the detached meanings of the several parts, which, in another language, conjoined in the same manner, may convey either no meaning at all, or a meaning very different from the author's. Such, in a particular manner, is the meaning which the phrase *poor in spirit* naturally conveys to English ears. *Poor spirited*, which to appearance is coincident with it, is always employed in a bad sense, and denotes mean, dastardly, servile. *Poorness of spirit* is the same ill quality in the abstract. The phrase, therefore, in our language, if it can be said to suggest any sense, suggests one different from the sense of the text. In support of the interpretation here given, let the following things be attended to: First, That it is literally *the poor* that is meant, may be fairly concluded from the parallel place, L. 6: 20, where the like declaration is pronounced of *the poor* simply, without any limitation as in this passage. And this is of considerable weight, whether we consider the discourse recorded by L. as the same or different, since their coincidence in many things, and similarity in others, are confessed on all sides. Now what puts it beyond a doubt that it is *the poor* in the proper sense that is meant there, is the characters contrasted to those pronounced *happy*. These begin ver. 24. "Woe unto you that are rich." It is also not without its weight, that our Lord begins with *the poor* on both occasions; but especially that the same beatitude is ascribed to both: "'Theirs is the kingdom of heaven.'" I might urge further, that if the poor be not meant here, there is none of these maxims that relate to them. Now this omission is very improbable, in ushering in the laws of a dispensation which was entitled, many ages before, "glad tidings to the poor;" to announce which was one great end of the Messiah's mission. And the fulfilment of this prophecy in him, is what our Lord fails not to observe on more occasions than one. I cannot therefore agree with Wh. and others in thinking that *πτωχοὶ τῷ πνεύματι* means 'humble.' The quotations produced by that critic in support of his opinion, are more foreign to his purpose than any thing I have yet discovered in his learned Commentaries. "The usual expression," says he, "by which the Scriptures [meaning the O. T.] and the Jewish writers represent the humble man is, that he is

‘shephal ruach,’ *i. e.* poor, low, or contrite in his spirit:” And of this he brings some examples. It is true, the meaning of *shephal* is humble, and of *ruach* is spirit. But because in Scripture, men humble of spirit means humble men, must therefore ‘the poor in spirit’ also mean humble men? To make the inconclusiveness of this reasoning pass unobserved, he has inserted the word *poor*, amongst others, in his explanation of the word *shephal*. But that it ever means *poor*, I have not found so much as a single example. It is never translated by the LXX *πιτωχός*; but either *ταπεινός*, or by some word of like import. As to the phrase ‘shephal ruach,’ it occurs but thrice in Scripture. In one place it is rendered *πραῦθυμος*, in another *ταπεινόφρων*, and in the third *ὀλιγόψυχος*. Should any object, that to exclude *the humble* from a place here, will seem as unsuitable to the temper of our religion as to exclude *the poor*; I answer, that I understand *the humble* to be comprehended under the third beatitude, “Happy the meek.” Not that I look upon the two words as strictly synonymous, but as expressing the same disposition under different aspects—*humility*, in the contemplation of self as in the divine presence; *meekness*, as regarding the conduct towards other men. This temper is accordingly opposed to pride as well as to anger. The words seem to have been often used indiscriminately. *Humble* in the Heb. is once and again by the LXX rendered *meek*, and conversely; and they are sometimes so quoted in the N. T. Nay, the very phrase for “lowly in spirit,” above criticised, ‘shephal ruach,’ is at one time rendered *πραῦθυμος*, ‘meek-spirited,’ at another, *ταπεινόφρων*, ‘humble.’ But should it be asked, what then does *τῷ πνεύματι* add to the sense of *οἱ πτωχοὶ*; I think the phrase to which Wh. recurs will furnish us with an answer. *Shephal* is properly *ταπεινός*, ‘humilis;’ the addition of *ruach* is equivalent to *τῷ πνεύματι*. Such an addition therefore as is made of the sense of *ταπεινός* in the one phrase by *τῷ πνεύματι*, such also is made to the sense of *πιτωχός* in the other, by the same words superadded. It may be thought that no addition is made to the first, the simple term *ταπεινός* expressing a quality of the mind; but this is a mistake arising from the application of the Eng. word *humble*, which does not entirely coincide with the aforesaid terms in the ancient tongues. In all these the word properly refers to meanness of condition. In the few instances wherein *ταπεινός* signifies ‘humble,’ and *ταπεινότης* ‘humility,’ there may be justly said to be an ellipsis of *τῆ καρδία* or *τῷ πνεύματι*. The proper word for ‘humble,’ is *ταπεινόφρων*, for ‘humility,’ *ταπεινοφροσύνη*. As therefore *ταπεινόφρων*, *ταπεινός τῆ καρδία*, and *ταπεινός τῷ πνεύματι*, (for this expression also occurs in the Sep. Ps. 34: 18), denote one whose mind is suited to the lowness of his station, so *πιτωχός τῷ πνεύματι* denotes one whose mind is suited to the poorness of his circumstances. As the former im-

ports unambitious, unaspiring after worldly honors or the applause of men; the latter imports unrepining, not covetous of earthly treasure, easily satisfied, content with little. This and humility are indeed kindred virtues, but not the same.

Wet. is singular in thinking that the words ought to be construed thus: *μακάριοι τῷ πνεύματι—οἱ πτωχοὶ*. He understands *πνεῦμα* to mean the Spirit of God, and renders it into La. "Beati Spiritui pauperes;" as if we should say, "Happy in the Spirit's account are the poor." He urges that *πτωχοὶ τῷ πνεύματι* is unexampled. But is it more so than *μακάριοι τῷ πνεύματι*? Or do we find any thing in Scripture analogous to this phrase in the manner he has explained it? I have shown that there is at least one phrase, *ταπεινός τῷ πνεύματι*, perfectly similar to the other, which may well serve to explain it, and remove his other objection, that it ought to mean a bad quality. Besides, I would ask, whether we are to understand, in verse 8, *τῇ καρδίᾳ* as likewise construed with *μακάριοι*; for nothing can be more similar than the expressions *μακάριοι οἱ πτωχοὶ τῷ πνεύματι* and *μακάριοι οἱ καθαροὶ τῇ καρδίᾳ*?

5. "They shall inherit," *αὐτοὶ κληρονομήσουσι*: Vul. "Ipsi possidebunt." The La. word *possidebunt* sufficiently corresponds to the Gr. *κληρονομήσουσι*, which generally denotes possessing by any title, by lot, succession, purchase, conquest, or gift: I therefore think that Cas. judged better in following the Vul. than Be. who expresses the sentiment by a circumlocution which appears too positively to exclude possession of every other kind: "Ipsi terram haereditario jure obtinebunt." But as the speciality which the word sometimes conveys may be more simply expressed in Eng. I have, with the common version, preferred *inherit* to possess. It happily accords to the style of the N. T. in regard both to the present privileges and to the future prospects of God's people. They are here denominated 'sons of God;' and *if sons*, as the apostle argues, 'then heirs,' 'heirs of God, and coheirs with Christ.' The future recompense is called 'a birthright,' 'an inheritance.' Diss. XII. Part i. sect. 17.

² "The land," *τὴν γῆν*: E. T. "The earth." That the word is susceptible of either sense, cannot be doubted. The question is, which is the genuine sense in this passage? Let it be observed, that it had, long before then, become customary among the most enlightened of the Jewish nation, to adopt the phraseology which the sacred writers had employed in reference to ceremonial observances and temporal promises and to affix to the words a more sublime meaning, as referring to moral qualities, and to eternal benefits. This might be illustrated, if necessary, from many passages of the N. T. as well as from the oldest Jewish writers. The expression under examination is an instance, being a quotation from Ps. 37: 11. Now, in order to determine the sense of the word

here, its meaning there should first be ascertained. Every person conversant in the Heb. knows that the word there used, (and the same may be said of the Gr. and La. words by which it is rendered,) sometimes means 'the earth,' sometimes a particular 'land' or country. Commonly the context, or epithet, or the words in construction, remove the ambiguity. That in the passage referred to it signifies 'the land,' namely Canaan, promised to the patriarchs, is hardly called in question. As for 'the earth,' it was given, says the Psalmist, to the children of men; even the idolatrous and profane were not excluded. Whereas this peculiar, this much-favored 'land,' God reserved for the patrimony of Israel, whom he honored with the title of 'his son,' 'his first-born.' To this, the ancient promises given to the Israelites had all a manifest reference. It is true, our translators have rendered the word, in the passage of the Psalms alluded to, 'the earth,' merely, I imagine, that it might be conformable to what they understood to be the expression in this place. A strong proof of this is, they have observed no uniformity in their manner of translating it in this very Psalm. The word occurs six times. Thrice they translate it 'the land, and thrice 'the earth.' Yet there is not the shadow of a reason for this variation; for no two things can be more similar than the expressions so differently rendered. Thus, ver. 11. "The meek shall inherit the earth;" ver. 29, "The righteous shall inherit the land." Indeed, nothing can be plainer to one who reads this sacred ode with attention, than that it ought to be rendered 'land' throughout the whole. Peace, security, and plenty, in the 'land' which the Lord their God had given them, are the purport of all the promises it contains. 'But,' it may be said, 'admit this were the meaning of the Psalmist, are we to imagine that the evangelical promise given by our Lord, is to be confined in the same manner to the possession of the earthly Canaan? By no means. Nevertheless our Lord's promise, as he manifestly intended, ought to be expressed in the same terms. The new covenant which God has made with us, by Jesus Christ, is founded on better promises than that which he made with the Israelites by Moses. But then the promises, as well as the other parts of the Mosaic covenant, are the figures or shadows, as the writer to the Hebrews well observes, (ch. 10: 1), of the corresponding parts of the Christian covenant. Even the holy men under that dispensation were taught by the Spirit to use the same language, in regard to blessings infinitely superior to those to which the terms had been originally appropriated. David warns the people, in his time, of the danger of provoking God to swear concerning them, as he had sworn concerning their fathers in the desert, that they should not enter into his rest. Yet the people were at that very time in possession of Canaan, the promised rest, and consequently could not be affected by the threat, in the ordina-

ry acceptance of the words. Hence the afore-cited author justly concludes, (ch. 4: 9,) that the inspired penman must have had in his view another rest, which still remains for the people of God, and from which men's disobedience may still prove the cause of their exclusion. Moses had his 'land' of promise, with the prospect of which he roused the Israelites. Jesus Christ also has his, with the hope of which he encourages and stimulates his disciples. That it is the heavenly happiness that is meant, appears to me certain, (for all the promises here relate to things spiritual and eternal), but still conveyed under those typical expressions to which his hearers had been habituated. The Rh. in Eng. and L. Cl. in Fr. are the only translators into modern languages with whose versions I am acquainted, who have expressed this properly. L. Cl. says, "ils possideront le pais." At the same time, his note on the place shows that he misunderstood the sense. He supposed this declaration to relate solely to those Jews converted to Christianity, who, after the destruction of Jerusalem, and the subversion of the Jewish polity by the Romans, were allowed to live peaceably in the country, because they had taken no part in the war. Those sentences with which our Lord's doctrine is introduced, are to be regarded not as particular predictions, but as universal axioms. All those who fall within the description, 'the poor,' 'the meek,' 'the merciful,' in any age or country, are entitled to the promise. It is impossible that they should have been understood otherwise, at the time, by the hearer. The general tenor of the expressions used, unlimited by any circumstance of time or place, especially when compared with the scope and tendency of the whole discourse, shows manifestly that they are to be held as the fundamental principles of the new dispensation to be introduced by the Messiah. Besides, all the other promises are confessedly such as suit the nature of the kingdom, which is declared by its founder and sovereign to be *not of this world*. How unreasonable is it then to think, that this must be understood as an exception? Indeed some who render $\pi\tilde{\eta}\nu\ \gamma\tilde{\eta}\nu$ 'the earth,' acknowledge that heaven is meant. But how vague and arbitrary must this way of expounding appear, when we consider that *heaven* is in this very discourse contrasted to *earth*, and distinguished from it? That our Lord's style is often figurative, is not to be denied. But the figures are not taken at random, nor to be interpreted by every body's fancy. They are adopted according to certain rules, easily discoverable from an acquaintance with holy writ, and the Jewish laws and ceremonies. And of those rules, none is more common than that which assigns a spiritual and sublime meaning, to expressions in the law which relate merely to external rites and temporal benefits. (See the N. on ver. 8.) I shall only add, that all these promises are in effect the same, but presented under such different aspects as suit the different characters recommended.

Thus a *kingdom* is promised to the *poor*, *consolation* to the *mourners*, an *inheritance* to the *meeke*, who are liable here to be dispossessed of every thing by the aspiring and the violent ; and so of the rest.

4, 5. In the Vul. and the Cam. these verses are transposed. The Vul. is the only version, and the Cam. the only MS. where this arrangement is found.

6. "Who hunger and thirst for righteousness," *οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην*. In the ordinary interpretation, *to hunger and thirst* denotes to have an ardent desire. Maldonate was of opinion, that the words ought rather to be rendered "who hunger and thirst because of righteousness;" that is, whose righteousness or integrity has occasioned their being reduced to such a state of indigence. His reasons for this exposition are as follow; 1st, That they who are in the literal sense hungry and thirsty are here meant, there is reason to presume from the parallel passage in L. where the words are, "Ye who hunger now," without the addition of righteousness, or any word corresponding to it. 2dly, Though *thirst* is by the sacred authors often used metaphorically for the desire of spiritual good things, there is not any clear example that *hunger* is ever so applied. 3dly, Each of these declarations, commonly called beatitudes, regards a particular virtue, and not a virtuous character in general. I acknowledge that the first is the only one of these reasons which appears to me to have any weight. As to the second, a single instance of a metaphorical application, when plain from the context, is sufficient evidence. Besides, though *hunger* simply is not used by metaphor for the desire of spiritual things, the spiritual things themselves are represented by *bread* and by *meat*, as well as by *drink*, Isa. 50: 1, 2. J. 6: 27; and our participation in them is represented by *eating*, as well as by *drinking*, J. 6: 50. 1 Cor. 5: 2. *Hunger* here, therefore, coupled with *thirst*, may be accounted sufficiently explicit for expressing strong desire of spiritual things, in like manner as *eating* coupled with *drinking* denotes an ample participation in them. In tropes so closely related, the sense of one ascertains the sense of the other. As to the third reason, though righteousness is used to denote the whole of practical religion, "to hunger and thirst for righteousness" may, not improperly, be said to express one particular quality only, to wit, a zeal for higher attainments in virtue and piety. The declaration in ver. 10, may, in one view, be considered as equally general with this, and in another, as regarding solely the virtue of perseverance or constancy. But what principally weighs with me is, 1st, The consideration that the common interpretation appears to have been the universal interpretation of the earliest ages. This is a strong presumption that it is the most natural, and best suited to the construction. 2dly, The omission of the preposition *διὰ*, on Maldonate's hypothesis, is not at all suited to the style of these writers;

but that *διψάω* is sometimes used actively, and governs the accusative of that which is the object of our thirst, we are authorized by Phavorinus to assert: *συντασσοίται*, says that lexicographer, *αἰτιατικῇ καὶ γενικῇ, αἰτιατικῇ μὲν, ὡς τὸ, ἐδίψησε σε ἢ ψόγη μου, καὶ διψῶ τοὺς λόγους*. The former of these examples is quoted from Ps. 62: 2, answering to 63: 1, in the English Bible, which follows the Masoretic Heb. "My soul thirsteth for thee. The passage appears in the same form in Trommius' Concordance, on the verb *διψάω*. Yet in the common editions of the Sep. the pronoun is *σοί*, not *σε*. But that the accusative is sometimes used as well as the dative and the genitive, is manifest from Wisd. 11: 14, *οὐχ' ὄμοια δίκαιοις διψησάντες*. Besides, the sense which Maldonate gives is included in ver. 10; and this I think a strong objection to it.

8. "The clean in heart," *οἱ καθαροὶ τῇ καρδίᾳ*. E. T. "The pure in heart." I admit that this is a just expression of the sense, and more in the Eng. idiom than mine. My only reason for preferring a more literal version of the word *καθαρός* here is, because I would, in all such instances, preserve the allusion to be found in the moral maxims of the N. T. to the ancient ritual, from which the metaphors of the sacred writers, and their other tropes, are frequently borrowed, and to which they owe much of their lustre and energy. The laws in regard to the cleanness of the body, and even of the garments, if neglected by any person, excluded him from the temple. He was incapacitated for being so much as a spectator of the solemn service at the altar. The Jews considered the empyreal heaven as the archetype of the temple of Jerusalem. In the latter, they enjoyed the symbols of God's presence, who spoke to them by his ministers; whereas, in the former, the blessed inhabitants have an immediate sense of the divine presence, and God speaks to them face to face. Our Lord, preserving the analogy between the two dispensations, intimates that *cleanness* will be as necessary in order to procure admission into the celestial temple, as into the terrestrial. But as the privilege is inconceivably higher, the qualification is more important. The cleanness is not ceremonial, but moral; not of the outward man, but of the inward. The same idea is suggested, Ps. xxiv. When such allusions appear in the original, they ought, if possible, to have a place in the version.

9. "The peace-makers," *οἱ εἰρηνοποιοὶ*. An. "The pacific:" Hey. "The peaceable." Weakly both. With us these words imply merely a negative quality, and are equivalent to 'not contentious,' 'not quarrelsome,' 'not litigious.' More is comprised here. This word is not found in any other part of Scripture, but (which is nearly the same) the verb *εἰρηνοποιέω*, of the same origin, occurs Col. 1: 20, where the connexion shows that it cannot signify to be gentle, to be peaceable, but actively to reconcile, *to make peace*. Etymology and classical use also concur in affixing the sense of 're-

conciler,' 'peace-maker,' to *εἰρηνοποιός*. It is likewise so explained by Chrysostom. Indeed, if no more were meant by it than those pacifically disposed, nothing additional would be given here to what is implied in the first and third of these characters; for as these exclude covetousness, ambition, anger, and pride, they remove all the sources of war, contention, and strife. Now, though all these characters given by our Lord are closely related, they are still distinct.

11. "Prosecute," *διώξωσι*. E. T. "Persecute." Some critics think, not improbably, that the word in this place relates to the prosecutions of the disciples, (to whom Jesus here directly addresses himself,) on account of their religion, before human tribunals, whereof he often warned them on other occasions. In this verse he descends to particulars, distinguishing *διώκειν* from *ὀνειδίξειν*, and *ἐπιπείν* *πάντων* *πονηρῶν* *ἔργων*, which seems also to be used in reference to judicial proceedings. In the preceding verse, and in the following, there can be no doubt that the verb is used in the utmost latitude, and ought to be rendered 'persecute.' See also chap. 10: 23. 23: 34.

15. "A lamp," *λίχρον*. E. T. "A candle." The meaning of the word is 'lamp.' Candles were not used at that time in Judea, for lighting their houses. *Λυχνία* consequently means a lamp-stand, not a candlestick.

² "Under a corn-measure," *ὑπὸ τὸν μῶδιον*. E. T. "Under a bushel." But they had no such measure. And though it is true that any measure of capacity will suit the observation, a translator ought not, even indirectly, to misrepresent the custom of the people. The measure mentioned by the evangelist, so far from answering to our *bushel*, was less than our *peck*. But as nothing here depends on the capacity of the measure, it is better to adopt the general term, than to introduce uncouth names without necessity. Diss. VIII. Part i. sect. 6.

³ As to the article prefixed to *μῶδιον* and *λυχνίαν*, Sc. says, "Observe how the article loses its emphasis, and is rendered *a* instead of *the*." I admit that the article may be in some cases redundant, but not that we have an example of its redundancy here. Is it not our constant way, when we name any utensil whereof there is but one of the kind in the house, to use the definite article? "Bring me *the* balance, that I may weigh this:" "Take *the* bushel, and mete the grain." And even when there are more than one, if one be superior in value to the rest, or in more frequent use, it is commonly distinguished in the same manner. On the contrary, when there are more of a kind, and no one distinguished from the rest, we express ourselves indefinitely, as "Give me *a* spoon:" "Set *a* chair for Mr. Such-a-one." Our Lord's similitude is taken from the customs of families. He therefore uses the style which would be used in any house. This explains sufficiently why he

says 'a lamp,' as probably most houses had more than one, but 'the modius,' there being but one, and 'the stand' as one might be in more frequent use than the rest, for the accommodation of the family. However, as the sense is sufficiently expressed either way, I have preferred the indefinite manner in my version, being better adapted to the more general terms I was obliged to adopt. See N. on ch. 27 : 61.

17. "To subvert the law or the prophets," *καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας*. E. T. "To destroy." Of the different senses which have been assigned to the verb *καταλῦσαι*, one is, when applied to a law, 'to break,' or 'violate.' Though this is the sense of the simple verb *λύω*, ver. 19, it cannot be the sense of the compound here. Nobody could suppose that it needed a divine mission to qualify one to transgress the law, which so many, merely from the depravity of their own minds, flagrantly did every day. Another sense, which suits better the context, is authoritatively 'to repeal,' or 'abrogate.' This appears proper as applied to the law, but harsh as applied to the prophets, though by the prophets are meant, by common metonymy, the prophetic writings. But even these we never speak of abolishing or abrogating. *To destroy* is rather saying too much, and is more in the military style than in the legislative. If every copy and scrap of these writings were obliterated or burnt, we could not say more than that they were destroyed. The context, in my opinion, shows that the import of the word here is not directly to rescind or repeal, but indirectly to supersede a standing rule by the substitution of another; which, though it does not formally *annul* the preceding, may be said in effect to *subvert* it. This appears fully to express the sense, and is equally adapted to both terms, the law and the prophets.

² "But to ratify," *ἀλλὰ πληρῶσαι*. E. T. "But to fulfil." The sense of the verb *πληρῶω* is ascertained by *καταλύω*. We have seen that the meaning of this word cannot be 'to break,' and therefore it is highly probable that the other means more than 'to obey.' The proper opposite of weakening and subverting a law is *confirming* and *ratifying* it. See N. on ch. 3: 15. Some of great name translate it here 'to complete,' 'perfect,' or 'fill up,' and think it alludes to the precepts, as it were, superadded in this discourse. I own there is a plausibility in this explanation; some of our Lord's precepts being, to appearance, improvements on the law. Yet I cannot help thinking, that these divine sayings are to be regarded rather as explanatory of the law, in showing its extent and spirituality, than as additions to it, not binding on men before, but deriving their power to oblige, purely from their promulgation by Jesus Christ. Besides, I find no example of the sense *to fill up* in any passage that can be reckoned analogous to the present. For the phrase "fill up the measure of your fathers," cannot surely be

accounted of the number. The word 'measure' there leaves no room to hesitate. It is otherwise here. The interpretation, "make fully known," given by Benson, (Essay concerning Abolishing of the Ceremonial Law. ch. 2. sect. 2,) though not implausible, does not make so exact a contrast to the preceding word 'subvert,' nor is it, in this application, so well established by use.

18. "Verily I say unto you," *ἀμὴν λέγω ὑμῖν*. As Mt. has retained the Heb. word 'amen,' in such affirmations, and is in this followed by the other evangelists, though less frequently by L. than by the rest, it is not improper here, where the word first occurs, to inquire into its import. Its proper signification is 'true,' 'verus,' as spoken of things, 'observant of truth,' 'verax' as spoken of persons, sometimes 'truth,' in the abstract. In the O. T. it is sometimes used adverbially, denoting a concurrence in any wish or prayer, and is rendered by the Seventy *γένοιτο*, 'so be it.' In this application the word has been adopted into most European languages. In the N. T. it is frequently used in affirmation. Now as L. has been more sparing than the other evangelists in the use of this oriental term, it is worth while to observe, when he is relating the same passages of our Lord's history with them, what word he has substituted for the 'amen,' as this will show in what manner he understood the Heb. adverb. The same prediction which in Mt. 16: 8, is ushered in by the words *ἀμὴν λέγω ὑμῖν*, is thus introduced L. 9: 27, *λέγω ὑμῖν ἀληθῶς*, which answers to 'truly' or 'verily' with us. Another example of this interpretation we find, on comparing Mr. 12: 43, with L. 21: 3. The only example, in passages entirely parallel, is Mt. 23: 36, and L. 11: 51, where the *ἀμὴν* of the former is, by the latter, rendered by the affirmative adverb *ναί*. I have not observed any passage in the O. T. wherein the word 'amen' is used in affirming; and therefore I consider this idiom in the Gospels as more properly a Syriasm than a Hebraism. Indeed some derivatives from 'amen' often occur in affirmation. Such as 'amenah,' Gen. 20: 12. Jos. 7: 20, rendered in the Sep. *ἀληθῶς*. Such also is 'amenam,' which occurs oftener, and is rendered *ἀληθῶς*, *ἐπ' ἀληθείας*, *ἐν ἀληθεία*, or *ὄντως*, exactly corresponding to the application made of *ἀμὴν* in the Gospels. This is as strong evidence of the import of this word in the N. T. as the nature of the thing will admit. Nor does there appear the shadow of a reason for the opinion maintained by some critics, that, when used thus, it is of the nature of an oath. It is true that to swear by the God of truth, 'elohe-amen,' is mentioned (Is. 65: 16.) as an oath; and so doubtless would it be to swear 'by the God of knowledge,' or 'by the God of power.' But does any body conclude hence, that the words knowledge and power, wheresoever found, or howsoever applied, include an oath? It has also been urged, that in the trial of jealousy the woman is said to be charged with an oath of cursing,

(Num. 5: 22,) when all that was required of her was to say ‘amen, amen,’ to the imprecation pronounced upon her by the priest, in case she was guilty of the crime suspected. This was doubtless an imprecation and an oath; for ‘amen,’ said in that manner, was equivalent to the repetition of the words spoken by the priest. Should the magistrate in an Eng. judicatory (where the oath administered to witnesses is still in the form of an imprecation) rehearse the words, concluding as usual, “so help you God,” and require of the witness only to say ‘amen,’ it would be justly termed an oath, and an imprecation against himself, if he gave a false testimony. But does any man conclude hence that ‘amen’ implies either oath or imprecation, when he subjoins it to prayers for health and safety? This character does not result from any single word, but from the scope and structure of the whole sentence.

Yet a critic of no less eminence than Father Si. after translating properly *ἀμὴν λέγω ὑμῖν*, Mr. 8: 12, “je vous assure,” subjoins in a note, “autrement, je vous jure.” With how little reason this note is added, let the judicious reader determine. Our Lord often recurs to this solemn form of asseveration in his discourse upon the Mount, where he expressly forbids his disciples the use of oaths in their intercourse with one another. How would it have sounded from him to address them in this manner, ‘Swear not in any form; but let your answer to what is asked be simply yes or no; for I swear to you, that whatever exceedeth these proceedeth from evil?’ How would this suit the harmony which so eminently subsists between his precepts and example? In fact, his solemn manner was calculated to impress his hearers with a sense, not so much of the reality as of the importance of what was affirmed; the aim was more to rouse attention than enforce belief.

² “One iota,” *ἰῶτα ἔν*. E. T. “One jot.” I thought it better here, with most Itn. and Fr. translators, to retain the Gr. word, than to employ a term, which, if it have a meaning, hardly differs in meaning from the word ‘tittle’ immediately following. This could be the less objected against, as our translators have oftener than once introduced the name of two other Gr. letters, ‘alpha’ and ‘omega,’ in the Apocalypse.

³ “Without attaining its end,” *εἰς ἃν γένηται*. L. 2: 2. N.

19. “Violate,” *λύσῃ*. It is evident that the sense of the simple *λύω* is not here the same with that of the compound *καταλύω* in ver. 17. The verbs contrasted are different, *καταλύω* το *πληρόω*, *λύω* το *ποιέω*. With regard to laws, the opposite to subverting is ratifying, to violating is practising. This is a further evidence that more is meant in ver. 17, by *πληρόω*, than barely obeying. And of the sense I have given it, we have here an actual example. For what tends more to ratify a law than additional sanctions, with which it was not formerly enforced.

² “Or,” *καὶ*. E. T. “And.” This is one of the cases where in the copulative has the force of a disjunctive. The conjunction does but save the repetition of a common clause, which belongs severally to the words coupled. This remark will be better understood by resolving the sentence into the parts whereof it is an abridged expression. Whoever shall violate these commandments, shall be in no esteem in the reign of heaven; and whosoever shall teach others to violate them, shall be in no esteem, etc. Here the sense, with the aid of the copulative, is evidently the same with that expressed disjunctively in the version. One reason, beside the scope of the passage, for understanding the conjunction in this manner is, because the verbs *λύση* and *διδάξη* are separated in the original, each having its regimen. “Ὅς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν—καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους. Consequently the *καὶ* is not to be understood disjunctively in the end of the verse, where the verbs are more intimately connected, ὅς δ’ ἂν ποιήσῃ καὶ διδάξῃ.

³ “Were it the least of these commandments,” *μίαν τῶν ἐντολῶν τούτων τῶν ἐλάχιστων*. E. T. “One of these least commandments.” But if the commandments here mentioned were Christ’s ‘least commandments,’ what, it may be asked, were ‘the greatest?’ or, Why have we no examples of the greatest? That this phrase is not to be so understood, our translators themselves have shown by their way of rendering ch. 25: 40, 45. The clause must therefore be explained as if arranged in this manner—*μίαν τῶν ἐλάχιστων τῶν ἐντολῶν τούτων*, the three last words being the regimen of the adjective, and not in concord with it.

⁴ “Shall be in no esteem in the reign of heaven”—“shall be highly esteemed,” *ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν—οὗτος μέγας κληθήσεται*. E. T. “He shall be called the least in the kingdom of heaven”—“he shall be called great.” To be called great and to be called little, for to be esteemed and to be disesteemed, is so obvious a metonymy of the effect for the cause, that it naturally suggests itself to every discerning reader. By rendering therefore *βασιλεία τῶν οὐρανῶν* agreeably to its meaning in most places, ‘the reign of heaven,’ that is, the gospel dispensation, there is not the smallest difficulty in the passage. But if this phrase be rendered ‘the kingdom of heaven,’ as referring to the state of the blessed, and if ‘he shall be called the least in that kingdom,’ mean, as some explain it, ‘he shall never be admitted into it,’ a most unnatural figure of speech is introduced, whereof I do not recollect to have seen an example in any author, sacred or profane.

20. “Excel,” *περισσεύσε*. E. T. “Exceed.” The original word expresses a superiority either in quantity or in kind. The latter difference suits the context at least as well as the former.

21. “That it was said to the ancients,” *οἷ ἐρρέθη τοῖς ἀρχαί-*

οις. E. T. "That it was said by them of old time." Be. "Dic-
tum fuisse a veteribus." Be. was the first interpreter of the N.
T. who made the ancients those by whom, and not those to whom,
the sentences here quoted were spoken. These other La. versions,
the Vul. Ar. Er. Zu. Cas. Cal. and Pisc. are all against him.
Among the Protestant translators into our modern tongues, Be.
whose work was much in vogue with the reformed, had his imita-
tors. Dio. in Itn. rendered it "che fu detto dagli antichi;" the G.
F. "qu'il a été dit par les anciens." So also the common Eng.
But all the Eng. versions of an older date, even that executed at
Geneva, say "to them of old time." Lu. in like manner, in his
Ger. translation, says "zu den alten." I have a Protestant transla-
tion in Itn. and Fr. published by Giovan Luigi Paschale in 1555,
the year before the first edition of Be.'s, (the place not mentioned),
which renders it in the same way with all preceding translators
without exception, 'a gli antichi,' and 'aux anciens.' All the late
translators, Fr. and Eng. have returned to the uniform sense of an-
tiquity, rendering it *to*, not *by*, the ancients. For the meaning of
a word or phrase which frequently occurs in Scripture, the first re-
course ought to be to the sacred writers, especially the writer of the
book where the passage occurs. Now the verb *ῥέω* (and the same
may be observed of its synonymas) in the passive voice, where the
speaker or speakers are mentioned, has uniformly the speaker in
the genitive case, preceded by the preposition *ὑπό* or *διὰ*. And in
no book does this occur oftener than in Mt. See chap. 2: 15, 17,
23. 3: 13. 4: 14. 8: 17. 11: 17. 13: 35. 21: 4. 24: 15. 27: 9. 22:
In this last we have an example both of those to whom, and of him
by whom, the thing was said; the former in the dative, the latter
in the genitive with the preposition *ὑπό*. When the persons spo-
ken to are mentioned, they are invariably in the dative. Rom 9:
12, 26. Gal. 3: 16. Apoc. 6: 11. 9: 4. With such a number of
examples on one side, (yet these are not all), and not one from
Scripture on the opposite, I should think it very assuming in a
translator, without the least necessity, to reject the exposition given
by all who had preceded him. It has been pleaded, that some-
thing like an example has been found in the construction of one or
two other verbs, neither synonymous nor related in meaning. Thus
πρός τὸ θεαθῆναι αὐτοῖς, ch. 6: 1, means to be seen by them.
Θεώομαι in Gr. answers to 'videor' in La. And the argument
would be equally strong in regard to La. to say, because *visum est*
illis signifies 'it appeared to them,' that is, 'it was seen by them;' *dictum est illis*
must also signify 'it was said by them.' The au-
thority of Herodotus, (who wrote in a style somewhat resembling,
but in a dialect exceedingly unlike that of the N. T.), in regard to
a word in frequent use in Scripture, appears to me of no conceiva-
ble weight in the question. Nor can any thing account for such a

palpable violence done the sacred text, by a man of Be.'s knowledge, but that he had too much of the polemic spirit, (the epidemical disease of his time), to be in all respects a faithful translator. Diss. X. Part v. sect. 5.

21, 22. "Shall be obnoxious to," *ἐνοχος ἔσται*. E. T. "Shall be in danger of." To be *in danger of* evil of any kind, is one thing: to be *obnoxious to it*, is another. The most innocent person may be in danger of death; it is the guilty only who are obnoxious to it. The interpretation here given is the only one which suits both the import of the Gr. word and the scope of the passage.

22. "Unjustly," *εἰκῆ*. This word is wanting in two MSS. one of them the Vat. of great antiquity. There is no word answering to it in the Vul. nor in the Eth. Sax. and Ara. versions, at least in the copies of the Ara. transcribed in the Polyglots, which Si. observes to have been correct on the Vul., and which are consequently of no authority as evidences. Jerome rejected it, imagining it to be an interpolation of some transcriber desirous to soften the rigor of the sentiment; and in this opinion was followed by Augustin. On the other hand, it is in all the other Gr. MSS. now extant. A corresponding word was in the Itc. or La. Vul. before Jerom. The same can be said of these ancient versions, the Sy. Go. Cop. Per. and the unsuspected edition of the Ara. published by Erpenius. Chrysostom read as we do, and comments on the word *εἰκῆ*. The earliest Fathers, both Gr. and L. read it. This consent of the most ancient ecclesiastical writers, the two oldest versions, the Itc. and the Sy. the almost universal testimony of the present Gr. MSS. taken together, give ground to suspect that the exclusion of that adverb rests ultimately on the authority of Jerom, who must have thought this limitation not of a piece with the strain of the discourse. I was of the same opinion for some time, and strongly inclinable to reject it; but, on maturer reflection, judged this too vague a principle to warrant any alteration which common sense, and the scope of the place did not render necessary. Mr. Wes. rejects this adverb, because, in his opinion, it brings our Lord's instructions on this head down to the Pharisaic model: for the scribes and Pharisees, he says, would have condemned causeless anger as well as Jesus Christ. No doubt they would. They would have also condemned the indulgence of libidinous thoughts and looks. [See Lightfoot, *Horae Hebraicae*, etc. on ver. 28.] But the difference consisted in this—the generality of the scribes, at that time, considered such angry words, and impure looks and thoughts, as being of little or no account in themselves, and to be avoided solely from motives of prudence. They might ensnare men into the perpetration of atrocious actions, the only evils which, by their doctrine, were transgressions of the law, and, consequently, could expose them to the judgment of God. The great

error which our Lord in this chapter so severely reprehends, is their disposition to consider the divine law as extending merely to the criminal and overt acts expressly mentioned in it. From these acts, according to them, if a man abstained, he was in the eye of the law perfectly innocent, and nowise exposed to divine judgment. We are not however to suppose, that this manner of treating the law of God was universal among them, though doubtless then very prevalent. The writings of Philo in that age and some of their rabbis since, sufficiently show that the Jews have always had some moralists among them, who, as well as some Christian casuists, could refine on the precepts of their religion, by stretching them even to excess.

² “To the council,” τῷ συνέδριῳ. It might have been rendered ‘to the sanhedrim,’ συνέδριον being the ordinary name given to that supreme judicatory. I accordingly call it so in those places of the history, where it is evident that no other could be meant. But as the term is general, and may be used of any senate or council, though very differently constituted from the Jewish, I thought it better here not to confine it. It is not improbable also, that there is an allusion to the word κρίσει, ‘judgment,’ to the smaller or city-councils, consisting of twenty-three judges.

³ Ρακά and μώσε. Preface to his Gospel, sect. 25.

⁴ Γέεναν. Diss. VI. Part ii. sect. 1.

26. “Farthing.” Diss. VIII. Part i. sect. 10.

27. The words τῶς ἀρχαίσις are not found in a great number of the most valuable MSS. and ancient versions, particularly the Sy. The Vul. indeed has them. Mill and Wetstein reject them.

28. “Another man’s wife,” γυναῖκα. E. T. “A woman.” Er. “Uxorem alterius.” The word γύνη in Gr. like *femme* in Fr. signifies both *woman* and *wife*. The corresponding word in Heb. is liable to the same ambiguity. Commonly the distinction is made by some noun or pronoun, which appropriates the general name. But it is not in this way only that it is discovered to signify *wife*. Of the meaning here given and ascertained in the same way by the context, we have examples, Pro. 6: 32. Eccus. 26: 7. Wet. has produced more instances; but in a case so evident these may suffice. If we translate γυναῖκα ‘woman,’ we ought to render ἐμοίχευσεν αὐτήν ‘hath debauched her.’ The Gr. word admits this latitude. The Lucian (Dial. Dor. et Thet.) says of Acrisius, when his daughter Danae, whom he had devoted to perpetual virginity, proved with child, ὑπὸ τίνος μεμοιχέσθαι οἰήθεις αὐτήν, ‘ab aliquo stupratam fuisse illam arbitratus.’ But I prefer the other way, as, by changing here the interpretation of the word μοιχέω, the intended contrast between our Lord’s doctrine and that of the Jews is in a great measure lost.

². “In order to cherish impure desire,” πρὸς τὸ ἐπιθυμῆσαι

αὐτῆν. E. T. "To lust after her." Ar. Er. Zu. Cal. "Ad concupiscendum eam." Pisc. "Ut eam concupiscat." The Gr. preposition *πρὸς* before an infinitive with the article, clearly marks the intention, not the effect. This all the La. versions also do. The expression, chap. 6: 1, *πρὸς τὸ θεαθῆναι αὐτοῖς* here rendered 'in order to be observed by them,' is perfectly similar, and is manifestly employed to express the intention from which the Pharisees act. *Πρὸς τὸ* means, therefore, 'in order to,' 'to the end that;' whereas *ὥστε*, which we have ch. 8: 24, and L. 5: 7, signifies 'so as to,' 'insomuch that,' and marks solely the effect. When an expression, with either of these prepositions, is rendered into Eng. simply by the infinitive, it may be doubted whether we are to understand it as expressing the intention or the effect, and whether we should supply before the sign of the infinitive the words *in order*, or *so as*. Hence it is evident, that the common version of this passage is not so explicit as the original.

29. "Insnare thee," *σκαιδαλίξει σε*. L. T. "Offend thee." Vul. "Scandalizat te." Nothing can be further from expressing the sense of the Gr. term than the Eng. word *offend*, in any sense wherein it is used. Some render the expression 'cause thee to offend.' This is much better, but does not give fully the sense, as it does not hint either what kind of offence is meant, or against whom committed. The translators from the Vul. have generally, after the example of that version, retained the original word. Sa. says, "Vous scandalize;" Si. no better, "Vous est un sujet de scandale;" the Rh. "scandalize thee." This I consider as no translation, because the words when taken together convey no conceivable meaning. The common version is rather a mistranslation, because the meaning it conveys is not the sense of the original. The word *σκαιδάλον* literally denotes any thing which causes our stumbling or falling, or is an obstacle in our way. It is used, by metaphor, for whatever proves the occasion of the commission of sin. The word *πάγισ*, 'snare,' is another term which is in Scripture also used, metaphorically, to denote the same thing. Nay, so perfectly synonymous are these words in their figurative acceptation, that in the Sep. the Heb. word *מִקְשָׁה* 'mokesesh,' answering to *πάγισ*, *laqueus*, 'a snare,' is oftener translated by the Gr. word *σκαιδάλον* than by *πάγισ*, or any other term whatever. Thus, Jos. 26: 13, what is rendered in Eng. literally from the Heb. "They shall be snares and traps unto you," is in the Septuagint *ἔσονται ὑμῖν εἰς παγίδας καὶ εἰς σκάνδαλα*. Judg. 2: 3. "Their gods shall be a snare unto you," *Οἱ θεοὶ αὐτῶν ἔσονται ὑμῖν εἰς σκάνδαλον*. 8: 27. "Which thing became a snare unto Gideon," *ἐγένετο τῷ Γεδεὼν εἰς σκάνδαλον*. 1 Sa. 18: 21, "That she may be a snare to him," *καὶ ἔσται αὐτῷ εἰς σκάνδαλον*. Ps. Gr. cv. cvi. 36. "Which were a snare unto them," *καὶ ἐγενήθη αὐτοῖς εἰς σκάνδαλον*. The word

σκολον, which is equivalent, is also used by the Seventy in translating the same Heb. word. From the above examples, which are not all that occur, it is manifest, that, in the idiom of the synagogue, one common meaning of the word σκάνδαλον is *snare*; and that, therefore, to render it so in Scripture, where it suits the sense, is to translate both according to the spirit of the writer and according to the letter. The anonymous version uses the same word.

32. "Except for whoredom," παρεκτός λόγου πορνείας. E. T. "Saving for the cause of fornication." The term *fornication* is here improper. The Gr. word is not, as the Eng. confined to the commerce of a man and a woman who are both unmarried. It is justly defined by Parkhurst, "Any commerce of the sexes out of lawful marriage." To this meaning of the word πορνεία etymology points, as well as scriptural use. It is the translation of the Heb. word זנות and זנות which are employed with equal latitude, as one may soon be convinced on consulting Trommius' Concordance. The word, indeed, when used figuratively, denotes 'idolatry;' but the context manifestly shows that it is the proper, not the figurative sense that is here to be regarded. Though πορνεία may not be common in classical Gr. its meaning is so well ascertained by its frequent recurrence, both in the Septuagint and in the N. T., that in my opinion it is as little to be denominated *ambiguous* as any word in the language.

37. "But let your yes be yes, your no, no;" ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναὶ, οὐ οὐ. E. T. "But let your communication be yea, yea, nay, nay." I take this and the three preceding verses to be quoted James 5:12. I suppose from memory, as conveying the sense though with some difference of expression, Μη ὀμνύετε μήτε τὸν οὐρανὸν, μήτε τὴν γῆν, μήτε ἄλλον τινὰ ὄρκον· ἦτο δὲ ὑμῶν τὸ ναὶ, ναὶ· καὶ τὸ οὐ, οὐ. It is but just that we avail ourselves of this passage of the disciple, to assist us in explaining the words of his Master. It was a proverbial manner among the Jews, (see Wet.), of characterizing a man of strict probity and good faith, by saying his "yes is yes, and his no is no;" that is, you may depend upon his word—as he declares, so it is, and as he promises, so he will do. Our Lord is therefore to be considered here, not as prescribing the precise terms wherein we are to affirm or deny, in which case it would have suited better the simplicity of his style to say barely ναὶ καὶ οὐ, without doubling the words; but as enjoining such an habitual and inflexible regard to truth, as would render swearing unnecessary. That this manner of converting these adverbs into nouns is in the idiom of the sacred penman, we have another instance, 2 Cor. 1:20. "For all the promises of God in him are yea, and in him amen," ἐν αὐτῷ τὸ ναὶ, καὶ ἐν αὐτῷ τὸ ἀμήν· that is, certain and infallible truths. It is indeed a common idiom of the Gr. tongue to turn, by means of the article, any of the parts of speech into a noun. And, though there is no article in the pas-

sage under review, it deserves to be remarked that Chr. in his Commentaries writes it with the article, τὸ ναὶ, ναὶ· καὶ τὸ οὐ, οὐ· as in the passage of James above quoted. Either he must have read thus in the copies then extant, or he must have thought the expression elliptical, and in this way supplied the ellipsis. Whichever of these be true, it shows that he understood the words in the manner above explained. Indeed, they appear to have been always so understood by the Gr. Fathers. Justin Martyr, in the second century, quotes the precept in the same manner in his second Apology, ἔστω δὲ ὑμῶν τὸ ναὶ ναὶ· καὶ τὸ οὐ, οὐ. And to show that he had the same meaning, he introduces it with signifying, that Christ gave this injunction to the end that we might never swear, but always speak truth; μὴ ὀμνύειν ὅλως, τ' ἀληθῆ δὲ λέγειν αἰεί. Now, in the way it is commonly interpreted, it has no relation to the speaking of truth; whereas the above explanation gives a more emphatic import to the sentence. Thus understood, it enjoins the rigid observance of truth as the sure method of superseding oaths, which are never used, in our mutual communications, without betraying a consciousness of some latent evil, a defect in veracity as well as in piety. In like manner Clemens Alexandrinus, in the beginning of the third century, Stromata, lib. v. quotes these words as our Lord's: ὑμῶν τὸ ναὶ, ναὶ· καὶ τὸ οὐ, οὐ. The same also is done by Epiphanius in the fourth century, lib. i. contra Ossenos. Philo's sentiment on this subject (in his book Περὶ τῶν δέκα λογίων) is both excellent in itself, and here very apposite. It is to this effect, that we ought never to swear, but to be so uniformly observant of truth in our conversation that our word may always be regarded as an oath. Καλλίστον, καὶ βιωσιμώτατον, καὶ ἀσφάλιστον λογικὴ φύσει, τὸ ἀνόμοτον, οὕτως ἀληθεύειν ἐφ' ἐκάστου δεδιδύμενη, ὡς τοὺς λόγους ὅρκους εἶναι νομιζέσθαι.

² "Proceedeth from evil," ἐκ τοῦ πονηροῦ ἐστίν. Some render it "cometh from the evil one, supposing τοῦ πονηροῦ to be the genitive of ἡ πονήσος, 'the evil one,' that is, the devil. But it is at least as probably the genitive of τὸ πονήρον, *evil* in the abstract, or whatever this epithet may be justly applied to. The same doubt has been raised in regard to that petition in the Lord's prayer, "Deliver us from evil," ἀπὸ τοῦ πονηροῦ, or 'from the evil one.' I consider it as a maxim in translating, that when a word is in all respects equally susceptible of two interpretations, one of which as a genus comprehends the other, always to prefer the more extensive. The *evil one* is comprehended under the general term *evil*. But in the phrase *the evil one*, the pravity of a man's own heart, or any kind of evil, Satan alone excepted, is not included. If we fail in the former way, the author's sense is still given, though less definitely. If we err in the other way, the author's sense is not given, but a different sense of our own. It has been affirmed, that this

adjective with the article ought always to be rendered *the evil one* ; but it is affirmed without foundation. *Τὸ ἀγαθόν* denotes ‘good’ in the abstract, and *τὸ πονηρόν* ‘evil.’ L. 6: 45. See also Rom. 12: 9. Nor are these the only places.

39. “Resist not the injurious,” *μὴ ἀντιστῆναι τῷ πονηρῷ*. E. T. “Resist not evil.” It is plain here from what follows, that *τῷ πονηρῷ* is the dative of *ὁ πονήρως*, not of *τὸ πονήρον*. It is equally plain, that by *ὁ πονήρως* is not meant here ‘the devil,’ for to that malignant spirit we do not find imputed in Scripture such injuries as smiting a man on the cheek, taking away his coat, or compelling him to attend him on a journey.

40. “Coat,” *χιτῶνα*—“mantle,” *ἱμάτιον*. Diss. VIII. Part iii. sect. 1, 2.

42. “Him that would borrow from thee put not away,” *τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῆς*. E. T. “From him that would borrow of thee turn not thou away.” Of these two versions the former is the closer, but there is little or no difference in the meaning. Either way rendered, the import is, ‘Do not reject his suit.’

44. “Bless them who curse you.” This clause is wanting in the Vul. Sax. and Cop. versions, and in three MSS. of small account.

² “Arraign,” *ἐπηρεάζοντων*. E. T. “Despitefully use.” Vul. “Calumniantibus.” This suits better the sense of the word 1 Pet. 3: 16, the only other place in Scripture (the parallel passage in L. excepted) where it occurs, *οἱ ἐπηρεάζοντες ὑμῶν τῆν ἀγαθὴν ἐν Χριστῷ ἀναστροφὴν*, which our translators render, “who falsely accuse your good conversation in Christ.” Elsner justly observes, that the word has frequently a forensic signification, for bringing a criminal charge against any one. Its being followed by the verb *διώκω* makes it probable that it is used in that sense here. I have translated it ‘arraign,’ because it suits the meaning of the word in the above quotation, and is equally adapted to the original in the juridical and in the common acceptation.

45. “That ye may be children of your Father in heaven ;” that is, that ye may show yourselves by a conformity of disposition to be his children.

² “Maketh his sun arise on bad and good, and sendeth rain on just and unjust,” *τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροῦς καὶ ἀγαθοῦς, καὶ βρέχει ἐπὶ δίκαιους καὶ ἀδίκους*. E. T. “Maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” An indiscriminate distribution of favors to men of the most opposite characters, is much better expressed in the original without the discriminative article, and without even repeating the preposition unnecessarily, than it is in our common version, where the distinction is marked by both with so much formality. Another exam-

ple of this sort we have ch. 22: 10. I am surprised that Sc. who in general, more in the taste of the synagogue than of the church, is superstitiously literal, has, both here and elsewhere, paid so little regard to what concerns the article.

46. "The publicans," οἱ τελῶναι. "The toll-gatherers," a class of people much hated, not only from motives of interest, but from their being considered as tools employed by strangers and idolaters for enslaving their country. Besides, as they farmed the taxes, their very business laid them under strong temptations to oppress. Johnson observes that *publican* in low language means 'a man who keeps a house of general entertainment.' This is a manifest corruption. The word has never this meaning in the Gospel; neither is this ever the meaning of the Latin etymon.

47. "Your friends." E. T. "Your brethren." The reading of most MSS. and some of the oldest, is τοὺς φίλους ὑμῶν. Of ancient versions also, the second Sy. and the Go. have read thus. It is the reading of the edition of Alcalá, and is favored by Wet. and other critics. The sense, however, it must be owned, is little affected by the difference.

² "Wherein do ye excel?" τί περισσὸν ποιεῖτε. E. T. "What do ye more than others?" Our Lord had declared, ver. 20, "Unless your righteousness excel," εἰ μὴ περισσεύσῃ, "the righteousness of the Scribes and Pharisees, ye shall never enter the kingdom of heaven." Now to that declaration there appears, in the question τί περισσὸν ποιεῖτε, a manifest reference, which, in the common version, disappears entirely. I have endeavored to preserve it by imitating the original, in recurring to the term formerly used. Our Lord's expostulation is rendered more energetical by the contrast. 'If ye do good to your friends only, your righteousness, which, I told you, must excel that of the Scribes and Pharisees, will not excel even that of the publicans and pagans.'

³ "The pagans." The reading is οἱ ἔθνηκοὶ in the Cam. and several other MSS. It is supported by a number of ancient versions, the Vul. Cop. second Sy. Eth. Ara. Sax. It was so read by Chr. and several of the fathers. It is, besides, much in our Lord's manner, not to recur to the same denomination of persons, but to others in similar circumstances. Publicans, when exhibited in the Gospel as of an opprobrious character, are commonly classed with sinners, with harlots, or, as in this place, with heathens. The Go. has both words, but in a different order: pagans in the 46th verse, and publicans in the 47th.

CHAPTER VI.

1. "That ye perform not your religious duties," τῆν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν. E. T. "That ye do not your alms." Some

MSS. have *δικαιοσύνην*. instead of *ἐλεημοσύνην*. The Vul. has "justitiam vestram." The Sy. and Sax. are to the same purpose. Some of the fathers read so. I do not take *δικαιοσύνη* (which is probably the genuine reading) to be used here for *ἐλεημοσύνη*, and to mean *alms*, as mentioned in the next verse; but I conceive with Dod. this verse to be a common introduction to the three succeeding paragraphs in relation to alms, prayers, and fasting. This removes Wh.'s and Wet.'s principal objection to this reading, namely, that it is not likely the evangelist would in the following words, when naming alms, have thrice called them *ἐλεημοσύνη*, after introducing the mention of them by another name. As to Wet.'s objection to the hypothesis here adopted, that he does not find prayer and fasting ever called *δικαιοσύνη*, it is well answered by bishop Pearce, that in our Lord's parable of the Pharisee and the Publican, propounded on purpose to rebuke the conceit which the Pharisees had of their own righteousness, mention is made of fasting and paying tithes as coming under this denomination. Further, in ch. 3: 15, John's baptism, an ordinance in itself of a positive, not moral nature, was comprehended under the same term. However, as the authorities for this departure from the common reading are not so numerous as those by which, on most other occasions, I have been determined, it is proper to give the reasons which have inclined me to adopt this correction. It appears to be quite in our Lord's manner to introduce instructions regarding particular duties by some general sentiment or admonition, which is illustrated or exemplified in them all. In the preceding chapter, after the general warning, ver. 20, "Unless your righteousness excel," etc. there follows an illustration of the sentiment in regard, 1st, To murder, 2dly, to adultery and divorce, 3dly, to swearing, and, 4thly, to retaliation and the love of our neighbor: the scope of every one of these being to enforce the doctrine with which he had prefaced those lessons. As in the former chapter he showed the extent of the divine law, in this he shows that the virtue of the best performances may be annihilated by a vicious motive, such as vain-glory. His general admonition on this head is illustrated in these particulars, alms, prayer, and fasting. Add to this, that if we retain the common reading, there is in ver. 2, a tautology which is not in our Lord's manner. But if the first verse be understood as a general precept against ostentation in religion, the abstaining from the common methods of gratifying this humor, in the performance of a particular duty, is very suitably subjoined as a consequence.

2. "They have received their reward," *ἀπέχουσιν τὸν μισθὸν αὐτῶν*; that is, they have received that applause which they seek and work for. Knatchbull and others think that the word *ἀπέχω* here means 'hinder,' or 'prevent.' On this supposition the words may be rendered, 'They preclude their reward,' to wit, the reward

of virtue in heaven. But I do not find that in any other passage of the N. T. where the word occurs, this sense can properly be admitted. Wherever, in the Septuagint, the verb is used actively, the meaning is not to hinder, but to obtain. Were, therefore, the only classical authority that has been produced on the other side as clear as it is doubtful, the ordinary version of the word, which is also that of the Vul. and Sy. and other ancient translations, is here, by all the rules of interpretation, entitled to the preference.

4. "Recompense thee." In the common Gr. copies, after ἀποδώσει σοι, we read ἐν τῷ φανεροῦ; which our translators render 'openly.' But these words are not found in some ancient and valuable MSS., were not received by several of the most eminent fathers, nor have been admitted into the Vul. the Sax. or the Cop. versions. Wet. thinks that both Jerom and Augustin have been led to reject this expression by an excessive deference to the opinion of Origen, who did not think it probable that our Lord, in dissuading his disciples from paying a regard to the judgment of men, would have introduced, as an incitement, that the reward should be in public; a circumstance which brought them back, as it were, by another road, to have still a regard to the esteem of men. But from the words which Wet. quotes from Augustin, that appears not to have been this father's reason for rejecting those words. His declared reason was, because the expression was not found in the Gr. MSS. That by Gr. MSS. he meant Jerom's La. version, is presumed by Wet. without evidence, and against probability. The same appears to have been Origen's reason for rejecting the words; though he justly considered their containing something repugnant to the scope of the argument, as adding credibility to his verdict. And even this additional reason of Origen's is, by the way, more feebly answered by Wet. than might have been expected: "Debat," says he, speaking of Origen, "distinguere gloriam quæ a Deo est, et gloriam quæ est ab hominibus. Illi studendum est, non huic." But did not Wet. advert, that in the promise, "God shall reward thee openly," both are contained—honor from God the rewarder, and honor from men the spectators, the most incredulous of whom must be convinced by so glorious an award of the infallible Judge? Now, if the first ought alone to be regarded, of what significance is it whether the reward which God gives shall be public or private? Er. and Ben. therefore acted not without reason in rejecting these words. It appears to me most probable, that some transcriber, thinking it certain that the recompense here meant is that which will be given at the general judgment, and perceiving that ἐν τῷ φανεροῦ made a good antithesis to ἐν τῷ κρυπτῷ in the preceding clause, has added it by way of gloss on the margin, whence it has been brought into the text. This is probably the origin of some other interpolations. This remark should be extended to verses 6

and 18. In regard to the last mentioned, the number of MSS. as well as of ancient versions which omit the ἐν τῷ φανερωῶ, are so many, that Wet. himself has thought fit to reject it.

7. "Talk not at random," μὴ βαττολογήσητε. E. T. "Use not vain repetitions." This interpretation is rather too confined. *Vain repetitions* are doubtless included in the prohibition; but they are not all that is here prohibited. Every thing that may justly be called *words spoken at random, vain, idle, or foolish*, may be considered as comprehended under the term βαττολόγειν. The word πολυλογία, applied to the same fault in the latter part of the verse, is a further evidence of this.

10. "Thy reign come." Diss. V. Part I.

11. "Our daily bread," τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον. Vul. "Panem nostrum supersubstantialem." Rhe. "Our supersubstantial bread." The same word, ἐπιούσιον is, however, in the parallel place in L. rendered in the Vul. 'quotidianum.' In this way it had been translated in both places in the Itc. with which agrees the Sax. version: ἡ ἐπιούσα, viz. ἡμέρα, means literally the 'coming day,' a phrase which, in the morning, may have been used for the day already commenced, and in the evening for 'to-morrow.' There is probably an allusion here to the provision of manna made for the Israelites in the desert, which was from day to day. Every day's portion was gathered in the morning, except the seventh day's. But in order to prevent the breach of the Sabbath, they received a double portion on the sixth day. That food, therefore, may literally be termed ὁ ἄρτος αὐτῶν ὁ ἐπιούσιος. This suits, in sense, the Sy. דמחר 'demahar;' the word, according to Jerom, used in the Nazarean Gospel, which is accounted, by critics of great name, a genuine though not faultless copy of Mt.'s original. See the Preface, sect. 13. In the M. G. version it is καθημερινόν.

12. "Our debts," τὰ ὀφειλήματα ἡμῶν. That *sins* are meant, or *offences against God*, there can be no doubt. At first, therefore, for perspicuity's sake, I rendered the verse thus: "Forgive us our offences, as we forgive them who offend us." But reflecting that the metaphor is plain in itself, and rendered familiar by scriptural use; reflecting also, that the remission of real *debts* in many cases, as well as *injuries*, is a duty clearly deducible from our Lord's instructions, and may be intentionally included in the clause subjoined to the petition, I thought it better to retain the general terms of the common version.

13. "Abandon us not to temptation," μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν. E. T. "Lead us not into temptation. The verb εἰσφέρειν, in the Sep. is almost always used to express the Heb. verb ברך 'to go,' in the conjugation *hiphil*, which, agreeably to the usual power of that conjugation, denotes to cause to go, to bring, to lead. But though this be the usual, it is not the constant import of that

form of the verb. The *hiphil* sometimes, instead of implying to cause to do, denotes no more than to permit, not to hinder. Nor need we be surprised at this, when we consider that, in all known languages, petitions and commands, things the most contrary in nature, are expressed by the same mood, the imperative. The words, *give me*, may either mark a request from my Maker, or an order to my servant. Yet so much, in most cases, do the attendant circumstances fix the sense, that little inconvenience arises from this latitude. In the N. T. there appear several examples of this extent of meaning in verbs, in analogy to the power of that conjugation. Mr. 5: 12, "The devils besought him, saying, Send us," *πέμψον ἡμᾶς*, "into the swine." Here the words *send us* mean no more than the words "suffer us to go," *ἐπιτρέψον ἡμῖν ἀπελθεῖν*, do in Mt. In this sense the word is used also in other places; as when God is said, 2 Thess. 2: 11, "to send strong delusions." "Send away," Gen. 24: 54, 56, 59, means no more than *let go*.

² "Preserve us from evil," *ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ*. E. T. "Deliver us from evil." The import of the word *deliver*, in such an application as this, is no more than to rescue from an evil into which one has already fallen; but the verb *ῥύομαι*, which is frequently used by the Seventy for a Heb. word signifying 'to save,' or 'preserve,' denotes here as evidently, keep us from falling into evil, as deliver us from the evils into which we are fallen. See cv. 37: 2.

³ "Οτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν. E. T. "For thine is the kingdom, and the power, and the glory forever. Amen." This doxology is wanting, not only in several ancient Gr. MSS. but in the Vul. Cop. Sax. and Ara. versions. It was not in the Gr. copies used by Origen, Gregory Nyssen, or Cyril. Cesarius quotes it, not as from the Scripture, but as from the liturgy used in the Gr. churches, whence, in all human probability, according to the judgment of the most celebrated critics, it has first been taken. I shall only add Wet.'s remark: "Si hæc *δοξολογία* non pars est, sed appendix vel antiphona orationis dominicæ, cui in ecclesia a sacerdote solo, et semper addi solebat, omnia plana sunt, et facile intelligimus, cur librarii illam Matthæo adjecerint; sin autem ab ipso Domino fuit præscripta, qui factum, ut ipso verba præeunte, nec omnes discipuli, nec Lucas Evangelista, nec Patres Græci, nec tota ecclesia Latina sequerentur? Porro si quis rem ipsam propius consideraverit, deprehendet, utique *δοξολογίαν* loco minus commodo hic inseri: apparet enim tum comma 14, hoc modo nimis longè removeri a præcedente commate 12, cujus tamen explicandi gratia, adjectum est," etc.

18. "To thy Father; and thy Father, to whom, though he is unseen himself, nothing is secret," *τῷ πατρὶ σοῦ τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατὴρ σοῦ ὁ βλέπων ἐν τῷ κρυπτῷ*. E. T. "Unto thy Fa-

ther, which is in secret; and thy Father, which seeth in secret." It must be acknowledged, that the expression "which is in secret," is rather dark and indefinite. If understood as denoting that every the most secret thing is known to God, the latter clause, "which seeth in secret," is a mere tautology: but this cannot be admitted to have been the intention of the sacred writer; for the manner in which the clause is introduced shows evidently, that something further was intended by it than to repeat in other words what had been said immediately before. On ver. 6, there is indeed a different reading; two MSS. want the article τῷ after πατρὶ σου, which makes the secrecy refer to the act of praying, not to the Father prayed to. In support of this reading, the Vul. and Ara. versions are also pleaded. But this authority is far too inconsiderable to warrant a change, not absolutely necessary, in point of meaning or of construction. Besides, there is no variation of reading on this 18th verse, either in versions or in MSS. Now the two passages are so perfectly parallel in their aim, and similar in their structure, that there is no ground to suppose a change in the one, which does not take place in the other. The unanimity, therefore, of the MSS., editions and versions, which support the reading of ver. 18, is a strong confirmation of the common reading of ver. 6. But what then is to be understood by ὁ ἐν τῷ κρυπτῷ? I answer, with Gro. Wh. and others, that ὁ ἐν τῷ κρυπτῷ is here a periphrasis for ὁ κρυπτόμενος, and signifies 'hidden,' 'unperceived,' 'unseen.' The sentiment resembles that of the poet Philemon,

"Ὅ πάνθ' ὄρων τὲ κ' αὐτὸς, οὐχ' ὄρωμενος,

'who sees all things, and is unseen himself;' or of the more ancient poet Orpheus, as quoted by Clement of Alexandria (Admonit. ad Gentes),

οὐδὲ τις αὐτόν
Εἰσορᾷ θνητῶν· αὐτὸς δὲ γὰρ πάντας ὄραται.

To this purpose the words are rendered by Cas. "Patri tuo qui occultus est, et pater tuus qui occulta cernit." Si. has understood this to be the meaning of the Vul. which says, "Qui est in abscondito," as he translates it in this manner, "Votre père qui ne paroît point; et votre père qui voit ce qu'il y a de plus caché."

19. "Treasure," θησαυρούς. I have here retained the word *treasure*, though not perfectly corresponding to the Gr. θησαυρός. With us, nothing is *treasure* but the precious metals: Here it denotes *stores* of all kinds. That *garments* were specially intended, the mention of *moths* plainly shows. It was customary for the opulent in Asiatic countries, where their fashions in dress were not fluctuating like ours, to have repositories full of rich and splendid apparel. However, as the sense here could not be mistaken, I

thought energy of expression was to be preferred to strict propriety. For the same reason I have retained the common version of *βρωσις*, 'rust,' (though the word be unusual in this meaning), because it may denote any thing which corrodes, consumes, or spoils goods of any kind. Dod. says 'canker.'

22. "Sound," *ἀπλοῦς*. E. T. "Single." Both Chr. and The. represent the Gr. word as synonymous here with *ὑγιής*, 'sanus.'

23. "Distempered," *πονήρος*. E. T. "Evil." The. *νοσώδης*, 'morbidus.' That there is no reference to the primitive meaning of *ἀπλοῦς*, 'simple,' or 'single,' is evident from its being contrasted to *πονήρος*, and not to *διπλοῦς*.

2 "How great will the darkness be? *τὸ σκότος πόσον*. E. T. "How great is that darkness?" The words are rendered in the same way in all the Eng. versions I have seen, except those made from the Vul. which says, "Ipsæ tenebræ quantæ erunt?" From this the other La. translations do not materially differ; nor the Itn. of Dio. "Quante saranno le tenebre?" nor the Fr. of P. R. Si. Sa. Beau. or L. Cl. who concur in rendering it, "Combien seront grandes les ténèbres mêmes?" nor the Ger. of Lu. who says "wie gross wird denn die finsterniss selber seyn?" The only foreign versions I have seen, which translate this passage in the same manner with the Eng. are the G. F. "Combien grandes seront ces ténèbres là?" and the Itn. and Fr. versions of Giovan Luigi Paschale. In the former of them it is, "Esse tenebre quanto saranno grandi?" in the latter, "Combein grandes seront icelles ténèbres?" Let it be observed, that there is nothing in the original answering to the pronoun *that*, which in this place mars the sense, instead of illustrating it. The concluding word *darkness* it makes refer to *the eye*, whereas it certainly refers to *the body*, or all the other members as contradistinguished to the eye. Those who explain it of *the eye*, represent our Saviour as saying, "If thine eye be dark, how dark is thine eye?" the meaning of which I have no conception of. In my apprehension, our Lord's argument stands thus: 'The eye is the lamp of the body; from it all the other members derive their light. Now, if that which is the light of the body be darkened, how miserable will be the state of the body? how great will be the darkness of those members which have no light of their own, but depend entirely on the eye?' And to show that this applies equally in the figurative or moral, as in the literal sense: 'If the conscience, that mental light which God has given to man for regulating his moral conduct, be itself vitiated, what will be the state of the appetites and passions, which are naturally blind and precipitate?' Or, to take the thing in another view: 'You, my disciples, I have called the light of the world, because destined for instructors and guides to the rest of mankind; but if ye should come,

through ignorance and absurd prejudices, to mistake evil for good, and good for evil, how dark and wretched will be the condition of those who depend on the instructions they receive from you for their guidance and direction?

24. "Mammon," that is, 'riches. Mammon is a Sy. word, which the evangelists have retained, as serving better to convey the energy of our Lord's expression. Wealth is here personified, and represented as a master who rivals God in our hearts. The word is become familiar enough to our ears to answer the same purpose.

25. "Be not anxious," *μη μεριμνᾶτε*. E. T. "Take no thought." I do not think there is, in the common version, a more palpable deviation than this from the sense of the original. Paul says, Eph. 5: 18, *μη μεθύσκεσθε οίνω*, "Be not drunk with wine." Should one translate this precept, 'Drink no wine,' the departure from the sense of the author would, in my opinion, be neither greater nor more evident. *Μέθη* does not more clearly signify excess than *μέριμνα* does; the former in indulging a sensual gratification, the other in cherishing an inordinate concern about the things of this life. Paul has suggested the boundaries, in his admonition to the Philippians, 4: 6, "Be careful for nothing," *μηδέν μεριμνᾶτε*, "but in every thing by prayer and supplication, with thanksgiving, let your request be made known unto God."

Even here the phrase would have been better rendered, 'Be anxious about nothing;' for doubtless we ought not to be careless about whatever is worthy to be the subject of a request to God. *To take no thought* about what concerns our own support, and the support of those who depend upon us, would inevitably prove the source of that improvidence and inaction, which are in the N. T. branded as criminal in a very high degree. See 1 Tim. 5: 8. 2 Thess. 3: 8. There is not an apparent only, but a real contradiction in the apostle's sentiments to our Lord's precepts, as they appear in the common version, but not the shadow of a repugnancy to them, as expressed by the evangelist. To be without anxiety, is most commonly the attendant of industry in our vocation, joined with an habitual trust in Providence, and acquiescence in its dispensations. The Vul. renders the words very properly, "*Ne solliciti sitis*," and in this is followed by Er. Zu. Cal. Be. Pisc. and Cas. Ar. has adopted the barbarous word *anxiemini*, in preference to the classical *cogitetis*, (as the latter does not reach the sense), that he might express in one word in his version what was expressed in one word in Gr. It is true, that in ver. 27, the Vul. renders the word *μεριμνῶν* 'cogitans.' But one who considers the taste in which the greater part of that version is composed, can be at no loss to assign the reason of his changing the word. The translator, though not so extravagantly attached to the letter as Arias and Pag-

nin, yet was attached to it even to excess; and having no participle from the same root with *solicitus* to answer to *μετμενω̄ν*, chose rather to change the word for a weaker, and say *cogitans*, than either to alter the participial form of the expression, or to adopt a barbarous term. The latter of these methods was afterwards taken by Ar. who said, ‘anxiatus;’ the former, which was the better method, by the rest. Er. Zu. Pisc. and Be. say, ‘solicite cogitando;’ Cal. ‘anxie curando;’ Cas. ‘sua solitudine.’ No foreign version that I know, ancient or modern, agrees with the Eng. in this particular. As to later Eng. translations, suffice it to observe, that Wes.’s alone excepted, there is none of those I have seen that does not use either *anxious* or *solicitous*. I have preferred the former, as coming nearer the sense of the original, and as being in more familiar use. It may not be improper to observe, that Wy. has employed the term *over-solicitous*, which I think faulty in the other extreme. Solicitude, as I understand it, implies excess, and consequently some degree of distrust in Providence, and want of resignation. To say, ‘Be not over-solicitous,’ is in effect to say, ‘Ye may be solicitous, if ye do not carry your solicitude too far;’ a speech unbefitting both the speaker and the occasion. Dio. a very good translator, is perhaps reprehensible for the same error: “Non siate con ansieta sollecite.” We have, however, a most harmonious suffrage of translators, ancient and modern, against our common version in this instance. Some would say, that even Wes. might be included, who does not say, ‘Take no thought,’ but, ‘Take not thought;’ for there is some difference between these expressions.

² “What ye shall eat, or what ye shall drink,” *τι φάγητε καὶ τι πίητε*. The words, *καὶ τι πίητε*, are wanting in two MSS. Likewise the Vul. Sax. and Eth. versions have not this clause. But these are of no weight, compared with the evidence on the other side. It adds to this considerably, that when our Lord, in the conclusion of his argument, ver. 31, expresses for the last time the precept he had been enforcing, both clauses are found in all the MSS. and versions.

³ “Or,” *καὶ*. This is one example in which the conjunction *καὶ* is, with equal propriety, translated into Eng. ‘or.’ When the sentence contains a prohibition of two different things, it often happens that either way will express the sense. When the copulative *and* is used, the verb is understood as repeated. Thus: Be not anxious what ye shall eat: and be not anxious what ye shall drink. When the disjunctive *or* is used, it expresses with us, rather more strongly, that the whole force of the prohibition equally affects each of the things mentioned; as, ‘Be not anxious either what ye shall eat or what ye shall drink.’ In the conjunction *and*, in such cases, there is sometimes a slight ambiguity. Both the things mentioned

may be prohibited, taken jointly, when it is not meant to prohibit them severally. Another instance of this kind, not perfectly similar, the critical reader will find ch. 7: 6.

I shall here observe, by the way, that there are two extremes, to one or the other of which most interpreters lean in translating the instructions given by our Lord. Some endeavor to soften what to their taste is harsh, and seem afraid of speaking out to the world what the sacred historian has authorized them to say. Others, on the contrary, imagining that moral precepts cannot be too rigorous, give generally the severest and most unnatural interpretation to every word that can admit more than one, and sometimes even affix a meaning (whereof *μέμνηνα* is an instance) for which they have no authority, sacred or profane. There is a danger on each side, against which a faithful interpreter ought to be equally guarded. Our Lord's precepts are, in the oriental manner, concisely and proverbially expressed; and we acknowledge, that all of them are not to be expounded by the moralist strictly according to the letter. But, whatever allowance may be made to the expositor or commentator, this is what the translator has no title to expect. The character just now given of our Lord's precepts is their character in the original, as they were written by the inspired penmen for their contemporaries; it is the translator's business to give them to his readers, as much as possible, stamped with the same signature with which they were given by the evangelists to theirs. Those methods, therefore, of enervating the expression, to render the doctrine more palatable to us moderns, and better suited to the reigning sentiments and manners, are not to be approved. I have given an instance of this fault in Wy. and Dio. I shall add another from the pious Dod. Ch. 5: 39. *Ἐγὼ δὲ λέγω ὑμῖν, μὴ ἀντιστῆναι τῷ πονηρῷ*, he renders thus: "But I say unto you, that you do not set yourselves against the injurious person." In this he is followed by Wor. and Wa. The phrase, 'do not set yourself against a man,' if it mean any thing, means, do not become his enemy, or do not act the part of an enemy; a sense neither suited to the words nor to the context. To pretend to support it from etymology, is no better than it would be to contend that *intelligo* should be translated, 'I read between,' and *manumitto*, 'I send with the hand' or (to recur to our own language, which answers equally well) to explain *I understand* as denoting 'I stand under,' or *I reflect*, as implying 'I bend back.' The attempt was the more futile here, as every one of the three following examples, whereby our Lord illustrated his precept, sufficiently shows that the meaning of *ἀντιστῆναι* (had the word been equivocal, as it is not) could be nothing else than as it is commonly rendered, 'resist,' or 'oppose.' The anonymous translator 1729 seems likewise to have disrelished this precept, rendering it, 'Don't return evil for evil;' a Christian precept

doubtless, but not the precept of the text. Our Lord says expressly, and the whole context vouches his meaning, "Do not resist;" his translator will have him to say, Do not resent. Jesus manifestly warns us against opposing an injury offered; his interpreter will have him only to dissuade us from revenging an injury committed. Yet in the very interpretation which he gives of the following words, he has afforded an irrefragable evidence against himself, that it is of the former that Christ is speaking, and not of the latter.

But it must be owned, that there is danger also on the other side, to which our translators have, in rendering some passages, evidently leaned. It is in vain to think to draw respect to a law, by straining it ever so little beyond what consistency and right reason will warrant. "Expect no good," says the Bishop of Meaux, "from those who overstrain virtue :—Ne croyez jamais rien de bon de ceux qui outrent la vertu;" Hist. des Variations, etc. liv. ii. ch. 60. Nothing can be better founded than this maxim, though it may justly surprise us to read it in that author, as nothing can be more subversive of the whole fabric of monachism. There is not, however, a more effectual method, than by such immoderate stretches, of affording a shelter and apology for transgression. And when once the plea of impracticability is (though not avowedly, tacitly) admitted in some cases, it never fails to be gradually extended to other cases, and comes at last to undermine the authority of the whole. That this, to the great scandal of the Christian name, is become too much the way in regard to our Lord's precepts, in all sects and denominations of Christians, is a truth too evident to admit a question.

27. "Prolong his life one hour." L. 12: 25. N.

28. "Mark the lilies of the field: How do they grow?" Καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς ἀξάνει. So it is commonly pointed in the printed editions. But in the old MSS. there is no pointing; nor are the points to be considered as resting on any other than human authority, like the division into chapters and verses. I agree therefore with Palaiet, who thinks that there should be a full stop after the ἀγροῦ, and that the remaining words should be marked as an interrogation, thus, Καταμάθετε τὰ κρίνα τοῦ ἀγροῦ. Πῶς ἀξάνει; This perfectly suits both the scope of the place, and the vivacity of our Lord's manner, through the whole discourse.

30. "The herbage," τὸν χόρτον. E. T. "The grass." But lilies are not grass; neither is grass fit for heating an oven. That the lily is here included under the term χόρτος, is, (if there were no other) sufficient evidence that more is meant by it than is signified with us by the term 'grass.' I acknowledge, however, that the classical sense of the Gr. word is 'grass,' or 'hay.' It is a just re-

mark of Gro. that the Hebrews ranked the whole vegetable system under two classes, אֲשֵׁר 'ghets,' and כֶּשֶׁב 'ghesheb.' The first is rendered ξύλον, or δένδρον, 'tree : ' to express the second, the Seventy have adopted γότος, as their common way was to translate one Heb. word by one Gr. word, though not quite proper, rather than by a circumlocution. It is accordingly used in their version, Gen. 1: 11, where the distinction first occurs, and in most other places. Nor is it with greater propriety rendered 'grass' in Eng. than γότος in Greek. The same division occurs Rev. 8: 7, where our translators have in like manner had recourse to the term 'grass.' I have adopted, as coming nearer the meaning of the sacred writer, the word 'herbage,' which Johnson defines herbs collectively. Under the name 'herb,' is comprehended every sort of plant which has not, like trees and shrubs, a perennial stalk. That many, if not all sorts of shrubs, were included by the Hebrews under the denomination 'tree,' is evident from Jotham's apologue of the trees choosing a king, Judg. 9: 7, where the 'bramble' is mentioned as one.

² "Into the oven," εἰς τὸν κλίβανον. Wes. "Into the still." But on what authority, sacred or profane, κλίβανος is made a 'still,' he does not acquaint us. For my part I have not seen a vestige of evidence in any ancient author, that the art of distillation was then known. The only objection of moment, against the common version of κλίβανος, is removed by the former part of this note. Indeed the scarcity of fuel in those parts, both formerly and at present, fully accounts for their having recourse to withered herbs for heating their ovens: It accounts also for the frequent recourse of the sacred penmen to those similitudes, whereby things, found unfit for any nobler purpose, are represented as reserved for the fire. See Harmer's Observations, ch. iv. obs. 6. As to the words *to-day* and *to-morrow*, every body knows that this is a proverbial idiom, to denote that the transition is sudden.

³ O ye distrustful! ὀλιγόπιστοι. E. T. "O ye of little faith!" It is quite in the genius of the Gr. language to express, by such compound words, what in other languages is expressed by a more simple term. Nor do our translators, or indeed any translators, always judge it necessary to trace, in a periphrasis, the several parts of the composition. In a few cases, wherein a single word entirely adequate cannot be found, this method is proper, but not otherwise. I have seen no version which renders ὀλιγόψυχοι, 'they of little soul,' or μακροθυμία, 'length of mind,' or φιλονείκος, 'a lover of quarrels.' How many are the words of this kind in the N. T. whose component parts no translator attempts to exhibit in his version? Such are, πλεονεξία, μεγαλόπρεπης, κληρονομίω, εἰλικρίνης, and many others. The word *distrustful* comes nearer the sense than the phrase *of little faith*; because this may express any kind of incredulity or skepticism: whereas anxiety about the things of life stands

in direct opposition to an unshaken trust in the providence and promises of God.

33. "Seek—the righteousness required by him," *ζητεῖτε τὴν δικαιοσύνην αὐτοῦ*. E. T. "Seek—his righteousness." 'The righteousness of God,' in our idiom, can mean only the justice or moral rectitude of the divine nature, which it were absurd in us to seek, it being, as all God's attributes are, inseparable from his essence. But, in the Heb. idiom, that righteousness which consists in conformity to the declared will of God, is called *his righteousness*. In this way the phrase is used by Paul, Rom. 2: 21, 22. 10: 3, where *the righteousness of God* is opposed by the apostle to that of the unconverted Jews; and *their own righteousness*, which he tells us they were about to establish, does not appear to signify their personal righteousness, any more than the righteousness of God signifies his personal righteousness. The word *righteousness*, as I conceive, denotes there what we should call a system of morality, or righteousness, which he denominates their own, because fabricated by themselves, founded partly on the letter of the law, partly on tradition, and consisting mostly in ceremonies and mere externals. This creature of their own imaginations they had cherished, to the neglect of that purer scheme of morality which was truly of God; which they might have learnt, even formerly, from the Law and the Prophets properly understood, but now, more explicitly, from the doctrine of Christ. That the phrase, "the righteousness of God," in the sense I have given, was not unknown to the O. T. writers, appears from Micah vi. What is called, ver 5, "the righteousness of the Lord," which God wanted that the people should know, is explained ver. 8, to be "what the Lord requireth" of them, namely, "to do justly, to love mercy, and to walk humbly with their God." It is in this sense we ought to understand the phrase, James 1: 20. "The wrath of man worketh not the righteousness of God;" that is, is not the proper means of producing that righteousness which God requireth of us. Now, "the righteousness of God," meant in this discourse by our Lord, is doubtless what he had been explaining to them, and contrasting to "the righteousness of Scribes and Pharisees." The phrase, 'seeking righteousness,' for seeking to attain a conformity to the will of God, is not unsuitable to the Jewish phraseology. The same expression occurs 1 Macc. 2: 29, "Then many that sought after justice and judgment," *ζητοῦντες δικαιοσύνην καὶ κρίμα*, "went down into the wilderness to dwell there." And though this book is not admitted by Protestants into the canon, it is acknowledged to have been written by a Jew, and entirely in the idiom of his country, if not originally in their language.

CHAPTER VII.

3. "The thorn," τῆν δοκόν. E. T. "The beam. That the tropes employed by the orientals often appear to Europeans rather too bold and hyperbolic, is beyond a doubt. But I cannot help thinking, that the effect has been, in many cases, heightened by translators, who, when a word admits different interpretations, seem sometimes to have preferred that which is worst suited to the figurative application. The Gr. word *δοκός* has, even in classical use, more latitude of signification than the Eng. term 'beam.' It answers not only to the La. *trabs* or *ignum*, a 'beam' or rafter,' but also to *lancea*, *hasta*, a 'spear' or 'lance.' In the latter signification, when used figuratively, I take it to have been nearly synonymous to *σκόλοψ*, which, from denoting *palus aculeatus*, *sudes*, *val-lus*, seems, at least in the use of Hellenists, to have been employed to denote any thing sharp-pointed, (however little), as 'a prickle,' or 'thorn.' Thus, in Numb. 33: 55, *σκόλοπες ἐν τοῖς ὀφθαλμοῖς ὑμῶν*; E. T. "pricks in your eyes;" the Heb. term to which *σκόλοπες* answers means no more than the Eng. makes it. The Gr. word is similarly rendered in the N. T. *ἰδόθῃ μοι σκόλοψ ἐν σαρκί* "there was given to me a thorn in the flesh." The like may be remarked of *βόλις*, answering to the La. words *jaculum*, *sagitta*, and to the Eng. *missile weapon*, of whatever kind, *javelin*, *dart*, or *arrow*. But in the Hellenistic use it sometimes corresponds to Heb. words denoting no more than *prickle* or *thorn*. Thus in Josh. 23: 13, *εἰς βολίδας ἐν τοῖς ὀφθαλμοῖς ὑμῶν*; E. T. "thorns in your eyes;" the word *βόλις* is put for a Heb. term which strictly means *thorn*. It is therefore evident that *δόκος* is used here by the same trope, and in the same meaning with *σκόλοψ* and *βόλις* in the places above quoted. And it is not more remote from our idiom to speak of a *pole* or *javelin*, than to speak of a *beam* in the eye. Nor is a greater liberty taken in rendering *δόκος*, *thorn*, than in rendering *βόλις* or *σκόλοψ* in that manner.

6. "Or," καὶ. This is one of the cases wherein *καὶ* is better rendered *or* in our language than *and*. The two evils mentioned are not ascribed to both sorts of animals; the latter is doubtless applied to the *dogs*, the former to the *swine*. The conjunction *and* would here, therefore, be equivocal. Though the words are not in the natural order, the sense cannot be mistaken.

8. "For whosoever asketh obtaineth; whosoever seeketh findeth. Diss. XII. Part i. sect. 29.

9. "Who amongst you men," *τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος*. E. T. "What man is there of you." There is evidently an emphasis in the word *ἄνθρωπος*, otherwise it is superfluous; for *τίς ἐστὶν ἐξ ὑμῶν* is all that is necessary: its situation at the end of the clause

is another proof of the same thing. The word *ἄνθρωπος* here makes the intended illustration of the goodness of the celestial Father, from the conduct of even human fathers, with all their imperfections, much more energetic. I think this not sufficiently marked in the common version; for *what man* is hardly any more than a translation of *τίς*.

14. "How strait is the gate." In the common Gr. we read, *ὅτι στενή ἡ πύλη*. But in a very great number of MSS. some of them of great antiquity, the reading is *τί*, not *ὅτι*. This reading is confirmed by the Vul. "Quam angusta porta;" and by most of the ancient versions, particularly by the old Itc. both the Sy. the Ara. the Cop. the Go. and the Sax. It was so read by Chr. The. and the most eminent Fathers, Gr. and La. and is received by Wet. and some of the best modern critics.

15. "False teachers," *ψευδοπροφητῶν*. E. T. "False prophets." But *προφήτης*, not only means a prophet, in our sense of the word, one divinely inspired, and able to foretell future events, but also a teacher in divine things. When it is used in the plural with the article, and refers to those of former times, it always denotes the prophets in the strictest sense. On most other occasions it means simply teacher of religious truths, and consequently *ψευδοπροφήτης*, a false teacher in religion. This is especially to be regarded as the sense, in a warning which was to serve for the instruction of his disciples in every age. I have, for the same reason, translated *προφητεύσαμεν*, ver. 22, *taught*; which, notwithstanding its connexion with things really miraculous, is better rendered thus in this passage; because to promote the knowledge of the gospel is a matter of higher consequence, and would therefore seem more to recommend men, than to foretell things future.

² "In the garb of sheep," *ἐν ἐνδύμασι προβάτων*. Si. renders it, "Converts de peaux de brebis," and says in a note, "It is thus we ought to translate 'indumentis ovium,' because the prophets were clothed with sheep-skins." It is true the author of the epistle to the Hebrews, 11:37, in enumerating the great things which have been done and suffered, through faith, by prophets and other righteous persons, mentions this, that they wandered about in "sheep-skins and goat-skins," *ἐν μηλωταῖς καὶ αἰγείοις δέμασιν*, "being destitute, afflicted, tormented: alluding to the persecutions to which many of them were exposed from idolatrous princes. That Elijah was habited in this manner, appears from 2 Ki. 1: 7, 8, compared with ch. 2: 13, and 1 Ki. 19: 13, in which two last places the word rendered in Eng. 'mantle,' is, in the Sep. translated *μηλωτή*. But I have not seen any reason to think that this was the common attire of the prophets. The first of the three passages serves as evidence rather of the contrary, inasmuch as Elijah seems to have been distinguished by his dress, not only from other men, but from

other prophets. That some indeed came afterwards hypocritically to affect a similar garb, in order to deceive the simple, is more than probable from Zech. 13: 4. But whatever be in this, as *ἔνδυμα* does not signify a skin, there is no reason for making the expression in the translation more limited than in the original.

17. "Evil tree," *σαπρὸν δένδρον*. E. T. "Corrupt tree." The word *σαπρός* does not always mean 'rotten,' or 'corrupted,' but is often used as synonymous to *πονηρός*, 'evil.' Trees of a bad kind produce bad fruit, but not in consequence of any rottenness or corruption. See ch. 13: 48, where, in the similitude of the net which enclosed fishes of every kind, the worthless, which were thrown away, are called *τὰ σαπρὰ* rendered in the common version 'the bad.' Nothing can be plainer than that this epithet does not denote that those fishes were *putrid*, but solely that they were of a noxious and poisonous quality, and consequently *useless*.

23. "I never knew you;" that is, 'I never acknowledged you for mine.'

² "Ye who practise iniquity," *οἱ ἐργαζόμενοι τῆν ἀνομίαν*. Be. "Qui operam datis iniquitati." Diss. X. Part v. sect. 12.

28. "At his manner of teaching," *ἐπὶ τῆ διδασχῆ αὐτοῦ*. E. T. "At his doctrine." The word *διδασχῆ* denotes the 'doctrine' taught, sometimes 'the act' of teaching, and sometimes even 'the manner' of teaching. That this is the import of the expression here, is evident from the verse immediately following.

19. "As the Scribes." The Vul. Sy. Sax. and Arm. versions, with one MS. add "and the Pharisees."

CHAPTER VIII.

4. The Sy. says, "the priests," but in this reading is singular.

² "For notifying the cure of the people," *εἰς μαρτύριον αὐτοῖς*. E. T. "For a testimony unto them." Both the sense and the connexion show that the 'them' here means 'the people.' It could not be 'the priests,' for it was only one priest (to wit, the priest then entrusted with that business) to whom he was commanded to go. Besides, the oblation could not serve as an evidence to the priest. On the contrary, it was necessary that he should have ocular evidence by an accurate inspection in private, before the man was admitted into the temple, and allowed to make the oblation; but his obtaining this permission, and the solemn ceremony consequent upon it, was the public testimony of the priest, the only legal judge, to the people, that the man's uncleanness was removed. This was a matter of the utmost consequence to the man, and of some consequence to them. Till such testimony was given, he lived in a most uncomfortable seclusion from society. No man

durst, under pain of being also secluded, admit him into his house, eat with him, or so much as touch him. The antecedent therefore to the pronoun *them*, though not expressed, is easily supplied by the sense. To me it is equally clear, that the only thing meant to be attested by the oblation was the cure. The suppositions of some commentators on this subject are quite extravagant. Nothing can be more evident, than that the person now cleansed was not permitted to give any testimony to the priest, or to any other, concerning the manner of his cure, or the person by whom it had been performed, "Ὅρα μηδενὶ εἰπῆς," "See thou tell nobody." The prohibition is expressed by the Evangelist Mr. in still stronger terms. Prohibitions of this kind were often transgressed by those who received them; but that is not a good reason for representing our Lord as giving contradictory orders.

6. "Afflicted," βασανιζόμενος, E. T. "Tormented." The Greek word is not confined, especially in the Hellenistic idiom, to this signification, but often denotes simply (as has been observed by Gro. and Ham.) 'afflicted' or 'distressed.' Palsies are not attended with torment.

13. "That instant," ἐν τῇ ὥρᾳ ἐκεῖνῃ. E. T. "In the self-same hour." But ὥρα does not always mean 'hour.' This is indeed the meaning when it is joined with a number, whether ordinal or cardinal, as, He went out about *the third hour*, and, Are there not *twelve hours* in the day? On other occasions it more commonly denotes the precise time, as, *Mine hour* is not yet come.

15. "Him." The common Gr. copies have αὐτοῖς, 'them.' But the reading is αὐτῷ in a great number of MSS. several of them ancient: it is supported also by some of the old versions and fathers, is approved by Mill and Wet. and is more agreeable than the other to the words in construction, none but Jesus having been mentioned in the preceding words.

17. "Verifying the saying of the prophet." We have here a remarkable example of the latitude in which the word πληρόω is used. Ch. 1: 22. N. In our sense of the term 'fulfilling,' we should rather call that the 'fulfilment' of his prophecy, which is mentioned 1 Pet. 4: 24. I have, in translating the quotation, rendered ἐλαβε 'carried off,' of which the original Heb. as well as the Gr. is capable, that the words, as far as propriety admits, may be conformable to the application.

18. "To pass to the opposite shore." Let it be remarked, once for all, that 'passing' or 'crossing' this lake or sea, does not always denote sailing from the east side to the west, or inversely; though the river Jordan, both above and below the lake, runs southwards. The lake was of such a form, that, without any impropriety, it might be said to be crossed in other directions even by those who kept on the same side of the Jordan.

19. "Rabbi," διδάσκαλε. Diss. VII. Part ii.

20. "Caverns," φωλεαί. The word φωλεός denotes 'the den,' 'cavern,' or 'kennel,' which a wild beast, by constantly haunting it, appropriates to himself.

² "Places of shelter," κατασκήνωσις. E. T. "Nests." But κατασκήνωσις signifies a place of shelter and repose, 'a perch,' or 'roost.' The Gr. name for *nest*, or place for hatching, is *νοσσία*, which occurs often in this sense in the Sep. as ἐνοσσεύω does for 'to build a nest.' But κατασκήνωσις is never so employed. The verb κατασκήνω is used by the evangelists Mt. Mr. and L. speaking of birds, to express their *taking shelter*, *perching*, or *roosting* on branches. In the common version it is rendered by the verb *to lodge*.

22. "Let the dead bury their dead." This expression is evidently figurative; the word *dead* having one meaning in the beginning of the sentence, and another in the end. The import is, 'Let the *spiritually dead*, those who are no better than dead, being insensible to the concerns of the soul and eternity, employ themselves in burying those who, in the common acceptation of the word, are *dead*.'

26. "Commanded," ἐπέταξε. Mr. 9: 25, N.

28. "Gadarenes." I agree with Wet. that 'Gergesenes' appears to have been introduced by Origen upon mere conjecture. Origen's words imply as much. Before him, most copies seem to have read 'Gadarenes,' but some 'Gerasenes.' The latter is the reading of the Vul. and of the second Sy. The former is preferable on many accounts, and is the reading of the first Sy. I shall only add, that if Origen's conjectural correction were to be admitted, it ought to be extended to the parallel places in Mr. and L.

² "Demoniacs." Diss. VI. Part i. sect. 7. etc.

29. "What hast thou to do with us?" τί ἡμῖν καὶ σοὶ. E. T. "What have we to do with thee?" The sense of both expressions is the same. But the first is more in the form of an expostulation. J. 2: 4. ²N.

30. "At some distance," μακρὰν. E. T. "A good way off." Vul. "Non longè," probably from some copy which read οὐ μακρόν. This is one of those differences wherein there is more the appearance of discrepancy than the reality. In such general ways of speaking there is always a tacit comparison; and the same thing may be denominated 'far,' or 'not far,' according to the extent of ground with which, in our thoughts, we compare it. 'At some distance' suits perfectly the sense of the Gr. word in this place, is conformable to the rendering given in the Sy. and makes no difference in meaning from the La. The word μακρόθεν, L. 18: 13, where it is said of the publican μακρόθεν ἐστώς, must be understood in the

same way. 'Afar off,' as it is rendered in the E. T. sounds oddly in our ears, when we reflect that both the Pharisee and the publican were in the outer court of the temple, on the same side of the court, and in the sight of each other at least, if not within hearing.

CHAPTER IX.

2. "Thy sins are forgiven thee," ἀφεόνται σοι αἱ ἁμαρτίαι σου. E. T. "Thy sins be forgiven thee." The words are an affirmation, not a prayer or wish. As a prayer, the Scribes would not have objected to them. At the time the common version was made, the words *be forgiven* were equivocal; they would now be improper. At that time *be* was often used in the indicative plural, for what we always say at present *are*. But, even then, it would have been better, in this instance, to say *are*, which was also used, and would have totally removed the ambiguity.

3. "This man blasphemeth." Diss. X. Part ii. sect. 14.

5. "Thy sins are forgiven," ἀφεόνται σοι αἱ ἁμαρτίαι. But there is a small difference of reading here. Many MSS. amongst which are some of principal note, have σου instead of σοι, a few have both pronouns. Agreeable to these last are the Vul. both the Sy. Ara. Eth. and Sax. I have followed with Wet. that which seems best supported by number and antiquity.

² "Or to say [with effect] Arise and walk." The supply of the words in this clause is, if not necessary, at least convenient, for showing more clearly the scope of the sentiment. Merely to say, that is, to pronounce the words of either sentence, is, no doubt, equally easy to any one; and to say both with effect, were equally easy to our Lord. Now, if the former only was said, "Thy sins are forgiven," the effect was invisible, and, for aught the people could know, there might be no effect at all. But to say to a man manifestly disabled by palsy, "Arise and walk," when instantly the man, in the sight of all present, arises and walks, is an ocular demonstration of the power with which the order was accompanied; and therefore was entirely fit for serving as evidence, that the other expression he had used was not vain words, but attended with the like divine energy, though, from its nature, not discoverable like the other by its consequences. To say the one with effect, whose effect was visible, is a proof that the other was said also with effect, though the effect itself was invisible. This is the use which our Lord makes of this cure, ver. 6, "But that ye may know," etc.

8. "Wondered," ἐθαύμασαν. Vul. "Timerunt." This doubtless arises from a different reading. Accordingly ἐφοβήθησαν is found in three or four MSS. agreeable to which are also the Sy.

the Go. the Sax. and the Cop. versions. The common reading not only has the advantage in point of evidence, but is more clearly connected with the context.

9. "At the toll-office," ἐπὶ τὸ τελώνιον. E. T. "At the receipt of custom." But the word *receipt* in this sense seems now to be obsolete. Some late translators say "at the custom-house." But have we any reason to think it was a house? The Sy. name is no evidence that it was; for, like the Hebrews, they use the word *beth*, especially in composition, with great latitude of signification. Most probably it was a temporary stall, or moveable booth, which could easily be erected in any place where occasion required. The name *tolbooth*, which Ham. seems to have preferred, would at present be very unsuitable, as that word, however well adapted in point of etymology, is now confined to the meaning of *jail* or *prison*. The word *office*, for a place where any particular business is transacted, whether within doors or without, is surely unexceptionable.

10. "At table." Diss. VIII. Part iii. sect. 3—7.

13. "I required humanity," ἔλεον θέλω. E. T. "I will have mercy." But this last expression in Eng. means probably, "I will exercise mercy." In the prophet here referred to, our translators have rendered the verb much better, 'I desired.' They ought not to have changed the word here.

² "Humanity." E. T. "Mercy." The Gr. word commonly answers, and particularly in this passage, to a Heb. term of more extensive signification than *mercy*, which, in strictness, denotes only clemency to the guilty and the miserable. This sense (though Phavorinus thinks otherwise) is included in ἔλεος, which is sometimes properly translated *mercy*, but it is not all that is included. And in an aphorism, like that quoted in the text, it is better to interpret the word in its full latitude. The Heb. term employed by the prophet Isaiah, in the place quoted, is חֶסֶד *chesed*, a general name for all the kind affections. See Diss. VI. Part iv. sect. 18.

³ "And not sacrifice," for "more than sacrifice;" a noted Hebraism.

⁴ "To reformation," εἰς μετάνοιαν. These words are wanting in a good many MSS. There is nothing to correspond to them in the Vul. Sy. Go. Sax. and Eth. versions. Critics are divided about them. To me there scarcely appears sufficient evidence for rejecting them. Besides, it is allowed by all, that if they be not expressed in this place, they are understood.

15. "Bridemen." Mr. 2: 19. N.

16. "Undressed cloth," ἄζωνος ἀγνάφου. E. T. "New cloth." That this gives in effect the same sense cannot be doubted, as it answers literally to the expression used by L. who says ἱματίου καινού. But as the expressions are different, and not even synonymous,

I thought it better to allow each evangelist to express himself in his own manner.

17. "Old leathern bottles," ἀσκούς παλαιούς. E. T. "Old bottles." Ἀσκός is properly a vessel for holding liquor. Such vessels were commonly then, and in some countries are still, of leather, which were not easily distended when old, and were consequently more ready to burst by the fermentation of the liquor. As this does not hold in regard to the bottles used by us, I thought it better, in translating, to add a word denoting the materials of which their vessels were made.

18. "Is by this time dead," ἄρτι ἐτελεύτησεν. E. T. "Is even now dead." Philostrat. ἄρτι, πρὸς τὸν καιρὸν τῶν ἡμετέρων: "By this time dead," a natural conjecture concerning one whom he had left a-dying. As the words are evidently susceptible of this interpretation, candor requires that it be preferred, being the most conformable to the accounts of this miracle given by the other historians.

20. "The tuft of his mantle," τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ. E. T. "The hem of his garment." The Jewish mantle, or upper garment, was considered as consisting of four quarters, called in the oriental idiom 'wings,' πτερυγία. Every wing contained one corner, whereat was suspended a tuft of threads or strings, which they called κρασπέδον. See Numb. 15: 37. Deut. 22: 12. What are there called fringes are those strings, and the four quarters of the vesture are the four corners. In the Sy. version the word is rendered קרנא karna, 'corner.' As, in the first of the passages above referred to, they are mentioned as serving to make them remember the commandments of the Lord to do them, there was conceived to be a special sacredness in them, (see ch. 23: 5,) which must have probably led the woman to think of touching that part of his garment rather than any other. They are not properly, says Lamy, 'des franges' in our language, but 'des houpes.' See his description of them and of the phylacteries, Commentarius in Harmoniam, lib. v. cap. 11. Sc. has rendered it in this place fringe; but this word answers worse than hem, for their garments had no fringes.

27. "Son of David." This was probably meant as acknowledging him to be the Messiah; for at this time it appears to have been universally understood that the Messiah would be a descendant of David.

30. "Their eyes were opened." A Heb. idiom, neither remote nor inelegant, to denote "they received their sight."

² "Strictly charging them, said," ἐνεβριμήσατο αὐτοῖς λέγων. Vul. Comminatus est illis, dicens." Si. who translates from the Vul. says, "Leur dit, en les menacant rudement;" where, instead of softening the harsh words of his author, the La. translator, he has rendered them still harsher. In another place, Mr. 1: 43, ἐμβρι-

μησόμενος αὐτῷ λέγει is thus expressed in his translation, "en lui disant avec de fortes menaces." It is strange that, when the very words used by our Lord, on both these occasions, are related by the evangelist, in which there is nothing of either threat or harshness, an interpreter should imagine that this is implied in the verb. Si. may use for his apology, that he translates from the Vul. The Sy. translator, who understood better the oriental idiom, renders the Gr. verb by a word in Sy. which implies simply 'he forbade,' 'he prohibited.' Mr. 9: 25, N.

35. "Among the people," ἐν τῷ λαῷ. This clause is wanting in many MSS. in the Vul. the Sy. and most other ancient versions. As in this case the evidence on the opposite sides may be said to balance each other, and as the admission or the rejection makes no alteration in the sense; that the clause possesses a place in the common Gr. editions, and in the E. T. is here sufficient ground for deciding in its favor.

36. "He had compassion upon them." ἐσπλαγχνίσθη περὶ αὐτῶν, E. T. "He was moved with compassion on them." Vul. "Misertus est eis." Be., imagining there was something particularly expressive in the Gr. verb here used, has rendered this clause "commiseratione intima commotus est super eis," and is followed by Pisc. Er. seems to have had in some degree the same notion. He says, "Affectu misericordiæ tactus est erga illos," and is followed by Cal. Leo de Juda adds only "intimè" to 'misertus est.' Cas. has preferred the unaffected simplicity of the Vul. and said "misertus est eorum." Lu. has taken the same method. Be.'s opinion had great weight with the Protestant translators of that age who came after him. Dio. says, "Sene mosse a gran pieta." G. F. "Il fut emeu de compassion envers icelles," which is literally the same with our common version, and which has also been adopted by L. Cl. The P. R. translators, "Ses entrailles furent emeues de compassion." Sa. after the Vul. says simply, "Il en aut compassion." Si. to the same purpose, "Il en eut pitié." So does Beau. who translates from the Gr. Of the late Eng. translations, An. Dod. Wor. and Wa. follow the common version. Wes. has chosen to go beyond it, "He was moved with tender compassion for them." But Wy. has in this way outstripped them all, "His bowels yearned with compassion on them." Sc. and Hey. render the expression as I do. Those strange efforts to say something extraordinary, result from an opinion, founded on etymology, of the signification of the Gr. word σπλαγχνίζομαι, from σπλάγγνα, viscera, 'the bowels.' This they consider as corresponding to the Heb. רִחַם *richam*, both noun and verb. The noun in the plural is sometimes interpreted σπλάγγνα. The verb is never by the Seventy rendered σπλαγχνίζομαι, a word which does not occur in that version, but generally ἐλέεω or οἰκτείρω, which occur of-

ten, and are rendered 'I have compassion,' 'I have mercy,' or 'I have pity.' Nay, the Heb. word frequently occurs joined with a negative particle, manifestly denoting to have no mercy, etc. Now for this purpose the verb *richam* would be totally unfit, if it signified to be affected with an uncommon degree of compassion; all that would be then implied in it, when joined with a negative, would be, that an uncommon degree of compassion was not shown. In the historical part of the N. T. where the word *πλαγχνίζομαι* occurs pretty often, and always in the same sense, not one of those interpreters who in this passage find it so wonderfully emphatical, judge it proper always to adhere to their method of rendering adopted here, but render it barely 'I have compassion.' Even Wes. who has been more uniform than the rest, thought fit to desert his favorite phrase in translating Mr. 9: 22, where the man who brought his son to Jesus to be cured says, as he renders it, If thou canst do any thing, "have compassion on us," *πλαγχνισθεὶς ἐφ' ἡμᾶς*, "and help us." So also says Wy. Both have been sensible that 'emotions of tender compassion,' and 'the yearning of the bowels,' would make an awkward and affected figure in this place. The plea from etymology, in a point which ought to be determined solely by use, where use can be discovered, is very weak. If I should render this expression in Cicero, 'stomachabatur, si quid asperius dixerim;' if I happened to use a severe expression, instantly 'his stomach was disordered with vexation,' I believe I should be thought to translate ridiculously. And yet the last clause is exactly in the same taste with "his bowels yearned with compassion." The style of the evangelists is chaste and simple; no effort in them to say extraordinary things, or in an extraordinary manner. The diction, if not, when judged by the rhetorician's rules, pure and elegant, is, however, natural, easy and modest. Though they did not seek out fine words, the plainest, and to that class of people with whom they were conversant, the most obvious, came unsought. They aimed at no labored antithesis, no rounded periods, no ambitious epithets, no accumulated superlatives. There is a naked beauty in their manner, which is entirely their own. And with all the faults of the Vul. the barbarisms and solecisms with which it is chargeable, it has, in many places, more of that beautiful but unadorned simplicity than most modern translations. I should not have been at so much pains, where there is no material difference of meaning, but to take an occasion of showing, once for all, how idly some bestow their labor, hunting after imaginary emphasis through the obscure mazes of etymology; a method which, in explaining any author in any language, could, with the greatest facility, be employed to make him say what he never formed a conception of. Diss. IV. sect. 26.

² "They were scattered and exposed," *ἦσαν ἐκκελιμένοι καὶ*

ἐξόδιμμένοι. E. T. "They fainted and were scattered abroad." It is acknowledged, that in a very great number of MSS. the word is not ἐκλελυμένοι, but ἐσκυλμένοι. In regard to the reading in those copies from which the Vul. and other ancient translations were made, this is one of those cases in which nothing can be concluded with certainty. The reason is, one of the senses of the word ἐκλελυμένοι, namely, 'fatigued,' 'exhausted,' nearly coincides with the meaning of ἐσκυλμένοι; consequently the version might have been the same, whichever way it stood in the translator's copy. Now if these translations be set aside, the preponderancy is not such as ought in reason to determine us against the reading which suits best the context. To me, the common reading appears, in this respect, preferable. Now the word ἐκλύω, when applied either to a flock or to a multitude of people, means *dissipo*, 'I scatter,' as well as *debilito*, 'I weaken;' nor can any thing be better suited to the scope of the passage. Be. has preferred that sense, and Elsner has well supported it; as he has, in like manner, the true meaning of ἐξόδιμμένοι in this place, as signifying *exposed*. This interpretation has also the advantage of being equally adapted to the literal sense and to the figurative; to the similitude introduced, and to that with which the comparison is made. It is not a natural consequence of the absence of the shepherd that the sheep should be *fatigued* and *worn out*, or *languid*, but it is the consequence that they should be *scattered* and *exposed* to danger. The shepherd prevents their wandering and protects them.

CHAPTER X.

2. "Apostles," ἀποστόλων. That is 'missionaries,' 'messengers.' It is rarely applied to any but those whom God, or one representing his person, as the chief magistrate or the high-priest, sends on business of importance. The word occurs only once in the Septuagint, 1 Ki. 14: 6, where Ahijah the prophet is, by those interpreters, represented as saying to the wife of Jeroboam, Ἐγὼ εἰμι ἀπόστολος πρὸς σε σκληρός. After the captivity, in our Lord's time, the term was applied to those whom the high priest chose for counsellors, and to whom he commonly gave commission to collect the tribute payable to the temple from the Jews in distant regions. It continued in use, as we learn from Jerom, after the destruction of the temple and dispersion of the people by Titus Vespasian. Thus, accounting for the expression used by Paul, Gal. 1: 1, he says, "Usque hodie a patriarchis Judæorum apostolos mitti constat. Ad distinctionem itaque eorum qui mittuntur ab hominibus, et sui qui sit missus a Christo, tale sumpsit exordium. Paulus apostolus, non ab hominibus, neque per hominem." We may add,

that in the N. T. the term is once applied to Jesus Christ himself, Heb. 3: 1. Some are denominated, 2 Cor. 8: 23, ἀπόστολοι ἐκκλησιῶν. But the denomination, 'Apostle of Christ,' seems to have been given to none but the twelve, Matthias who was substituted in the place of Judas, and Paul and Barnabas who were commissioned to the Gentiles, J. 10: 36.

² "The first Simon," *πρωτος Σιμων*. Though the Gr. here has no article, it is necessary to translate it *the first*, otherwise the word *first* would be an adverb, and could answer only to *πρωτον*.

³ "James," *Ιακώβος*. The name is the same with that of the patriarch; but immemorial custom has appropriated in our language the name *James* to the two apostles, and *Jacob* to the patriarch. Diss. XII. Part. iii. sect. 13.

⁴ "James, son of Zebedee," *Ἰακώβος ὁ τοῦ Ζεβεδαιου*. And, 3. "James, son of Alphaeus," *Ἰακώβος ὁ τοῦ Ἀλφαιου*. In both the above instances the Gr. article serves merely for supplying the ellipsis. It occupies the place of *νιός*, and is therefore more justly rendered *son* than *the son*. Ch. 1: 6. N.

4. "Canaanite," *Κανανιτης*. E. T. "Canaanite." But this is the name always given in the O. T. to a descendant of Canaan, son of Ham, and grandson of Noah; and is in Gr. not *Κανανιτης* but *Χαναανιτος*. The Vul. indeed seems to have read so, rendering it 'Chananeus.' But this reading is not supported by either versions or MSS. nor has it any internal probability to recommend it. Some think the Gr. word imports a native or inhabitant of *Cana* in Galilee. Others are of opinion that it is a Sy. word used by Mt. and Mr. of the same import with the Gr. *ξηλωτης* employed by L. in reference to the same person. L. 6: 15. N.

"He who betrayed him," *ὁ καὶ παραδους αυτον*. Vul. "Qui et tradidit eum." Er. Zu. Be. Cas. Pisc. and Cal. all use 'prodidit,' instead of 'tradidit.' All modern translators I am acquainted with, (except Beau. and Si. who say "qui livra Jesus"), whether they translate from the Gr. or from the Vul. have in this particular, followed the modern La. interpreters. Now it is evident, that in this the Vul. has adhered more closely both to the letter and to the spirit of the original than the other versions. *Παραδοῦναι*, Wet. observes, is 'trudere,' *προδοῦναι* is 'prodere.' The former expresses simply the fact, without any note of praise or blame; the other marks the fact as criminal, and is properly a term of reproach. Now there is this peculiarity in the spirit of those writers, that, when speaking in their own character as historians, they satisfy themselves with relating the bare facts, without either using such terms, or affixing such epithets, as might serve to impress their readers with their sentiments concerning them, either of censure or commendation. They tell the naked truth, without hinting an opinion, and leave the truth to speak for itself. They have hit the hap-

py medium, in narrative writing, that they avoid equally the slightest appearance, on one hand, of coldness and indifference; and, on the other, of passion and prejudice. It was said of their Master, "Never man spake like this man?" May it not be justly affirmed of these his biographers, "Never men wrote like these men?" And if their manner be unlike that of other men in general, it is more especially unlike that of fanatics of all denominations. Some may be surprised after reading this remark, that I have not myself used the more general expression, and said, 'Delivered him up.' Had I been the first who rendered the Gospels into Eng. I should certainly have so rendered that passage. But the case is totally different, now that our ears are inured to another dialect, especially as the customary expression contains nothing but what is strictly true. It is not easy to make so great an alteration, and at the same time preserve a simple and unaffected manner of writing. A translator, by appearing to seek about for an unusual term, may lose more of the genius of the style in one way than he gains in another. There is the greater danger in regard to this term, as, for the same reason for which we render it *deliver up* in this passage, we ought to translate it so in every other, which in some places, in consequence of our early habits, would sound very awkwardly. But that the manner of the evangelists may not be in any degree mistaken from the version, I thought it necessary to add this note. Diss. III. sect. 23.

5. "A Samaritan city," πόλιν Σαμαρειῶν. Vul. "Civitates Samaritanorum," in the plural. This reading has no support from MSS. or versions.

8. In the common Gr. copies, νεκροὺς ἐγείρετε, 'raise the dead,' is found immediately after λεπροὺς καθαρῖζετε. But it is wanting in a great number of the most valuable MSS. in the Com. Polyglot, and in the Arn. and Eth. versions. And, though it is retained in the Sy. and also in the Vul. where it is transposed, it is evident that Jerom did not find it in any of his best MSS. as he has omitted it totally in his Commentary, where every other clause of the sentence is specially taken notice of. Neither did Chr. Euth. or Theo. find it in the copies used by them. There is this further evidence against it, that it is not mentioned, either in the beginning of the chapter, where the powers conferred on the apostles are related, whereof this, had it been granted, must be considered as the principal; or in the parallel passages of L. where the apostles are said to have been commissioned, and to have had powers bestowed on them. This power they seem never to have received till after the resurrection of their Lord.

9. "In your girdles." Their purses were commonly in their girdles.

10. "No scrip," μὴ πήραν εἰς ὁδόν. E. T. "No scrip for your journey." I understand *scrip* to signify a travelling bag or

wallet, and, consequently to answer to *πήρα εἰς ὀδόν*. But whatever be in this, the words in connexion sufficiently show the meaning.

² "Staves." The common reading in Gr. is *ῥάβδον*. This is one of the few instances in which our translators have not scrupled to desert the ordinary editions, and say *staves*, notwithstanding that the Vul. agrees with the common Gr. and has *virgam*. There is sufficient ground, however, for preferring the other reading, which is not only well supported by MSS., some versions, and old editions, and is approved by Wet. and other critics; but is entirely conformable to those instructions as represented by the other evangelists.

³ "No spare coats, shoes, or staves," *μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ ῥάβδον*. E. T. "Neither two coats, neither shoes, nor yet staves." I consider the word *δύο* as equally belonging to all the three articles here conjoined, coats, shoes, and staves. Now, as it would be absurd to represent it as Christ's order, 'Take not with you two shoes;' and as the Heb. word rendered in the Sep. *ὑποδήματα* is, Am. 2: 6, and 8: 6, properly translated 'a pair of shoes,' being, according to the Massora, in the dual number, I have rendered the word *δύο* here 'spare,' (that is, such as ye are not using at present); for by this means I both avoid the impropriety, and exactly hit the sense in them all.

⁴ "Of his maintenance," *τῆς τροφῆς αὐτοῦ*. E. T. "Of his meat." But the three particulars last mentioned, *coat, staff, and shoes*, are surely not *meat*, in any sense of the word. This, if there were no other argument, sufficiently shows that our Lord included more under the term *τροφή* than *food*. He prohibits them from encumbering themselves with any articles of raiment, beside what they were wearing, or with money to purchase more, when these should be worn out. Why? Because they would be entitled to a supply from those on whom their labors would be bestowed, and money would be but an incumbrance to them. The word is used by a synecdoche perfectly agreeable to the oriental idiom, which sometimes makes the term *bread* denote every thing necessary for subsistence. Sc. has shown that this interpretation of *τροφή* is not supported by classical authority.

12. The Vul. subjoins to this verse, "Dicentes Pax huic domui," "Saying, Peace be to his house." The corresponding words in Gr. are found in some MSS. but not in so many as to give any countenance for relinquishing the common reading, which agrees with the Sy. and the greater number of ancient versions; more especially, as some editions of the Vul. omit these words, and as the connexion is complete without them. There is ground to think, that such corrections have sometimes arisen from an ill-judged zeal in transcribers to render the Gospels more conformable

to one another. That the common Jewish salutation was, "Peace be to this house," is well known. I have, therefore, for the greater perspicuity, rendered ἡ εἰρήνη ὑμῶν, in the 13th verse, "the peace ye wish them." This, at the same time that it gives exactly the sense, renders the addition to the 12th verse quite unnecessary.

14. "Shake the dust off your feet." It was maintained by the scribes, that the very dust of a heathen country polluted their land, and therefore ought not to be brought into it. Our Lord here adopting their language, requires his disciples by this action to signify, that those Jewish cities which rejected their doctrine deserved a regard noway superior to that which they themselves showed to the cities of pagans. It is added in the Gospels of Mr. and L. εἰς μαρτύριον, 'for a testimony;' that is, not a denunciation of judgments, but a public and solemn 'protestation against them.'

18. "To bear testimony to them," εἰς μαρτύριον αὐτοῖς. Mr. 13: 9. N.

20. "It shall not be ye—but"— The meaning is, "It shall not be ye so much as"— Chap. 9: 13. ³ N.

23. "When they persecute you in one city," ὅταν διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ. Two or three copies, none of the most esteemed, read ἐκ τῆς πόλεως ταύτης. Chr. and Orig. also, found this reading in those used by them. But neither the author of the Vul. nor any ancient translator, appear to have read so. Had there been ground for admitting this reading, the proper translation would have been, "When they banish you out of one city."

² "Another." Chap. 27: 61. N.

³ "Ye shall not have gone through the cities of Israel," οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ. Be. "Nequaquam obieritis urbes Israelis." The late learned Bishop Pearce objects to this version, that though τελεῖν ὁδόν, and τελεῖν alone (ὁδόν being understood), are used for accomplishing a journey; he had seen no example of τελεῖν πόλεις, for going over or travelling through towns. It is sufficient to answer, that we have seen no example of his sense of the word, adapted to the phrase here used; for τελεῖν μυστηρία, and τελεῖν τιμὴν ἀπορόρητα, are at least as dissimilar to τελεῖν πόλιν, as τελεῖν ὁδόν is. Besides, there is nothing in the scriptural style resembling that of the pagans, when speaking of what they called their mysteries; though I acknowledge that a great deal of this sort is to be found in the ecclesiastical writers of the fourth and fifth centuries, who affected to accommodate the pagan phraseology to the Christian doctrine and worship, which they not a little corrupted thereby. But nothing serves more strongly to evince, that the sense which Be. has given to the words is the natural and obvious sense, than the manner in which Chr. explains this passage. He does not seem to have discovered, that the word τελεῖν, joined with

πόλι, had any thing either difficult or uncommon in it ; but observing the encouragement given to the apostles in the promise, he thus expresses in his own words, as is usual with him, the import of it, οὐ φθάσειτε περιελθόντες τὴν Παλαιστίνην. "Ye shall not have finished your travelling through Palestine." I shall only add, that the word 'consummabitis,' used by the Vul. is rather ambiguous, and may be differently interpreted. Er. Zu. and Cal. who say 'perambulaveritis, perfectly agree in sense with Be. So I imagine, does Cas. though he uses the more indefinite and less proper term, 'perlustraveritis.'

25. "Beelzebub," Βεελζεβούλ. Vul. "Beelzebub." In this instance, our translators have adopted the reading of the Vul. in preference to that of the Gr. With the Vul. agree the Sy. Eth. and Ara. versions. It is remarkable, that there is no variation in the Gr. MSS. all of which make the word terminate in λ not in β. All the learned seem to be agreed, that Beelzebub was the oriental name. It were superfluous to examine the conjectures of critics on this subject. The obvious reason of this change appears to be that assigned by Gro. No Gr. word ends in β ; and those who wrote in that language, in order to accommodate themselves to the pronunciation of the people who spoke it, were accustomed to make some alterations on foreign names. Thus, Sennacherib is in the Sep. Σενναχηροίμ ; and Habakkuk, for a like reason, is Ἀμβακούμ. On how many of the Hebrew names of the O. T. is a much greater change made in the N. in regard to which we find no different reading in the MSS. ? I suppose, however, that the reason of the preference given by our translators, was not because the sound was more conformable to the oriental word, a thing of no consequence to us, but because, through the universal use of the Vul. before the Reformation, men were accustomed to the one name, and strangers to the other. The word Beelzebub means, the Lord of flies. It is thought to be the name of some Syrian idol ; but whether given by the worshippers themselves, or, as was not unusual, by the Jews in contempt, is to us matter only of conjecture.

26. "Therefore, fear them not." Μὴ οὖν φοβηθῆτε αὐτούς. Dr. Symonds asks (p. 74), "Could our Saviour mean, that the reason why his apostles had no just grounds of fear, was because they were sure to meet with barbarous treatment ?" I answer, 'No ; but because they could meet with no treatment, however bad, which he had not borne before, and which they had not been warned, and should therefore be prepared to expect.' This meaning results more naturally from the scope of the place than that given by him.

27. "From the house-tops." Their houses were all flat-roofed.

29 "A penny." Diss. VIII. Part i. sect 10.

31. "Ye are much more valuable than sparrows," πολλῶν στρουθίων διαφέρετε ὑμεῖς. E. T. "Ye are of more value than many sparrows." One MS. and the Com. read πολλῶ for πολλῶν. This, I acknowledge, is of no weight. The same sense is conveyed either way. Cas. 'Longè passeribus antecellitis vos.' This expression is more conformable to modern idioms.

34. "I came not to bring peace, but a sword." } An exegetic

35. "I am come to make dissension." } mode of ex-

pressing the certainty of a foreseen consequence of any measure, by representing it as the purpose for which the measure was adopted. This idiom is familiar to the orientals, and not unfrequent in other authors, especially poets and orators.

38. "He who will not take his cross and follow me." Every one condemned by the Romans to crucifixion, was compelled to carry the cross on which he was to be suspended, to the place of execution. In this manner our Lord himself was treated. Properly, it was not the whole cross that was carried by the convict, but the cross-beam. The whole was more than suited the natural strength of a man to carry. The perpendicular part probably remained in the ground; the transverse beam (here called *the cross*) was added, when there was an execution. As this was not a Jewish, but a Roman punishment, the mention of it on this occasion may justly be looked on as the first hint given by Jesus of the death he was to suffer. If it had been usual in the country to execute criminals in this manner, the expression might have been thought proverbial, for denoting to prepare for the worst.

39. "He who preserveth his life shall lose it." There is in this sentence a kind of paronomasia, whereby the same word is used in different senses, in such a manner as to convey the sentiment with greater energy to the attentive. 'He who, by making a sacrifice of his duty preserves temporal life, shall lose eternal life; and contrariwise.' The like trope our Lord employs in that expression, ch. 8: 22, "Let the dead bury their dead." Let the spiritually dead bury the naturally dead. See also ch. 13: 12. In the present instance, the trope has a beauty in the original, which we cannot give it in a version. The word ψύχη is equivocal, signifying both *life* and *soul*, and consequently is much better fitted for exhibiting with entire perspicuity the two meanings, than the Eng. word *life*. The Syro-Chaldaic, which was the language then spoken in Palestine, had, in this respect, the same advantage with the Gr.

CHAPTER XI.

1. "Give warning." Diss. VI. Part v. sect. 2. etc.

² "In the cities," ἐν ταῖς πόλεσιν αὐτῶν. E. T. "In their cit-

ies." It is not uncommon in the oriental dialects to employ a pronoun, where the antecedent to which it refers is not expressed, but understood. In this way *αὐτῶν* is used; for it must refer to the Galileans, in whose country they then were. But as the pronoun is not necessary in Eng. and as in our ears it would appear to refer to disciples, and so might mislead, it is better omitted.

2. "Of the Messiah," *τοῦ Χριστοῦ*. A few MSS. and the Eth. version read *τοῦ Ἰησοῦ*. It is not in itself improbable that this is the true reading, though too weakly supported to authorize an alteration in the text. *Ἰησοῦς*, *Κυρίος*, *Θεός*, and *Χριστός*, having been anciently almost always written by contraction, were more liable to be mistaken than the other words. If, however, the common reading be just, it deserves to be remarked that the word *Χριστός* is never, when alone, and with the article used in the Gospels as a proper name. It is the name of an office. The import of the expression must therefore be, 'When John had heard that those works were performed by Jesus which are characteristic of the Messiah, he sent.' Diss. V. Part iv. sect. 6—9.

3. "He that cometh," *ὁ ἐρχόμενος*. E. T. "He that should come." I thought it better to render this literally, because it is one of the titles by which the Messiah was distinguished. It answers in Gr. to the Heb. *הָבָה* *haba*, taken from Ps. 108: 26, where he is denominated, "He that cometh in the name of the Lord." The beginning of a description is usually employed to suggest the whole. Indeed the whole is applied to him, chap. 21: 9. Mr. 11: 9. L. 19: 38. J. 12: 13, and sometimes the abbreviation, as here and in J. 6: 14. Heb. 10: 37, *ὁ ἐρχόμενος* seems to have been a title as much appropriated as *ὁ Χριστός* and *ὁ υἱὸς τοῦ Δαβὶδ*.

5. "Good news is brought." Diss. V. Part ii.

6. "To whom I shall not prove a stumbling-block," *ὅς ἐὰν μὴ σκανδαλισθῆ ἐν ἐμοί*. Chap. 5: 29. N.

7. "A reed shaken by the wind?" A proverbial expression; implying, 'It is surely not for any trifling matter that ye have gone thither.'

8. "*Ἀνθρώπων ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον—οἱ τὰ μαλακὰ φοροῦντες*."—It was observed (Diss. X. Part v. sect. 2.), that when a particular species was denoted by an adjective added to the general name, the article, on occasion of repeating the name is made to supply the place of the adjective; but here we have an example wherein, on rejecting the adjective, the substantive is supplied by prefixing the article *τὰ μαλακὰ* for *μαλακὰ ἱματία*. There is evidently, therefore, neither redundancy nor impropriety in using the article here, as some have vainly imagined. Either it or the repetition of the noun was necessary, in point of precision.

10. "Angel." Diss. VIII. Part iii. sect. 9, etc.

12. "Invaded." The comparison is here to a country invaded and conquered, or to a city besieged and taken by storm.

13. "Were your instructors," *προεφητεύσαν.* Chap 7: 15. N.

15. "Whoever hath ears," etc., Diss. II. Part iii. sect. 5.

16. "In the market-place, *ἐν ἀγοραῖς.* E. T. "In the markets." But a great number of MSS. as well as the Vul. Go. and Sy. versions have the word in the singular. The passage was also read thus by some of the ancient expositors. Moreover, the reading itself appears preferable.

17. "We have sung mournful songs," *ἐθρηνήσαμεν.* E. T. "We have mourned." But mourning and lamenting are nearly synonymous. Hence that indistinctness in the E. T. which makes a reader at a loss to know what those children wanted of their companions. If it was to join them in mourning, it would have been more natural to retain the word, and say, 'But ye have not mourned with us.' There are other reasons which render this supposition improbable. One is, the former member of the sentence shows, that it was one part which one of the sets of boys had to play, and another that was expected from the other. A second reason is, the similarity of the construction in the corresponding clauses, and the difference in the contrasted; *ηὐλήσαμεν ὑμῖν—ἐθρηνήσαμεν ὑμῖν,* on one side, and *οὐκ ὠρχήσασθε—οὐκ ἐκόψασθε,* on the other. These things add a great degree of probability to the version I have given, after Er. and Cal. who say "lugubria cecinimus;" Dio. G. F. and L. Cl. who render the words in the same way; and Hey. who says, "sung mournful tunes." But what puts it with me beyond a doubt is, to find that the Seventy use *θρηῆνος* for 'elegy,' or 'song of lamentation,' and *θρηῆναι* for 'to sing such a song.' See 2 Sam. 1: 17. For that the 'lamentation' there following is a song or poem, is evident from its structure. See also the preamble in the Sep. to the book of Lamentations, where the song which immediately follows, composed alphabetically in the manner of some of the Psalms, is denominated *θρηῆνος*, as indeed are all the other poems of that book. That the Jews used such melancholy music, sometimes instrumental, sometimes vocal, at funerals, and on other calamitous occasions, appears from several passages of Scripture. In Jeremiah's time, they had women whose occupation it was to sing them, Jer. 9: 17. They are called in the Sep. *θρηνοῦσαι.* The word is weakly rendered in our version 'the mourning women;' much better by Cas. 'præficas,' women who, in melodious strains, gave vent to their lamentations. For those who know the power of music in conjunction with poetry will admit that these, by a wonderful charm soothe, at the same time that they excite, the sorrow of the hearers. The words which follow in ver. 18, render the justness of this interpretation still more evident. They are thus translated by Houbigant, "Ut cito edant in nobis cantus lugubres,

ut lachrymas effundant oculi nostri," etc. And, in regard to the sense, not much differently by Cas. "Quæ nœniam de nobis editum propere veniant; profundantque oculi nostri lachrymas," etc. In ver. 20, which in our version is unintelligible, (for how mere wailing, artificially taught, could gratify a person in real grief, is beyond comprehension), the difficulty is entirely removed by a right translation. Houbigant, "Institute ad lamentum filias vestras, suam quæque sodalem ad cantus lugubres." Cas. to the same purpose, "Filiis vestras nœniam, et alias alæ lamentationem docete." In classical use also *θρήνεειν* has often the same signification, and answers to 'nœniam edere.' "Nœnia," says Festus, "est carmen quod in funere, laudandi gratia, cantatur ad tibiam."

19. "Wisdom is justified." L. 7: 35. N.

20. "Began to reproach," *ἤρξατο ὀνειδίξειν*. Mr. 5: 17. N.

21. "Wo unto thee, Chorazin." L. 6: 24. N.

² "In sackcloth and ashes;" that is, 'the deepest contrition and sorrow.' *Sackcloth and ashes* were the outward signs of penitence in those days.

23. "Which has been exalted to heaven," *ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα*. Vul. "Numquid usque in cœlum exaltaberis?" The Cop. and the Eth. versions read in the same manner. In conformity to these, we find in a very few Gr. MSS. *μη ἕως τοῦ οὐρανοῦ ὑψωθησῆ*.

² "Hades." Diss. VI. Part ii. sect. 2, etc.

25. "I adore thee," *ἔξομολογοῦμαι σοι*. E. T. "I thank thee." The word sometimes denotes 'to confess sins,' sometimes 'to acknowledge favors,' and sometimes also 'to adore' or 'celebrate.' It is in the last of these senses I understand the word here. The nature of the sentiment makes this probable. But the reason assigned ver. 26, removes all doubt: "Yes, Father, because such is thy pleasure." 'Every thing in which I discover thy will, I receive, not with acquiescence barely, but with veneration.'

² "Having hidden these things,—thou hast revealed them," *ἀπέκρυψας ταῦτα,—καὶ ἀπέκλυψας αὐτὰ*. E. T. "Thou hast hid these things—and hast revealed them." We have the same idiom, Rom. 6: 17, "God be thanked that ye were the servants of sin, but ye have obeyed." The thanks are not given for their having been formerly the servants of sin, but for their being then obedient. Is. 12: 1, rendered literally from the Heb. is, "Lord, I will praise thee, because thou wast angry with me, thine anger is turned away." In interpreting this, our translators have not been so scrupulous, but have rendered the middle clause "though thou wast angry with me." I know not why they have not followed the same method here. *Having hidden* implies barely *not having revealed*, Mr. 3: 4. N.

³ "From sages and the learned," *ἀπὸ σοφῶν καὶ συνετῶν*. E. T. "From the wise and prudent." *Σοφός*, as used by the evan-

gelists, must be understood as equivalent to the Heb. חָכָם *hacham*, which, from signifying *wise* in the proper sense, came, after the establishment of academies in the country, often to denote those who had the superintendency of these seminaries, or a principal part in teaching. It seems also to have been used almost synonymously with *scribe*; so that in every view it suggests rather the *literary honors* a man has attained, than the *wisdom* of which he is possessed. *Συμειός* answers to the Heb. word נָבוֹן *nabon*, which is more properly *intelligent* or *learned* than *prudent*; and both refer more to the knowledge acquired by study and application, than to what arises from experience and a good understanding. Accordingly they are here contrasted not with *μωροίς*, ‘fools,’ but with *νεπίοις*, ‘babes,’ persons illiterate, whose minds had not been cultivated in the schools of the rabbis.

29. “Be taught by me,” μάθετε ἀπ’ ἐμοῦ. E. T. “Learn of me.” The phrase in Eng. is commonly understood to signify ‘follow my example.’ But this does not express the full import, which is, ‘Be my disciples, be taught by me,’ and is explanatory of the first order, “Take my yoke upon you.” See J. 6: 45, where “being taught of God,” and “learning of the Father,” are used as synonymous.

² “Condescending,” ταπεινὸς τῆς καρδίας. E. T. “Lowly in heart.” I think, with Elsner, that our Lord’s direct aim in this address is not to recommend these virtues in him to the imitation of the people, but himself to their choice as a teacher. The whole is to be explained, therefore, as having a view to this end: ‘Be instructed by me, whom ye will find a meek and condescending teacher; not rough, haughty, and impatient, but one who can bear with the infirmities of the weak; and who, more desirous to edify others than to please himself will not disdain to adapt his lessons to the capacities of the learners.’

CHAPTER XII.

1. “Began to pluck,” ἤρξαντο τὶλλειν. Mr. 5: 17. N.

2. “What it is not lawful.” Plucking the ears of corn they considered as a species of reaping and consequently as servile work, and not to be done on the Sabbath.

4. “The tabernacle,” τὸν οἶκον. E. T. “The house.” The temple, which is oftenest in Scripture called “the house of God,” was not then built; and if the house of the high-priest be here denominated *God’s house*, as some learned men have supposed, the application is, I suspect, without example. I think, therefore, it is rather to be understood of the tabernacle formerly used, including the sacred pavilion or sanctuary, and the court. These, before the

building of the temple, we find commonly denominated the house of God. Further, that it was not into the holy place that David went, appears from this circumstance,—the loaves of which he partook had been that day removed from before the Lord, and new bread had been put into their room, 1 Sam. 21: 6. For the sake of perspicuity, therefore, and because we do not apply the word *house* to such a portable habitation, I have thought it better to use some general name, as tabernacle or mansion; for under either of these terms the court or inclosure may be also comprehended.

² “The loaves of the presence,” *τοὺς ἄρτους τῆς προθέσεως*. E. T. “The shew-bread.” The Heb. expression, rendered literally, is ‘the loaves of the face,’ or ‘of the presence.’ This I thought it better to restore, than to continue in using a term which conveys an improper notion of the thing. Purver, whose version I have not seen, uses, as I am informed, the same expression.

5. “Violate the rest to be observed on Sabbaths,” *τοῖς σάββασι τὸ σάββατον βεβηλοῦσι*. E. T. “On the Sabbath days profane the Sabbath.” This looks oddly, as though the Sabbath could be profaned on any other day. Let it be observed that the Heb. word for *Sabbath* signifies also *rest*, and is used in both senses in this verse. The evangelist, or rather his translator into Gr. though he retained the original word, has, to hint a difference in the meaning, made an alteration on it when introduced the second time. Thus he uses *σάββασι*, from *σάββας*, for *the day*; but *σάββατον* for *the sabbatical rest*. If it be asked, how the priests violate the sabbatical rest? The answer is obvious, by killing and preparing the sacrifices, as well as by other pieces of manual labor absolutely necessary in performing the religious service which God had established among them.

6. “Something greater,” *μείζων*. E. T. “A greater.” But very many MSS. and some ancient expositors read *μείζον*. This is also more conformable to the style in similar cases. See 11: 9, and in this chap. see the note on ver. 41, and 42.

8. “Of the Sabbath,” *καὶ τοῦ σαββάτου*. E. T. “Even of the Sabbath.” The *καὶ* is wanting here in a very great number of MSS. in some early editions, in the Sy. and Cop. versions. It seems not to have been read by several ancient writers, and is rejected by Mill and Wetstein, and other critics.

14. “To destroy him,” *ὅπως αὐτὸν ἀπολέσωσι*. E. T. “How they might destroy him.” Most modern translations as well as the Eng. have in this followed the Vul. which says, “Quomodo perderent eum.” Yet *ὅπως* is not commonly ‘quomodo,’ but ‘ut.’ There seems to be no MS. which has *πῶς*, else I should have suspected that this had been the reading in the copy used by the La. translator. It is true that *ὅπως* answers sometimes to ‘quomodo’ as well as to ‘ut;’ but it is a good rule in translating always to prefer

the usual signification, unless it would imply something absurd, or at least unsuitable to the scope of the place. Neither of these is the case here. If there be any difference, the ordinary acceptation is the preferable one. This is the first time that mention is made of a design on our Saviour's life. It is natural to think that the historian would acquaint us of their concurring in the design, before he would speak of their consulting about the means. The explanations given by the Gr. Fathers supply in some respects an ancient version, as they frequently give the sense of the original in other words. In this passage Chr. renders ὅπως by ἵνα 'ut,' not by πῶς or ὃν τρόπον 'quomodo.' Συμβουλευόνται ἵνα ἀνέλωσιν αὐτόν.

16. "Enjoining them." Mr. 9: 25. N.

20. "A dimly burning taper he will not quench," λίνον τυφόμενον οὐ σβέσει. E. T. "Smoking flax shall he not quench." By an easy metonymy, the material for the thing made, *flax*, is here used for the *wick* of a lamp or taper, and that by a synecdoche for the *lamp* or *taper* itself, which, when near going out, yields more smoke than light. The Sy. Ara. and Per. render it 'lamp,' Dio. says, 'lucignuolo.' See Lowth's translation of Is. 42: 3.

23. "Is this the son of David?" μήτι οὗτός ἐστιν ὁ υἱὸς Δαβὶδ; E. T. "Is not this the son of David?" Vul. and Ar. "Numquid hic est filius David?" With this agree in Er. Zu. Cal. Pisc. and Cas. only using *num*, not *numquid*. Be. alone says, "Nonne iste est filius ille Davidis?" And in this he has been followed by the Eng. and some other protestant translators. The Sy. and most of the ancient versions agree with the Vul. Sc. observes that μήτι is not used by Mt. to interrogate negatively. He might have added, nor by any writer of the N. T. Nonne does not answer to μήτι; but *num* or *numquid*, in Eng. *whether*. Only let it be observed, that *whether* with us would often be superfluous, when μήτι in Gr. and *num* in La. would be necessary for distinguishing a question from an affirmation. See chap. 7: 16. Mr. 4: 14. 14. 19. L. 6: 39. J. 7: 31. 8: 22. 18: 35. 21: 5. 2 Cor. 12: 18. In any one of these places, to render it by a negative would pervert the sense. These are all the places wherein it occurs in this form. The only other passage in the N. T. where it is found is 1 Cor. 6: 3. There it has an additional particle, and is not μήτι but μήτεγε, used for stating a comparison, and rendered 'how much more?' This, therefore, cannot be called an exception. I own at the same time, that to say, 'Is this,' or 'Is not this,' in a case like the present, makes little change in the sense. Both express doubtfulness, but with this difference, that the former seems to imply that *disbelief*, the latter that *belief*, preponderates. J. 4: 29. N.

24. "This man," οὗτος. E. T. "This fellow." Why did not our translators say in the preceding verse, 'Is not this fellow the son of David?' The pronoun is the same in both. Our idiom, in

many cases, will not permit us to use the demonstrative without adding a noun. But as the Gr. term does not imply, a translator is not entitled to add, any thing contemptuous. By such freedoms, one of the greatest beauties of these divine writers has been considerably injured. Diss. III. sect. 23.

29. "The strong one's house." L. 11: 21. N.

31. "Detraction," βλασφημία. Vul. "Blasphemia." E. T. "Blasphemy." Cas. "Maledictum." Er. Zu. Pisc. and Cal. "Convitium." The Gr. word denotes injurious expressions, or *detraction* in the largest acceptation, whether against God or man. When God is the object, it is properly rendered *blasphemy*. It is evident that in this passage both are included, as the different kinds are compared together; consequently the general term ought to be employed, which is applicable alike to both; whereas the term *blasphemy*, with us, is not used of any verbal injury that is not aimed directly against God. Diss. IX. Part ii.

² "In men is pardonable," ἀφεθήσεται τοῖς ἀνθρώποις, E. T. "Shall be forgiven unto men." As the Heb. has no subjunctive or potential mood, the future tense is frequently made use of for supplying this defect. This idiom is common in the Sep. and has been thence adopted into the N. T. It is evidently our Lord's meaning here, not that every such sin shall actually be pardoned, but that it is, in divine economy, capable of being pardoned, or is *pardonable*. The words in connexion sufficiently secure this term from being interpreted *venial*, as it sometimes denotes. The words *remissible* and *irremissible* would have been less equivocal, but are rather technical terms than words in common use.

³ "Against the Spirit." Diss. IX. Part ii. sect. 17.

32. "In the present state,—in the future," ἐν τούτῳ τῷ αἰῶνι, —ἐν τῷ μέλλοντι. E. T. "In this world,—in the world to come." The word *state* seems to suit better here than either *age*, which some prefer, or *world*, as in the common version. Admit, though by no means certain, that by the two αἰῶνες are here meant the *Jewish* dispensation and the *Christian*: these we cannot in Eng. call *ages*; as little can we name them *worlds*. The latter implies too much and the former too little. But they are frequently and properly called *states*. And as there is an ambiguity in the original, (for the first clause may mean the present life, and the second the life that follows), the Eng. word *state* is clearly susceptible of this interpretation likewise. And though I consider it as a scrupulosity bordering on superstition, to preserve in a version every ambiguous phrase that may be found in the original, where the scope of the passage, or the words in construction, sufficiently ascertain the sense; yet where there is real ground to doubt about the meaning, one does not act the part of a faithful translator, who does not endeavor to give the sentiment in the same latitude to his readers

in which the author gave it to him. This may not always be possible; but where it is possible, it should be done. Diss. XII. Part i. sect. 23.

35. "Out of his good treasure," ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας. E. T. "Out of the good treasure of the heart." But the words τῆς καρδίας are wanting in so many MSS. even those of the greatest note, ancient versions, and commentators, that they cannot be regarded as authentic. Pearce, through I know not what inadvertency, has said that the word here should be rendered 'treasury.' *The treasury* is the place where treasure is deposited, which may be a very noble edifice, though all the treasure it contains may be good for nothing. Now a man's producing good things, is surely an evidence of the goodness, not of his *store-house*, but of his *stores*.

36. "Pernicious word," ῥῆμα ἀργόν. E. T. "Idle word." Cas. "Maluum verbum." The epithet ἀργός, when applied to words, has been shown by several to denote 'pernicious,' 'false,' 'calumnious.' To this sense the context naturally leads. In the primitive meaning, *idle*, it is applicable only to persons. When it is applied to things, as the words or actions of men, it is understood to denote such in quality as spring from habitual idleness. And in this class the Jews were wont to rank almost all the vices of the tongue, particularly *lying* and *defamation*. See 1 Tim. 5: 13. Consider also the import of the phrase γαστέρες ἀργαί in the character given of the Cretans, Tit. 1: 12. This, if we render the word ἀργός as in the text, is 'idle bellies,' which, if we were to interpret it by our idiom, ought to denote 'abstemiousness,' as in the abstemious the *belly* may be said to be comparatively *idle* or unemployed. Yet the meaning is certainly the reverse. The author's idea is rather 'bellies of the idle,' those who spend their time merely in pampering themselves. Thus *cruel hands* are the hands of *cruel persons*, an *envious eye* is the eye of a man or woman actuated by envy, a *contemptuous look* the look of one who cannot conceal his contempt. From this rule of interpretation, in such cases, I do not know a single exception. And by this rule interpreted, ῥήματα ἀργά is such conversation as abounds most with habitual idlers. It was not uncommon with the Jewish doctors to make 'verba otii,' stand as a contrast to 'verba veritatis,' thus employing it as a euphemism for falsehood and lies. I am far from intending by this remark to signify, that what we commonly call *idle*, that is, vain and unedifying words, are not sinful, and consequently to be brought into judgment. If these be not comprehended in ῥήματα ἀργά of this passage, they may be included in the μωρολογία, 'foolish talking,' mentioned by the apostle Eph. 5: 4.

37. "Or," καί. As both clauses in this verse cannot be ap-

plied to the same person, this is one of the cases wherein the copulative is properly rendered *or*.

38. "A sign;" that is, 'a miracle in proof of thy mission.'

39. "Adulterous," *μοιχαλίζ*. Vul. "Adultera." "This may be understood," says Si. "suitably to the symbolical phraseology of ancient prophecy, as denoting *infidel, apostate*." He has accordingly, in his translation, rendered it "infidèle." I cannot help observing, that if this had been the rendering in the version of P. R. which here keeps the beaten road, and says "adultère," we should have been told by that critic, that the term employed by those interpreters was not a translation, but a comment, which they ought to have reserved for the margin. And I must acknowledge, that he would have had in this place more scope for the distinction, than in many places wherein he urges it. For it is very far from being evident, that our Saviour here adopts the allegorical style of the prophets. Besides, in their style, it is 'idolatry,' and not 'infidelity,' which in Jews is called 'adultery.' And with 'idolatry' we do not find them charged in the N. T.

40. "Of the great fish," *τοῦ κήτους*. E. T. "The whale's." But *κήτος* is not a *whale*, it is a general name for any huge fish or *sea monster*. It was the word used by the Seventy, properly enough, for rendering what was simply called in Jonah "a great fish."

41. "They were warned by Jonah." Diss. VI. Part v. sect. 2.

41, 42. "Something greater," *πλεῖον*. E. T. "A greater." There is a modesty and a delicacy in the use made of the neuter gender in these verses, which a translator ought not to overlook. Our Lord chooses, on this occasion, rather to insinuate than to affirm the dignity of his character; and to afford matter of reflection to the attentive amongst his disciples, without furnishing his declared enemies with a handle for contradiction.

44. "Furnished," *κεκοσμημένον*. E. T. "Garnished." *Κοσμέω* signifies 'I adorn,' commonly, when applied to a person, 'with apparel,' and to a house, 'with furniture.' This in old Eng. has probably been the meaning of the word 'to garnish,' agreeably to the import of its Fr. etymon 'garnir.'

46. "Brothers." It is almost too well known to need being mentioned, that in the Heb. idiom near relations, such as nephews and cousins, are often styled 'brothers.' The O. T. abounds with examples.

CHAPTER XIII.

3. "In parables," *ἐν παραβολαῖς*. The word *παραβολή*, as used by the evangelists, has all the extent of signification in which the Heb. מַשָּׁל *mashal* is used in the O. T. It not only means

what we call 'parable,' but also comparison of any kind; nay, 'proverb,' 'prediction,' or any thing figuratively or poetically expressed; sometimes any moral instruction, as L. 14: 7. Our translators have not always rendered it 'parable.' They call it 'comparison,' Mr. 4: 30, 'proverb,' L. 4: 23, 'figure,' Heb. 9: 9. 11: 19. They have, however, retained the word 'parable' in several places, where they had as good reason to change it as in those now mentioned. A *parable*, in the ordinary acceptance of the word in Eng. is a species of comparison. It differs from an *example*, in which there is properly no similitude, but an instance in kind. Of this sort is the story of the Pharisee and the Publican, who went up to the temple to pray; of the rich man and Lazarus, and of the compassionate Samaritan; also that of the fool, who, when his stores were increased, flattered himself that he had a security of enjoyment for many years. Nor is it every sort of comparison. What is taken entirely from still life, we should hardly call a parable. Such is the comparison of the kingdom to a grain of mustard seed, and to leaven. Rational and active life seems always to enter into the notion. Further, the action must be feasible, or at least possible. Jotham's fable of the trees choosing a king, is properly an *apologue*; because, literally understood, the thing is impossible. There is also a difference between *parable* and *allegory*. In *allegory* (which is no other than a lesson delivered in metaphor) every one of the principal words has, through the whole, two meanings, the literal and the figurative. Whatever is advanced should be pertinent, understood either way. The *allegory* is always imperfect where this does not hold. It is not so in *parable*, where the scope is chiefly regarded, and not the words taken severally. That there be a resemblance in the principal incidents, is all that is required. Smaller matters are considered only as a sort of drapery. Thus, in the parable of *the prodigal*, all the characters and chief incidents are significant, and can scarcely be misunderstood by an attentive reader; but to attempt to assign a separate meaning to *the best robe*, and *the ring*, and *the shoes*, and *the fatted calf*, and *the music*, and *the dancing*, betrays great want of judgment, as well as puerility of fancy. In those instructions of our Lord, promiscuously termed *parables*, there are specimens of all the different kinds above-mentioned, *apologue* alone excepted. Let it be observed, that it matters not whether the relation itself be true history or fiction. The truth of the parable lies in the justness of the application.

4. "The sower," ὁ σπείρων. E. T. "A sower." The article here is, in my opinion, not without design, as it suggests that the application is eminently to one individual.

5. "Rocky ground," τὰ πετρώδη. E. T. "Stony places." But this does not express the sense. There may be many loose

stones, from which the place would properly be denominated *stony*, where the soil is both rich and deep. What is meant here is evidently continued rock, with a very thin cover of earth.

9. "Whoever hath ears." Diss. II. Part iii. sect. 5.

11. "The secrets," τὰ μυστήρια. E. T. "The mysteries." That the common signification of μυστήρια is, as rendered by Cas. 'arcana,' there can be no doubt. Diss. IX. Part. i. The moral truths here alluded to, and displayed in the explanation of the parable, are as far from being mysteries, in the common acceptation, 'doctrines incomprehensible,' as any thing in the world can be.

12. "To him that hath." Mr. 4: 24, 25. N.

14. "Is fulfilled," ἀναπληροῦται. I am not positive that the compound verb ἀναπληροῶ means more than the simple πληροῶ, which, for a reason assigned above, (note on ch. 1: 22), I commonly translate 'verify.' But as the word here is particular, and not used in any other passage of the Gospels, and as ἀνά in composition is sometimes what grammarians call intensive, I have imitated the evangelist in changing the word. Though it is evident, from the passage in Isaiah, that the character quoted was that of the people in the prophet's time, we have reason to think that there must have been in the description a special view to the age of the Messiah, which the obduracy of Isaiah's contemporaries was exhibited chiefly to prefigure; for, of all the passages in the O. T. relating to these events, this is that which is the oftenest quoted in the New.

15. "Understanding," καρδία. Diss. IV. sect. 23.

16. "Blessed," μακάριοι. Though I commonly render this word 'happy,' to distinguish it from εὐλογητός, I do not think the application of the word *happy* in this verse would suit the Eng. idiom.

19. "Mindeth it not," μὴ συνιέντος. E. T. "Understandeth it not." Be. and Pisc. "Non attendit." Beau. "Ne la goute point." P. R. and Sa. "N'y fait point d'attention." That the verb συνιῆμι frequently means, both in the Sep. and in the N. T. 'to mind,' 'to regard,' 'to attend to,' is unquestionable. See Ps. 41: 1. 106: 7. Prov. 21: 12. Rom. 3: 11. In two of these passages the common translation has 'considereth;' and though the verb 'understand' is used in the other two, the context makes it manifest that the meaning is the same. In the passage under review, An. Hey. Wes. use the verb 'consider;' War. and Wa. 'regard.' This remark affects also ver. 13.

19, etc. "That which fell," etc. ὁ σπαρεῖς. E. T. "He which received seed." I agree with Ham. in thinking that ὁ σπόρος, 'the seed,' a word in common use both in the Sep. and the N. T. is here understood. It is this which alone can be said to be sown, and not the persons who are figured by the different soils. In the

other way of explaining it, there is such a jumble of the literal sense and of the figurative, as presents no image to the mind, and is unexampled in holy writ.

² *ἔστι*, in such cases, is properly rendered “denotes.”

21. “He relapseth,” *σκανδαλίζεται*. E. T. “He is offended.” For the general import of the Gr. word, see the note on ch. 5: 29. The precise meaning in this passage is plainly indicated by the connexion. Notice is taken of a temporary convert made by the word, whom persecution causes to relapse into his former state. Cas. renders it ‘desciscit.’ This is agreeable to the sense, and an exact version of the word *ἀφίστανται* used in the parallel place, L. 8: 13.

24. “May be compared to a field, in which the proprietor had sown good grain,” *ὁμοιωθή ἀνθρώπων σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ*. It is admitted on all sides, that, in translating these similitudes, the words ought not to be traced with rigor. The meaning is sufficiently evident.

25. “Darnel,” *ζιζανία*. E. T. “Tares.” Vul. Ar. Er. Zu. Cal. Be. Pisc. “Zizania.” Cas. (because *zizanium* is not Lat.) has chosen to employ a general appellation, and say, “Malas herbas.” It appears from the parable itself, 1st, That this weed was not only hurtful to the corn, but otherwise of no value, and therefore to be severed and burnt. 2dly, That it resembled corn, especially wheat, since it was only when the wheat was putting forth the ear that these weeds were discovered. Now neither of these characters will suit *the tare*, which is excellent food for cattle, and sometimes cultivated for their use; and which, being a species of vetch, is distinguished from corn the moment it appears above ground. Lightfoot observes that the Talmudic name answering to *ζιζανίον* is *זוןין zonin*, which is probably formed from the Gr. and quotes this saying, “Triticum et zonin non sunt semina heterogenea.” Chr. remarks to the same purpose, *ὄχι ἄλλο τι σπέρμα, ἀλλὰ ζιζανία καλεῖ, ὁ καὶ κατὰ τὴν ὄψιν, ἔοικε πῶς τῷ σίτῳ*, “he mentions no other weed but *zizania*, which in its appearance bears a resemblance to wheat.” It may be remarked by the way, that Chr. speaks of it as a plant at that time known to every body. Now, as it cannot be *the tare* that is meant, it is highly probable that it is the *darnel*, in La. ‘*lolium*,’ namely that species called by botanists ‘*temulentum*,’ which grows among corn, not the ‘*lolium perenne*,’ commonly called *ray*, and corruptly *rye grass*, which grows in meadows. For, 1st, This appears to have been the La. word by which the Gr. was wont to be interpreted. 2dly, It agrees to the characters above-mentioned. It is a noxious weed; for when the seeds happen to be mingled and ground with the corn, the bread made of this mixture always occasions sickness and gid-

diness in those who eat it ; and the straw has the same effect upon cattle : it is from this quality, and the appearance of drunkenness which it produces, that it is termed ‘ yvraie’ in Fr. and has the specific name ‘ temulentum’ given it by botanists. And probably for the same reason it is called by Virgil, ‘ infelix lolium.’ It has also a resemblance to wheat sufficient to justify all that relates to this in the parable, or in the above quotations. By that saying, “ non sunt semina heterogenea,” we are not to understand, with Lightfoot, that they are of the same genus, but that they are of the same class or tribe. Both are comprehended in the ‘ gramina ” nay more, both terminate in a bearded spike, having the grains in two opposite rows. All the Fr. translations I have seen render it ‘ yvraie :’ Dio. ‘ zizzanie,’ which, in the Vocabolario della Crusca, is explained by the La. ‘ lolium.’ Those who render it *cockle*, are as far from the truth as the common version. The only English translation in which I have found the word *darnel*, is Mr. Wesley’s.

32. “ The smallest of all seeds ;” that is, of all those seeds with which the people of Judea were then acquainted. Our Lord’s words are to be interpreted by popular use. And we learn from this Gospel, 17: 20, that *like a grain of mustard seed* was become proverbial for expressing a very small quantity.

² “ Becometh a tree.” That there was a species of the *sinapi*, or at least what the orientals comprehended under that name, which rose to the size of a tree, appears from some quotations brought by Lightfoot and Buxtorf from the writings of the rabbis, men who will not be suspected of partiality, when their testimony happens to favor the writers of the N. T.

33. “ Measures,” *σάτα*. The word denotes a particular measure ; but as we have none corresponding to it, and as nothing seems to depend on the quantity, I have, after our translators, used the general name, chap. 5: 15. N.

35. “ Things whereof all antiquity hath been silent,” *κεκρυμμένα ἀπὸ καταβολῆς κόσμου*. E. T. “ Things which have been kept secret from the foundation of the world.” The evangelist has not followed literally either the Heb. $\text{סֵתֵר־מִיְּמֵי הַיְּהוּדָה}$, or the version of the Seventy, *προβλήματα ἀπ’ ἀρχῆς*, but has faithfully given the meaning. I have endeavored to imitate him in this, attaching myself more to the sense than to the letter. This is in a more especial manner allowable in translating quotations from a poem. Diss. XII. Part i. sect. 10. As to the phrase *καταβολή κοσμοῦ* see chap. 24: 34. N.

39. “ Conclusion of this state,” *συντέλεια τοῦ αἰῶνος*. E. T. “ The end of the world ;” *αἰῶν*, ‘ state,’ chap. 12: 32. N. I commonly render *τέλος* ‘ end,’ *συντέλεια*, ‘ conclusion.’

41. “ All seducers,” *πάντα σκάνδαλα*. This term commonly

denotes the actions or things which insnare or seduce ; here it is the persons, being joined with *τοὺς ποιῶντας*, and is therefore rendered seducers.

48. "The useless," *τὰ σαπρὰ*, chap. 7: 17. N.

52. "New things and old," *καινὰ καὶ παλαιά*. E. T. "Things new and old." There is no ambiguity in the Gr. Each of the adjectives, by its gender and number, virtually expresses its own substantive. In the E. T. both adjectives, *new* and *old*, are construed with the same substantive *things*, though they do not relate to the same subject ; for *the new things* are certainly different from *the old*. Either, therefore, the word *things* ought to be repeated, and it should be *things new*, and *things old* ; or the arrangement should be altered. If both adjectives immediately precede the noun or immediately follow, both are regarded as belonging to the same substantive, and ought to relate to the same subject. If the noun be placed after one of the adjectives, and before the other, it will be understood as belonging only to the first, and suggesting the repetition of the term after the second. In the present case, common sense secures us against mistake ; but, if we do not avoid improprieties in plain cases, we have no security for escaping them where they may perplex and mislead. See Phil. of Rhet. B. ii. chap. 6. sect. ii. part 2.

54. "Synagogue." One MS. with the Vul. Sy. and Arm. versions, reads "synagogues."

55. "The carpenter's son," *ὁ τοῦ τέκτονος υἱός*. Some affirm that all the evidence we have that Joseph was a *carpenter* is from tradition ; that the word used in the Gospels means *artificer* in general, at least, one who works in wood, stone, or metal. I admit that the Gr. *τέκτων* answers nearly to the La. *faber*, which, according to the word accompanying it, as *lignarius*, *ferrarius*, *ararius*, *eboris* or *marmoris*, expresses different occupations. Thus we have also *τέκτων ξύλων*, *σιδήρου*, *χαλκοῦ*, *λίθων*, for so many sorts of artificers. But there is no inconsistency in saying also, that when the word is used alone, it commonly denotes one of these occupations only and not any of them indifferently. That this is actually the case with this word in the usage of the sacred writers ; and that, when it is by itself, it implies a *carpenter*, may be proved by the following amongst other passages in the Sep., 2 Ki. 26: 6. 2 Chron. 24: 12. 34: 11. Ezr. 3: 7. Is. 41: 7. Zech. 1: 20. On the other hand, I have not found a single passage where it is employed in the same manner, to denote a man of different occupation. There is something analogous, though the words are not equivalent, in the use of the word *smith* with us. It is employed in composition to denote almost every artificer in metal, the species being ascertained by the word compounded with it. Hence we have *goldsmith*, *silversmith*, *coppersmith*, *locksmith*, *gunsmith*,

blacksmith. But if we use the word *smith* simply, and without anything connected to confine its signification, we always mean *blacksmith*.

55, 56. "Do not his brothers, James, and Joses, and Simon, and Judas, and all his sisters, live amongst us?" οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος, καὶ Ἰωσήφ, καὶ Σίμων, καὶ Ἰούδας, καὶ αἱ ἀδελφαὶ αὐτοῦ, οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσι. Upon reflection, it appears the more natural way of translating these two clauses, to make but one question of both.

² Πρὸς ἡμᾶς. Mr. 6: 3. N.

57. "They were scandalized at him," ἐσκανδαλίζοντο ἐν αὐτῷ. E. T. "They were offended in him." This is one of the few instances in which the Eng. verb *scandalize* expresses better the sense of the Gr. than any other in the language. To be *scandalized*, is to be offended on account of something supposed criminal or irreligious. This was the case here. Their knowledge of the meanness of our Lord's birth and education, made them consider him as guilty of an impious usurpation in assuming the character of a prophet, much more in aspiring to the title of the Messiah. The verb *to be offended*, does not reach the sense, and *to be offended in*, can hardly be said to express any thing, because not in the idiom of the tongue. Chap. 5: 29. N.

CHAPTER XIV.

1. "Tetrarch," Τετραρχίας. Properly, the governor of the fourth part of a country; commonly used as a title inferior to *king* and denoting chief ruler. The person here spoken of was Antipas a son of Herod the Great. The name *king* is sometimes given to tetrarchs. See ver. 9.

3. "His brother." Sons of the same father, Herod the Great, by different mothers.

² "Philip's." The name is not in the Vul. nor in the Cam. MS. It is in the Sax.

4. "It is not lawful for thee to have her." As it appears from Josephus, (Antiq. l. xviii. c. 7), that this action was perpetrated during the life of her husband, it was a complication of the crimes of incest and adultery. There was only one case wherein a man might lawfully marry his brother's widow, which was, when he died childless: But Herodias had a daughter by her husband.

6. "But when Herod's birth-day was kept," γενεσίων δὲ ἀγομένων τοῦ Ἡρώδου. Some think, that by *γενεσία* is here meant the day of Herod's ascension to his tetrarchy. The word may sometimes be used with this latitude; but unless where there is positive evidence that it has that meaning, the safer way is to prefer the customary interpretation.

9. "The king was sorry; nevertheless, from a regard to his oath," etc. In how dispassionate a manner, and with what uncommon candor does Mt. relate this most atrocious action! No exclamation! no exaggeration! no invective! There is no allowance, which even the friend of Herod would have urged in extenuation of his guilt, that his historian is not ready to make. "He was sorry; nevertheless, from a regard to his oath, and his guests." The remark of Raphelius on the whole story is so pertinent, that I cannot avoid subjoining it: "Vide, quanta simplicitate rem narret, ne graviori quidem verbo factum indignissimum notans. Neque hæc aliter scribi oportuit. Ne quis igitur forsitan imperitior ista aspernetur, quasi crasso nimis filo, nulloque artificio, sint contexta: aliis formis alia ornamenta conveniunt. Hanc, quam Matthæus sermone suo induit, nativus maximè color, et nuda rerum expositio honestat."

13. "By land," πεζῆ. E. T. "On foot." The Gr. word has unquestionably both significations. It means *on foot*, when opposed to *on horseback*; and *by land*, when contrasted with *by sea*.

15. "Towards the evening." See ver. 23. N.

19. "Blessed them," εὐλόγησε. E. T. "He blessed." With us, *to bless* is an active verb; and it may be asked, Whom, or what did he bless? The words in connexion lead us to apply it to the loaves. Thus, "He blessed, and brake, and gave the loaves." Oriental use, however, would incline us to think that the meaning is, 'blessed God,' that is, gave thanks to him. Thus, in the other miracle of the same kind, recorded in the next chapter, instead of εὐλόγησε we have εὐχαριστήσας, "having given thanks." See also Mr. 8: 6. J. 6: 11. The same things take place in the accounts given by the sacred writers of the Last Supper. What one calls εὐλόγησας, another calls εὐχαριστήσας. This would make us suspect the terms to be synonymous. But as we find the word εὐλογέω applied, L. 9: 16. and 1 Cor. 10: 16, to the things distributed, it is better here to give it the interpretation to which the construction evidently points. The Jews have, in their rituals, a prayer used on such occasions, which they call בְּרַחָה *brachah*, that is, the 'blessing,' or 'benediction.' It is probable, that no more was meant by either verb than that he said such a prayer.

23. "It was late." It may appear strange to an ordinary reader, that the same phrase, ὀψίας γενομένης, is used, ver. 15, to express the time when his disciples applied to him to dismiss the multitude, which was immediately before he fed them miraculously in the wilderness; and now, after they had eaten and were dismissed, after the disciples were embarked, and had sailed half way over the sea of Galilee, and after he himself had retired to a mountain, and been occupied in prayer, the time is represented by the phrase, ὀψίας γενομένης. Let it be observed, for the sake of removing

this difficulty, that the Jews spoke of two evenings: the first was considered as commencing from *the ninth hour*; that is, in our reckoning, *three o'clock afternoon*; the second from *the twelfth hour*, or *sunset*. This appears from several passages of the O. T. In the institution of the Passover, for instance, the people are commanded (Ex. 12: 6), to kill the lamb *in the evening*. The marginal reading, which is the literal version of the Heb. is 'between the two evenings;' that is, between three and six o'clock afternoon. What is said, therefore, ver. 15, denotes no more than that it was about three; what is said here implies, that it was after sunset. The attendant circumstances remove all ambiguity from the words. But as it was impossible to make this peculiarity in the idiom perspicuous in a translation, I have given, in the version, the import which the phrase has in the different places, and have added this explanation for the sake of the unlearned. Mr. 15: 42. N.

33. "A son of God," *υἱὸς Θεοῦ*. E. T. "The Son of God." In regard to the title *ὁ υἱὸς τοῦ Θεοῦ*, which alone expresses definitely 'the Son of God,' Mt. mentions it only once as given, by any man, to our Lord, before his resurrection; and that was in the memorable confession made by Peter, ch. 16: 16, which gave occasion to a remarkable declaration and promise. It may be asked, Did not these mariners mean that our Lord was the Messiah, and, by consequence, more eminently than any other *the Son of God*? It is not certain that this declaration implies their belief in him as the Messiah: they might intend only to say that he was a prophet; for such are denominated sons of God: but supposing they meant the Messiah, we know too well the notions which at that time obtained universally concerning the Messiah, as a temporal deliverer, to conclude that they annexed to the appellation *Son of God*, aught of that peculiarity of character which Christians now do, on the best authority. If, instead of *God*, we should say *a God*, the version would be still more literal, and perhaps more just. Some think that those mariners were Pagans, of whom there was a great mixture in some places on the coasts of this lake. If they were, *the Son of a God* would be the proper expression of their meaning. Ch. 27: 54. N.

35. "That country," *τὴν περιχώρον ἐκείνην*. E. T. "That country round about." Mr. 1: 23. N.

CHAPTER XV.

1. "Of Jerusalem," *ἀπὸ Ἱεροσολύμων*. That *ἀπὸ* before the name of a place, often denotes simply *of* or *belonging to*, and not *from* that place, many proofs might be brought from classical wri-

ters, as well as from sacred. Of the latter sort, the three examples following shall suffice: J. 11: 1. Acts 17: 13. Heb. 13: 24.

4. "Revileth," *κακολογῶν*. E. T. "Curseth." I am astonished that modern translators have so generally rendered the Gr. *κακολόγειν* by the word *to curse*, or some equivalent term. 'To curse,' that is, to pray imprecations, is always expressed in the N. T. by *καταράσθαι*, *ἀναθεματίζειν*, *κατανανθεματίζειν*; 'a curse,' by *κατάρρα*, *ἀνάθεμα*, *κατανάθεμα*; 'cursed,' by *κατηραμένος* and *ἐπικατάρατος*. The proper import of the word *κακολόγειν* is 'to give abusive language,' to revile, to calumniate. It may, indeed, be said justly, that *cursing*, as one species of abusive words, is also included. But it is very improper to confine a term of so extensive signification to this single particular. Nay more, the application, in the present instance, is evidently to reproachful words quite different from cursing. Our Lord, by quoting both the commandment and the denunciation against the opposite crime, has shown, that the Pharisees not only allowed the omission, but, in a certain case, prohibited the observance of the duty; nay, which is worse, made no account of the commission of a crime which, by the law, had been pronounced capital. First, They had devised for children an easy method of eluding the obligation to maintain their indigent parents, which is implied in *the honor* enjoined by the precept; and, secondly they made light of a man's treating his parents abusively, when they permitted him to say with impunity, "I devote whatever of mine shall profit thee;" which though not properly cursing his parent, was threatening him, and venting an implicit imprecation against himself, that he might be held guilty of perjury and sacrilege if ever he contributed to his support. This I take to be the *κακολογία*, the abuse of which our Lord signifies, that, instead of being the means of releasing them from the observance of an express command of God, was itself a crime of the most heinous nature. The Heb. verb is *כָּלַל* *kalal*, the signification of which is equally extensive with that of the Gr. and it has, in some places of the O. T. been as improperly rendered as the Gr. is in the N.: In none indeed more remarkably than in Nehem. 13: 25, where the inspired writer says only, "I reproach them," our interpreters have, not very decently, made him say, "I cursed them." The Heb. *kalal*, and the Gr. *cacologeo*, are both rightly rendered, by all the La. translators, *maledico*, a term exactly of the same import. But those Gr. words above quoted, which signify properly 'to curse,' are rendered very differently by them all. For this purpose, they use *imprecor*, *execror*, *detestor*, *devoveo*, *diris ago*, and *anathematizo*. The verb *καταράσμαι*, is only once in the Vul. translated *maledico*; and into this I imagine the translator has been led by an inclination to verbal antithesis, which has often occasioned a greater deviation from the sense. "Benedicte maledicentibus vobis."

The only Eng. versions I have seen, which render *κακολογῶν revileth*, are Wes.'s Wor.'s, and Wa.'s. Sa. after the version of P. R. has well expressed the sense in Fr. by a periphrasis, "qui aura outragé de paroles."

5. "I devote." Mr. 7: 11. N.

² "Honor by his assistance." Diss. XII. Part i. sect. 15.

8. "This people address me with their mouth, and honor me with their lips." Ἐγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χεῖλεσι με τιμᾷ. Vul. "Populus hic labiis me honorat." There is nothing to answer to these words, Ἐγγίζει μοι τῷ στόματι αὐτῶν καὶ: the like defect is in the Sy. the Cop. the Sax. the Eth. and the Arm. versions. The words are also wanting in the three MSS. The passage in the prophecy quoted, is agreeable to the common reading.

9. "Institutions merely human," ἐντάλματα ἀνθρώπων. E. T. "The commandments of men." The word ἐντάλμα occurs but thrice in the N. T., namely, here, in the parallel place Mr. 7: 7, and in Col. 2: 22. In all these places it is joined with ἀνθρώπων; as it is also in the passage of the Sep. here quoted. Moreover, in all these places, the ἐντάλματα are mentioned with evident disapprobation, and contrasted, by implication, with the precepts of God, which in the N. T. are never denominated ἐντάλματα, but ἐντολαί. For these reasons, I thought it more suitable to the original to distinguish them in the version.

12. "Scandalized." Ch. 13: 57. N.

15. "Saying." παραβολήν. E. T. "Parable." What Peter wanted to be explained, as the following words show, was that sentence, maxim, or proverb, we have in ver. 11, "It is not what goeth into the mouth."—This on no principle could be rendered *parable*, except that of Ar. of always translating the same word by the same word; a principle which our interpreters have not often followed, in regard to this or any other term. Ch. 13: 3. N.

17. "The sink." Mr. 7: 19. N.

26. "To the dogs," τοῖς κυναρίοις. Our Lord, in this expression, did but adopt the common style of his countrymen the Jews in relation to the Gentiles, to whom this woman belonged; and he did this, evidently with a view to make the reflection in ver. 28, strike more severely against the former.

30, 31. "The cripple," κυλλούς. E. T. "Maimed." Though *maimed* is sometimes expressed by κυλλός, the Gr. word is not confined to this sense, but denotes equally one who wants a limb, and one who has not the use of it. In a relation such as this, it ought to be rendered in its fullest latitude. Where the context shows it refers to one deprived of a member, as 18: 8, it should be *maimed*. In ver. 31, there is nothing in the Vul. Cop. Ara. Eth. and Sax. versions answering to κυλλούς ὑγιεῖς.

32. "Lest their strength fail," μήποτε ἐκλυθῶσιν. E. T. "Lest they faint." Vul. "Ne deficient." Be. more explicitly, "Ne viribus deficient." Cas. to the same purpose, "Ne defatiscantur." None of these implies so much as the Eng. "to faint." The Lat. phrase corresponding to it is "animi deliquium pati." It appears indeed, from several passages in the Bible, that when the common translation was made, the Eng. verb *to faint* meant no more than what we should now express by the phrase *to grow faint*, to become languid, to fail either in strength or resolution. See Josh. 2: 9, 24. Prov. 24: 10. Isa. 40: 30, 31. L. 18: 1. 2 Cor. 4: 16. Gal. 6: 9. Eph. 3: 13. Diss. XI. Part ii. sect. 6.

37. "Maunds," σπυρίδας. Ch. 16: 9, 10. N.

39. "Magdala," Μαγδαλά. The Vul. "Magedan;" in which it has the concurrence only of the Cam. MS. and of the Sax. version.

CHAPTER XVI.

1. "To try him." πειράζοντες. E. T. "Tempting." For the import of the Gr. word, see the note on ch. 4: 7, for there is here no difference in signification between the simple πειράζω, and the compound ἐκπειράζω. An. substitutes for this word, "with a captious design," and Wor. "captiously." These expressions neither give the sense, nor are in the spirit of the evangelists. I admit that it appears from the story that those men were *captious*. It is certain, however, that the sacred writer does not call them so, but leaves us to collect it from the naked fact. Their putting questions to make trial of Jesus, did not of itself imply it; that might have proceeded from the best of motives. The historian invariably preserves the same equable tenor, never betraying the smallest degree of warmth against any person, or attempting to prepossess the minds, or work upon the passions of his readers. There are few mistakes so injurious to the original, as these infusions of a foreign temper.

3. Ὑποκριταί. E. T. "Hypocrites." But this word is not found in some of the most valuable MSS. Nor has it been in those copies from which the Vul. second Sy. Arm. Eth. and Sax. versions were made. Nor was it in the copies used by Chr.

8. "Distrustful." Ch. 6: 30. ³N.

9, 10. "Baskets"—"maunds," κοφίνους—σπυρίδας. E. T. "Baskets"—"baskets." In the relation formerly given of both miracles, and here, where our Lord recapitulates the principal circumstances of each, the distinction of the vessels employed for holding the fragments is carefully marked. Now, though our words are not fit for answering entirely the same purpose with the origin-

al terms, which probably conveyed the idea of their respective sizes, and consequently of the quantity contained; still there is a propriety in marking, were it but this single circumstance, that there was a difference. *A maund* is a hand-basket. It is mentioned by Thevenot* as used in the East. Harmer also takes notice of this circumstance, Obs. xxvi. Hence (according to Spelman) the term *Maunday-Thursday*, the name given to the *Thursday* before Easter; because annually, on that day, the king was wont to put into a *maund*, or hand-basket, his alms to the poor. All the La. and foreign translations I have seen, ancient and modern, Lu.'s alone excepted, make the distinction, though their words are as ill adapted as ours. How it has been overlooked by all the Eng. translators, and, I had almost said, by them only, I cannot imagine.

13. "Who do men say that the Son of Man is?" E. T. "Whom do men say that I the Son of Man am?" Our translators have been generally very attentive to grammatical correctness: Here they seem to have overlooked it, through attending more to the sound than to the construction of the words in Gr. and La. *Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι, τὸν υἱὸν τοῦ ἀνθρώπου;* Vul. "Quem dicunt homines esse filium hominis?" It must be *τίνα* and *quem*, as agreeing with *με* and *filium hominis* in the accusative, and connected with the substantive verb *εἶναι*, and *esse* in the infinitive. Thus we should say properly in Eng. 'Whom do they take me to be?' for the very same reason; *whom* agreeing with *me* in the accusative, and both suiting the verb *to be* in the infinitive. But, in any of these languages, if the sentence be so constructed as that the verb is in the indicative or the subjunctive mood, the pronouns must be in the nominative. We say, *Who* (not *whom*) *is he?* for the same reason that we should say, *Quis* (not *quem*) *est hic;* or *τίς* (not *τίνα*) *ἔστιν οὗτος.* I should not have thought this grammatical criticism worth making, had I not observed that the most of our late translators had, I suppose through mere inattention, implicitly followed the manner of the Eng. interpreters.

² "That the Son of Man is?" E. T. "That I the Son of Man am?" This is conformable to the common reading. The *με*, however, was not found in any of the copies used by Jerom. The Vul. Ara. Sax. Cop. and Eth. versions have no word corresponding to it. Besides, it is unsuitable to the style of the Gospels. In no other passage, where our Lord calls himself *the Son of Man*, does he annex the personal pronoun, or express himself in the first person, but in the third.

18. "Thou art named Rock; and on this rock," *σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ*— E. T. "Thou art Peter; and upon this rock—" But here the allusion to the name, though specially in-

* Travels, Part I. b. ii. Ch. 24.

tended by our Lord, is totally lost. There was a necessity, therefore, in Eng. in order to do justice to the declaration made, to depart a little from the letter. I say in Eng. because in several languages, La. Itn. and Fr. for instance, as well as in Sy. and Gr. the name, without any change, shows the allusion.

² “The gates of hades.” Diss. VI. Part ii. sect. 17.

19. “Whatever thou shalt bind”——“whatever thou shalt loose”—— Ch. 18: 18. N.

20. The name *Jesus* is wanting in many MSS. and some ancient versions.

21. “Began to discover,” ἤρξατο δεικνύειν. Mr. 5: 17. N.

22. “Taking him aside,” προσλαβόμενος αὐτόν. E. T. “Took him and—” This expression is quite indefinite. Some render the words, ‘embraced him;’ others, ‘took him by the hand.’ I can discover no authority for either. To take aside, evidently suits the meaning which the verb has in other places. In Acts 18: 26, it cannot be interpreted otherwise; and even in other parts of that book where the word is used to denote the admission or reception of converts, this sense may be said to be included. An admission into the church was in several respects a separation from the world.

² “Reproved him,” ἤρξατο ἐπιτιμᾶν αὐτῷ. Some interpreters, to put the best face on Peter’s conduct on this occasion, rendered the words thus, “Began to expostulate with him.” To translate the verb in this manner, is going just as far to an extreme on one hand, as to translate it *threaten* is going on the other. Mr. 9: 25. N. It cannot be questioned, that when the verb ἐπιτιμᾶν relates to any thing past, it always implies a declaration of censure or blame: and if it be thought that this would infer great presumption in Peter, it may be asked, Does not the rebuke which he drew on himself, ver. 23, from so mild a Master, evidently infer as much? When we consider the prejudices of the disciples in regard to the nature of the Messiah’s kingdom, we cannot be much surprised that a declaration such as that in ver. 22, totally subversive of all their hopes, should produce, in a warm temper, as great impropriety of behavior as (admitting the ordinary interpretation of the word) Peter was then chargeable with.

³ “God forbid,” ἰλεώς σοι. E. T. “Be it far from thee.” In the common use of this phrase in the Sep. it answers exactly to a Heb. word signifying *absit*, ‘God forbid.’ It is thus also rendered in the common version. See 1 Sam. 14: 45. 1 Chron. 11: 19. In the Apocrypha the use is the same. Thus, 1 Mac. 2: 21, ἰλεώς ἡμῖν καταλιπεῖν νόμον καὶ δικαιώματα, is justly rendered in the common version, “God forbid that we should forsake the law and the ordinances.” In most other places it is translated “Far be it.” The sense is the same.

23. “Adversary,” Σατανᾶ. Diss. VI. Part i. sect. 5.

² "Obstacle," *σκάνδαλον*. Chap. 5: 29. N.

24. "If any man will come," *εἴ τις θέλει ἔλθειν*. Dod. and others, "If any one is willing to come." I acknowledge that the Eng. verb, *will* does not always reach the full import of the Gr. *θέλειν*: as *will* with us is sometimes no more than a sign of the future, it does not necessarily suggest volition. But this example does not fall under the remark. In a case like the present, if no more than the futurity of the event were regarded, the auxiliary ought to be *shall*, and not *will*, as thus: 'If it shall be fair weather to-morrow, I will go to such a place.' 'If he shall call on me, I will remind him of his engagement.' In fact, to say, 'if any man be *willing* to come,' is to say less than 'if any man *will* come.' The former expresses only a present inclination, the latter a resolution strong enough to be productive of its effect. But when put in form of a question, it is equally good either way. L. 13: 31. N.; J. 7: 17. N.

² "Under my guidance," *ὀπίσω μου*. E. T. "After me." But the Eng. phrase to come after one, means quite another thing.

26. "With the forfeit of his life," *τὴν δὲ ψυχὴν ζημιωθήη*. E. T. "Lose his own soul." *Forfeit* comes nearer the import of the original word, which Dod. has endeavored to convey by a circumlocution, "Should be punished with the loss of his life." But the chief error in the E. T. lies in changing, without necessity, the word answering to *ψύχη*, calling it, in the preceding verse, 'life,' and in this 'soul.' The expressions are proverbial, importing, 'It signifies nothing how much a man gain, if it be at the expense of his life.' That our Lord has a principal eye to the loss of the soul, or of eternal life, there can be no doubt. But this sentiment is couched under a proverb, which, in familiar use, concerns only the present life. That *ψύχη* is susceptible of both meanings, is beyond a question.

² "Not give." Mr. 8: 37. N.

28. "Shall not taste death." 'To taste death,' and 'to see death,' are common Hebraisms for 'to die.'

² "Enter upon his reign;" to wit, by the miraculous displays of his power, and the success of his doctrine.

CHAPTER XVII.

1. "Apart," *κατ' ἰδίαν*. As this adverbial expression immediately follows *ἄρως ὑψηλόν*, some have thought that it refers to the situation of the mountain, as standing by itself, far from other mountains; and have thence concluded that the mountain meant was *Tabor* in Galilee, which exactly fits this description, being of a conical figure, surrounded by a plain. (Maunderell's Travels.)

But it is more agreeable to the ordinary application of the words *κατ' ἰδίαν*, to interpret them as denoting the privacy of persons in particular transactions, and not the situation of places.

2. "As the light," *ὡς τὸ φῶς*. Vul. "Sicut nix." The Cam. *ὡς χιών*. The Eth. and Sax. versions are the only other authorities for this reading.

4. "Booths," *σκηναίς*. E. T. "Tabernacles." The word *σκηνή* denotes not only what we properly call 'a tabernacle,' or moveable wooden house, and 'a tent,' which is also a sort of portable house, consisting of either cloth or skins extended on a frame, and easily put up or taken down, but also a temporary *shed* or *booth*, made of the branches of trees, which abounded in the mountainous parts of Judea, where the materials proper for rearing either *tent* or *tabernacle* could not be found on a sudden. It was of such branches that they reared booths for themselves on 'the feast of tabernacles,' which would be more properly styled 'the feast of booths,' if changing the name of a festival did not savor of affectation.

11. "To consummate the whole," *καὶ ἀποκαταστήσει πάντα*. E. T. "And restore all things." The original sense of the verb *ἀποκαθίστημι* is 'instaurō,' redintegro,' *I begin anew*. It is most properly applied to the sun and planets, in regard to which the finishing and the recommencing of their course are coincident. Besides, their return to the place whence they set out does, as it were, restore the face of things to what it was at the beginning of their circuit. Hence the word has got two meanings, which, on reflection, are more nearly related than at first they appear to be. One is 'to restore,' the other to finish.' In both senses the word was applicable to the Baptist, who came as a reformer to re-establish that integrity from which men had departed. He came also as the last prophet of the old dispensation, to finish that state of things, and usher in a new one. When it is followed, as in the text, by so comprehensive a word as *πάντα*, without any explanation, it must be understood in the sense of finishing. When the meaning is *to restore*, there never fails to be some addition made, to indicate the state to which, or the person to whom, the restoration is made. See ch. 12: 13. Mr. 3: 25. L. 6: 10. Acts 1: 6. Heb. 13: 19. But when the meaning is *to finish*, no addition is requisite. In the present instance, he shall restore all things, is, to say the least, a very indefinite expression. This remark must be extended to the verbal noun *ἀποκατάστασις*, which, when similarly circumstanced, ought to be rendered 'completion,' 'consummation,' or 'accomplishment,' not restoration, re-establishment, or restitution. In Acts 3: 21, Peter says concerning our Lord, as it stands in the common version, "Whom the heavens must receive, until the times of restitution of all things which God hath spoken by the mouth of all his

holy prophets, since the world began." To me it is manifest that these words, "the restitution of all things which God hath spoken by his prophets," convey no meaning at all. Substitute 'accomplishment' for 'restoration,' and there remains not a vestige either of difficulty or of impropriety in the sentence. I have chosen the verb 'to consummate, in the present instance, as it conveys somewhat of both the senses of ἀποκαθίστημι. It denotes to render perfect, which coincides with the reformation or restoration to integrity he was sent to promote, and also to conclude, or finish, the Mosaic economy. All the La. and most other modern translators, have implicitly followed the Vul. which renders it 'restitute.' Several Eng. interpreters have varied a little, and given at least a more definite sense, some saying 'regulate all things,' others, 'set all things to right.' But some of the oriental versions, particularly the Sy. and the Per. render it as I have done.

15. "Lunacy." This man's disease we should, from the symptoms, call *epilepsy* rather than *lunacy*. But I did not think it necessary to change the name, as the circumstances mentioned sufficiently show the case, whilst the appellation given it (σεληνιαΐζεται) shows the general sentiments at that time concerning the moon's influence on this sort of malady.

21. "This kind is not possessed." Mr. 9: 29. N.

22. "Is to be delivered up;" μέλλει παραδίδοσθαι. In my notion of the import of this compound future, there is much the same difference between παραδοθήσεται and μέλλει παραδίδοσθαι in Gr. as there is between the phrases 'will be delivered,' and 'is to be delivered,' in Eng. The latter gives a hint of the nearness of the event, which is not suggested by the other. Ch. 3: 7. N.

24. The didrachma;" a tribute exacted for the support of the temple, from which Jesus, as being the Son of God, whose house the temple was, ought to have been exempted.

CHAPTER XVIII.

3. "Unless ye be changed," ἐὰν μὴ σιτραγηῆτε. E. T. "Except ye be converted." But the Eng. term 'to convert,' denotes always one or other of these two things—either to bring over from infidelity to the profession of the true religion, or to recover from a state of impenitence to the love and obedience of God. Neither of these appears to be the meaning of the word here. The only view is, to signify that they must lay aside their ambition and worldly pursuits, before they be honored to be the members, much more the ministers, of that new establishment or kingdom, he was about to erect. Cas. renders it, very properly, "nisi mutati fueritis," and has in this been followed by some Fr. translators.

1. "An upper millstone," *μύλος ὄνικος*. E. T. "A millstone." All the La. translators have rendered it "mola asinaria," a mill-stone turned by an ass. All the foreign translations I have seen adopt this interpretation. That given by Phavorinus appears to me preferable. He explains *μύλος ὄνικος*, 'the upper millstone.' "Ὄνος alone was the common name for the *upper*, as *μύλη* was for the *nether* millstone. *Μύλος* might denote either. Sometimes an adjective was joined to *ὄνος*, when used in this sense, to prevent ambiguity. Xenophon calls it *ὄνος ἄλειτης*. In the same way it appears that Mt. adds to *μύλος*, 'millstone,' the epithet *ὄνικος*, to express the *upper*. I own that, in the version, the last mentioned term, after the example of other Eng. translators, might have been dropt, as not affecting the import of the sentence. But as Mr. has employed a different phrase, *λίθος μυλινός*, which expresses the thing more generally, I always endeavor, if possible, that the Gospels may not appear, in the translation, more coincident in style and manner than they are in the original.

7. "Wo unto the world." L. 6: 24, 25, 26. N.

10. "Their angels." It was a common opinion among the Jews, that every person had a guardian angel assigned to him.

12. "Will he not leave the ninety-nine upon the mountains, and go." *Οὐχὶ ἀφείς τὰ ἐννενηκονταεννέα ἐπὶ τὰ ὄρη πορευθεῖς*. E. T. "Doth he not leave the ninety and nine, and goeth into the mountains." Vul. "Nonne relinquit nonagintanovem in montibus, et vadit." The Sy. to the same purpose. The Gr. is susceptible of either interpretation, according as we place the comma before, or after, *ἐπὶ τὰ ὄρη*. The parallel passage L. 15: 4, which has no ambiguity, decides the question. What is here called *ὄρη* is there *ἐρήμος*. Both terms signify a hilly country, fitter for pasture than agriculture. Mr. 1: 3. N.

17. "Acquaint the congregation with it," *εἰπέ τῇ ἐκκλησίᾳ*. E. T. "Tell it to the church." I know no way of reaching the sense of our Lord's instructions, but by understanding his words so as they must have been understood, by his hearers, from the use that then prevailed. The word *ἐκκλησία* occurs frequently in the Sep. and is that by which the Heb. *קָהָל* *kahal* is commonly translated. That word we find used in two different, but related senses, in the O. T. One is for a whole nation, considered as constituting one commonwealth or polity. In this sense the people of Israel are denominated *πᾶσα ἡ ἐκκλησία Ἰσραὴλ*, and *πᾶσα ἡ ἐκκλησία Θεοῦ*. The other is for a particular *congregation* or *assembly*, either actually convened, or accustomed to convene, in the same place. In this sense it was applied to those who were wont to assemble in any particular synagogue; for every synagogue had its own *ἐκκλησία*. And as the word *συναγωγή* was sometimes employed to signify, not the house but the people, those two Gr. words were often used pro-

miscuously. Now, as the nature of the thing sufficiently shows that our Lord, in this direction, could not have used the word in the first of the two senses above given, and required that every private quarrel should be made a national affair, we are under a necessity of understanding it in the last, as regarding the particular congregation to which the parties belonged. What adds great probability to this, as Lightfoot and others have observed, is the evidence we have that the like usage actually obtained in the synagogue and in the primitive church. Whatever foundation, therefore, there may be, from those books of Scripture that concern a later period, for the notion of a church representative, it would be contrary to all the rules of criticism to suppose, that our Lord used this term in a sense wherein it could not then be understood by any one of his hearers; or that he would say *congregation*, for so the word literally imports, when he meant a few heads or directors. L. Cl. renders this passage in the same manner, "dites le à l'assemblée." But in chap. 16: 18, where our Lord manifestly speaks of all, without exception, who, to the end of the world, should receive him as the Messiah, the Son of the living God, I have retained the word *church*, as being there perfectly unequivocal. Simon, in effect, gives the same explanation to this verse that I do; for, though he retains the word *église* in the version, he explains it in a note as importing no more than the particular assembly or congregation to which the parties belong.

18. "Whatsoever ye shall bind," ὅσα ἐὰν δήσητε. The promise made especially to Peter, chap. 19, is made here to all the apostles. It is with them our Lord is conversing through the whole of this chapter. The Jewish phraseology seems to warrant the explanation of *binding* and *loosing*, by *prohibiting* and *permitting*. The connexion here would more naturally lead us to interpret it of *condemning* and *absolving*, thus making it a figurative expression of what is spoken plainly, J. 20: 23. "Whose sins soever ye remit, they are remitted to them; and whose sins soever ye retain, they are retained." It is not impossible, that under the figure of *binding* and *loosing* both may be comprehended. It is a good rule in doubtful cases to translate literally, though obscurely, rather than run the hazard of mistranslating, by confining an expression to a meaning of which we are doubtful whether it was the author's.

23. "The administration of heaven," ἡ βασιλεία τῶν οὐρανῶν
Diss. V. Part. i. sect 7.

25. "That he, and his wife, and children, and all that he had, should be sold." A custom, for the satisfaction of creditors, which, how cruel soever we justly account it, was, in the early ages, established by the laws of many countries in Europe as well as in Asia, republican as well as monarchical.

29. "I will pay thee." The common Gr. adds πάντα, "all."

But this word is not found in many MSS. several of them of principal note, nor in some ancient versions and editions. Mill and Wetstein have both thought proper to reject it.

34. "To the jailors," τοῖς βασανισταῖς. E. T. "To the tormentors." The word βασανιστής properly denotes 'examiner,' particularly one who has it in charge to *examine by torture*. Hence it came to signify 'jailor,' for on such, in those days, was this charge commonly devolved. They were not only allowed, but even commanded, to treat the wretches in their custody with every kind of cruelty, in order to extort payment from them, in case they had concealed any of their effects; or, if they had nothing, to wrest the sum owed from the compassion of their relations and friends, who, to release an unhappy person for whom they had a regard from such extreme misery, might be induced to pay the debt; for, let it be observed, that the person of the insolvent debtor was absolutely in the power of the creditor, and at his disposal.

35. "Who forgiveth not from his heart the faults of his brother," εἰν μὴ ἀφήτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν. There is nothing in the Vul. answering to the three last words. The same may be said of the Ara. the Cop. the Sax. and the Eth. versions. They are wanting also in the Cam. and three other MSS.

CHAPTER XIX.

1. "Upon the Jordan." Chap. 4: 15. N.

4. "When the Creator made man, he formed a male and a female," ὁ ποιήσας, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς. E. T. "He which made them, made them male and female." But they could not have translated the clause differently, if the Gr. expression had been ἄρσενας καὶ θηλείας ἐποίησεν αὐτούς: yet it is manifest that the sense would have been different. All that this declaration would have implied is, that when God created mankind, he made people of both sexes. But what argument could have been drawn from this principle to show that the tie of marriage was indissoluble? or how could the conclusion annexed have been supported, "For this cause a man shall leave father and mother?" Besides, it was surely unnecessary to recur to the history of the creation, to convince those pharisees of what all the world knew, that the human race was composed of men and women, and consequently of two sexes. The weight of the argument, therefore, must lie in this circumstance, that God created at first no more than a single pair, one of each sex, whom he united in the bond of marriage, and in so doing exhibited a standard of that union to all generations. The very words, "and these two," show that it is implied in the

historian's declaration, that they were two, one male and one female, and no more. But this is by no means implied in the common version. It lets us know, indeed, that there were two sexes, but gives us no hint that these were but two persons. Unluckily, Eng. adjectives have no distinction of number; and through this imperfection there appears here, in all the Eng. translations I have seen, something inconclusive in the reasoning, which is peculiar to them. In our idiom, an adjective construed with the pronoun *them*, or indeed with any plural noun or pronoun, is understood to be plural. There is therefore a necessity, in a case like this, if we would do justice to the original, that the defect occasioned by our want of inflections be supplied, by giving the sentence such a turn as will fully express the sense. This end is here easily effected, as the words *male* and *female*, in our language, may be used either adjectively or substantively. And when they are used as substantives, they are susceptible of the distinction of number.

5. "They two shall be one flesh," *ἔσονται οἱ δύο εἰς σάρκα μίαν*. This is a quotation from Gen. 2: 24, in which place it deserves our notice, that there is no word answering to *two* in the present Masoretic editions of the Heb. Bible. But, on the other hand, it ought to be observed that the Samaritan copies have this word; that the Sep. reads exactly as the Gospel does. So do also the Vul. the Sy. and the Ara. versions of the O. T. It has been observed of this passage, that it is four times quoted in the N. T. to wit, here, in Mr. 10: 8. 1 Cor. 6: 16. and Eph. 5: 31, and in none of them is the word *δύο* wanting. The only ancient version, of any consideration, wherein it is not found, is the Chaldee. But with regard to it we ought to remember, that as the Jewish rabbis have made greater use of it, in their synagogues and schools, than of any other version, they have had it in their power to reduce it, and in fact have reduced it, to a much closer conformity than any other, to the Heb. of the Masorets. It is well known how implicitly the rabbis are followed by their people. And they could not have adopted a more plausible rule than that the translation ought to be corrected by the original. But as there can be no doubt about the authenticity of the reading in the N. T. I think, for the reasons above-named, there is the greatest ground to believe that the ancient reading in the O. T. was the same with this of the New.

7. "Why did Moses command to give a writing of divorcement, and dismiss her?" By the manner in which they put the question, one would imagine that Moses had commanded both, to wit, the dismissal and the writing of divorcement; whereas, in fact, he had only permitted the dismissal; but, in case they should use the permission given them, commanded the writing of divorcement.

8. "Untractable disposition," *σκληροκαρδίαν*. Diss. IV. sect. 22.

12. "Let him act this part who can act it," ὁ δυνάμενος χωρεῖν χωρεῖτω. E. T. "He that is able to receive it, let him receive it." This expression is rather dark and indefinite. Χωρεῖν, amongst other things, signifies 'to receive,' 'to admit,' 'to be capable of.' It is applied equally to things speculative, and, in that case, denotes 'to understand,' 'to comprehend;' and to things practical, in which case it denotes 'to resolve,' and 'to execute.' Every body must perceive that the reference here is to the latter of these.

13. "Lay his hands upon them and pray." It appears to have been customary among the Jews, when one prayed for another who was present, to lay his hand upon the person's head.

17. "Why callest thou me good?" Τί με λέγεις ἀγαθόν; Vul. "Quid me interrogas de bono?" Five MSS. read, in conformity to the Vul. Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; With this agree also the Cop. the Arm. the Sax. and the Eth. versions. This reading is likewise approved by Origen, and some other ancients after him, and also by some moderns amongst whom are Er. Gro. Mill, and Ben. The other reading is nevertheless, in my opinion, preferable on more accounts than one. Its evidence from MSS. is beyond comparison superior; the versions on both sides may nearly balance each other; but the internal evidence arising from the simplicity and connexion of the thoughts, is entirely in favor of the common reading. Nothing can be more pertinent than to say, 'If you believe that God alone is good, why do you call me so?' whereas nothing can appear less pertinent than 'If you believe that God alone is good, why do you consult me concerning the good that you must do?'

² "That life," τὴν ζωὴν. Diss. X. Part v. sect. 2.

20. "The young man replied, All these I have observed from my childhood." Λέγει αὐτῷ ὁ νεανίσκος, Πάντα ταῦτα ἐκ νεολαίας μου. E. T. "The young man saith unto him, All these things have I kept from my youth up." As he was a young man who made this reply, the import of νεότης must be 'childhood,' as relating to an earlier stage of life, and is therefore badly rendered 'youth.'

23. "It is difficult for a rich man to enter the kingdom of heaven." By *kingdom of heaven* is sometimes understood in this history the Christian church, then soon to be erected, and sometimes the state of the blest in heaven after the resurrection. In regard to this declaration of our Lord, I take it to hold true, in which way soever the kingdom be understood. When it was only by means of persuasion that men were brought into a society, hated and persecuted by all the ruling powers of the earth, Jewish and Pagan; we may rest assured, that the opulent and the voluptuous, (characters which, in a dissolute age, commonly go together), who had so

much to lose and so much to fear, would not, among the bearers of the gospel, be the most easily persuaded. The apostle James, 2: 5, 6, accordingly attests this to have been the fact; it was the poor in this world whom God hath chosen, rich in faith, and heirs of the kingdom; whereas, they were "the rich in this world who oppressed them, dragged them before their tribunals, and blasphemed that worthy name by which they were called." As little can there be any doubt of the justness of the sentiment in relation to the state of the blessed hereafter, when the deceitfulness of riches, and the snare into which it often inveigles men, are duly considered. So close an analogy runs through all the divine dispensations, that, in more instances than this, it may be affirmed with truth that the declarations of Scripture are susceptible of either interpretation.

24. "A camel," *κάμηλον*. The. observes that some explain the word as signifying here 'a cable.' A good authority, however, for this signification, though adopted by Cas. who says 'rudentem,' I have never seen. The frequency of the term, amongst all sorts of writers, for representing the beast so denominated, is undeniable. Besides, the camel being the largest animal they were acquainted with in Judea, its name was become proverbial for denoting any thing remarkably large, and a camel's passing through a needle's eye came, by consequence, as appears from some rabbinical writings, to express a thing absolutely impossible. Among the Babylonians, in whose country elephants were not uncommon, the phrase was an elephant's passing through a needle's eye; but the elephant was a stranger in Judea.

² "To pass through the eye of a needle," *διὰ τρυπήματος ὀπίσθου διελθεῖν*. A great number of MSS. some of the most valuable, though neither the Al. nor the Cam. instead of *διελθεῖν* read *εἰσελθεῖν*, 'enter.' Agreeable to this are both the Sy. the Cop. Eth. and Ara. versions. The Vul. and other versions follow the common reading. Should the external evidence appear balanced on both sides, the common reading is preferable, as yielding a better sense. Passing through a needle's eye is the circumstance in which the impossibility lies. There was no occasion for suggesting whither: there is even something odd in the suggestion, which is very unlike the manner of this author. Wet. adopts the alteration.

28. "That at the renovation, when the Son of Man shall be seated on his glorious throne, ye, my followers, sitting also upon twelve thrones, shall judge," *ὅτι ὑμεῖς οἱ ἀκολουθήσαντες μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρίνοντες*. E. T. "Ye which have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye shall also sit upon twelve thrones, judging." In regard to which version, two things occur to

be observed: 1st, That ἐν τῇ παλιγγενεσίᾳ (in which there is an ambiguity, as was remarked in Diss. XII. Part i. sect. 22), is rendered as though it belonged to the preceding clause ἀκολουθήσαντες μοι, whereas the scope of the passage requires that it be construed with the clause which follows it. 2dly, That the word παλιγγενεσία is, in this place, better translated 'renovation.' We are accustomed to apply the term *regeneration* solely to the conversion of individuals; whereas its relation here is to the general state of things. As they were wont to denominate *the creation γένεσις*, a remarkable restoration, or *renovation*, of the face of things, was very suitably termed παλιγγενεσία. The return of the Israelites to their own land, after the Babylonish captivity, is so named by Josephus, the Jewish historian. What was said on verse 23, holds equally in regard to the promise we have here. The principal completion will be at the general resurrection, when there will be, in the most important sense, a *renovation* or *regeneration* of heaven and earth, when all things shall become new; yet, in a subordinate sense, it may be said to have been accomplished when God came to visit, in judgment, that guilty land; when the old dispensation was utterly abolished, and succeeded by the Christian dispensation, into which the Gentiles, from every quarter, as well as Jews, were called and admitted.

CHAPTER XX.

1. This chapter, in the original, begins, Ὁμοία γάρ. The γάρ shows manifestly that what follows was spoken in illustration of the sentence with which the preceding chapter concludes, and which, therefore, ought not to have been disjoined from this parable. The Vul. has no particle answering to γάρ. In that version the chapter begins thus: "Simile est regnum cœlorum." But this does not seem to have sprung from a different reading, as there is no diversity here in the Gr. MSS. nor, for aught I can learn, in ancient translations. I rather think that the omission has happened after the division into chapters, and has arisen from a notion of the impropriety of beginning a chapter with the causal particle. It adds to the probability of this, that several old La. MSS. have the conjunction as well as the Gr.

2. "The administration." Diss. V. Part i. sect 7.

6. "Unemployed," ἀργοὺς, wanting in the Cam. and two other MSS. not in the Vul. Sax. and Cop. versions.

7. "And ye shall receive what is reasonable," καὶ ὃ ἐὰν ᾗ δίκαιον λήψεσθε. This clause is wanting in the Cam. and two other MSS. and there is nothing answering to it in the Vul. and Sax. versions.

13. "Friend," *ἑταῖρε*. Diss. XII. Part. i. sect. 11.

15. "May not I do what I will with mine own?" *οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς*, Vul. "Non licet mihi quod volo facere?" Here there is no translation of the words *ἐν τοῖς ἐμοῖς*, though of manifest importance to the sense. There is the same defect in the Sax. and Arm. versions, but not in any Gr. MS. that has yet appeared, nor in any other translation.

22. "Undergo an immersion like that which I must undergo," *τὸ βαπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι*. E. T. "To be baptized with the baptism that I am baptized with." The primitive signification of *βάπτισμα* is 'immersion,' of *βαπτίζειν* 'to immerse,' 'plunge,' or 'overwhelm.' The noun ought never to be rendered *baptism*, nor the verb *to baptize*, but when employed in relation to a religious ceremony. The verb *βαπτίζειν* sometimes, and *βάπτειν*, which is synonymous, often occurs in the Sep. and Apocryphal writings, and is always rendered in the common version by one or other of these words, 'to dip,' 'to wash,' 'to plunge.' When the original expression, therefore, is rendered in familiar language, there appears nothing harsh or extraordinary in the metaphor. Phrases like these, to be overwhelmed with grief, to be immersed in affliction, will be found common in most languages.

It is proper here further to observe, that the whole of this clause, and that corresponding to it in the subsequent verse, are in this Gospel wanting in the Vul. and several MSS. As they are found, however, in the far greater number both of ancient versions and of MSS., and perfectly coincide with the scope of the passage, I did not think there was weight enough in what might be urged on the opposite side, to warrant the omission of them; neither indeed does Wet. But Gro. and Mill are of the contrary opinion.

23. "I cannot give, unless to those," *οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς*. E. T. "Is not mine to give; but it shall be given to them." The conjunction *ἀλλά*, when, as in this place, it is not followed by a verb, but by a noun or pronoun, is generally to be understood as of the same import with *εἰ μὴ*, *nisi*, 'unless,' 'except;' otherwise the verb must be supplied, as is done here in the common version. But as such an ellipsis is uncommon, recourse ought not to be had to it without necessity. Of the interpretation I have given of the conjunction *ἀλλά*, we have an example Mr. 9: 8, compared with Mt. 17: 8. Vul. "Non est meum dare vobis." See Mr. 10: 40. N.

36. "Servant," *διάκονος*. E. T. "Minister." } In the proper

27. "Slave," *δοῦλος*. E. T. "Servant." } and primitive sense of *διάκονος*, it is a *servant* who attends his master, waits on him at table, and is always near his person to obey his orders, which was accounted a more creditable kind of service. By the word

δοῦλος is not only meant a *servant* in general, (whatever kind of work he be employed in), but also a *slave*. It is solely from the scope and connexion that we must judge when it should be rendered in the one way, and when in the other. In the passage before us, the view in both verses is to signify, that the true dignity of the Christian will arise more from the service he does to others, than the power he possesses over them. We are to judge, therefore, of the value of the words, from the import of those they are contrasted with: and as desiring to be *great* is a more moderate ambition than desiring to be *chief*, we naturally conclude, that as the word opposed to the former should be expressive of some of the inferior stations in life, that opposed to the latter must be expressive of the lowest. When this sufficiently suits the ordinary signification of the words, there can hardly remain any doubt. As this is manifestly the case here, I did not know any words in our language by which I could better express a difference in degree, so clearly intended, than the words *servant* and *slave*. The word *minister* is now appropriated to the servants, not of private masters, but of the public. It is from the distinctions in private life, well known at the time, that our Lord's illustrations are borrowed.

31. "Charged them to be silent," *ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν*. E. T. "Rebuked them, because they should hold their peace." The historian surely did not mean to blame the poor men for their importunity. Our Lord, on the contrary, commends such importunity, sometimes expressly in words, and always by making the application successful. But to render *ἵνα because*, appears quite unexampled. It answers commonly to the La. 'ut,' sometimes to 'ita ut,' but never, as far as I remember to 'quia.' It is rendered 'ut' in this passage in all the La. versions. The import of *ἵνα* ascertains the sense of *ἐπιτιμάω*, which is frequently translated 'to charge,' even in the common version. In proof of this several places might be produced; but I shall only refer the reader to the parallel passage in Mr. 10: 48, where *ἐπιτιμῶν αὐτῷ πολλοὶ ἵνα σιωπήσῃ* is translated, "Many charged him that he should hold his peace; and to Mr. 9: 25. N.

CHAPTER XXI.

4. "Now all this was done, that the words of the prophet might be fulfilled," *τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου*. Our Lord's perfect knowledge of all that the prophets had predicted concerning him, gives a propriety to this manner of rendering these words, when every thing is done by his direction, which it could not have in any other circumstances.

5. "The daughter of Zion," that is, Jerusalem," so named

from Mount Zion, which was in the city, and on which was erected a fortress for its defence. This poetical manner of personifying the cities and countries to which they addressed themselves, was familiar to the prophets.

² From the other evangelists it would appear, that our Lord rode only on the colt : from this passage, we should be apt to think that both had been used. But it is not unusual with the sacred authors, when either the nature of the thing spoken of, or the attendant circumstances, are sufficient for precluding mistakes, to employ the plural number for the singular.

7. "Covering them with their mantles," *ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν*. The Sy. interpreter, either from a different reading in the copies he used, or (which is more likely) from a desire to express the sense more clearly, has rendered it "they laid their mantles on the colt."

9. "Blessed be he that cometh," *εὐλογημένος ὁ ἐρχόμενος*. E. T. "Blessed is he that cometh." But acclamations of this kind are always of the nature of prayers, or ardent wishes; like the Fr. "vive le roi," or our "God save the king." Nay, the words connected are entirely of this character. "Hosanna to the son of David," is equivalent to 'God preserve the son of David;' and consequently what follows is the same as 'Prosperous be the reign of him that cometh in the name of the Lord.'

² "In the highest heaven." L. 2: 14. N.

12. "The temple," *τὸ ἱερόν*. Let it be observed, that the word here is not *ναός*. By the latter was meant properly 'the house,' including only the vestibule, the holy place or sanctuary, and the most holy : whereas, the former comprehended all the courts. It was in the outer courts that this sort of traffic was exercised. For want of peculiar names in European languages, these two are confounded in most modern translations. To the *ναός*, or temple, strictly so called, none of those people had access, not even our Lord himself, because not of the posterity of Aaron. L. 1: 9. N. It may be thought strange that the Pharisees, whose sect then predominated, and who much affected to patronize external decorum in religion, should have permitted so gross a violation of decency. But let it be remembered, that the merchandise was transacted in the court of the Gentiles; a place allotted for the devotions of the proselytes of the gate, those who, having renounced idolatry, worshipped the true God, but did not subject themselves to circumcision and the ceremonial law. To the religious service of such, the narrow-souled Pharisees paid no regard. The place they did not account holy. It is even not improbable, that, in order to put an indignity on those half-conformists, they had introduced and promoted this flagrant abuse. The zeal of our Lord, which breathed nothing of the pharisaical malignity, tended as much to unite and conciliate, as theirs tended to

divide and alienate. Nor was there any thing in the leaven of the Pharisees which he more uniformly opposed, than that assuming spirit, the surest badge of the sectary, which would confine the favor of the universal Parent to those of his own sect, denomination or country. See ch. 8: 11, 12. L. 4: 23, etc. 10: 29, etc.

13. "A house." Mr. 11: 17.

² "Of robbers," *λησιῶν*. E. T. "Of thieves." Diss. XI. Part ii. sect. 6.

25. "Whence had John authority to baptize?" *τὸ βάπτισμα Ἰωάννου πόθεν ἦν*; E. T. "The baptism of John, whence was it?" But a man's baptism means, with us, solely his partaking of that ordinance; whereas this question relates, not to John's receiving baptism, but to his right to enjoin and confer baptism. The question, as it stands in the common version, conveys to the unlearned reader a sense totally different from the author's. It sounds as though it had been put, 'Was John baptized by an angel, sent from heaven on purpose, or by an ordinary man?' In all such cases, if one would neither be unintelligible, nor express a false meaning, one must not attempt to trace the words of the original. Diss. XII. Part i. sect. 14.

31. "The first," *ὁ πρῶτος*. In the old Itc. it was "novissimus." The Cop. Arm. Sax. and Ara. read in the same manner. In the Cam. and two other Gr. MSS. it is *ὁ ἔσχατος*. This is one of those readings which it would require more than ordinary external evidence to authorize.

32. "In the way of sanctity," *ἐν ὁδῷ δικαιοσύνης*. E. T. "In the way of righteousness." This is one proof among many of the various significations given to the word *δικαιοσύνη* in the N. T. There can be no doubt that this is spoken principally in allusion to the austerities of John's manner of living in the desert, in respect of food, raiment and lodging. The word *sanctity*, in our language, though not quite so common, suits the meaning here better than *righteousness*.

33. "Went abroad," *ἀπεδήμησεν*. E. T. "Went into a far country." This is an exact translation of what is said of the prodigal, L. 15: 13, *ἀπεδήμησεν εἰς χώραν μακράν*, but not of what is said here. The word *ἀπεδήμησεν* implies barely that it was a foreign country he went to; nothing is added to inform us whether it was *far* or *near*.

35. "Drove away with stones another," *ὃν δὲ λιθοβολήσαν*. E. T. "Stoned another." But *λιθοβολεῖν* does not always denote to kill by stoning, as the Eng. word *stoned* seems to imply. That it does not signify so in this place, is evident from the distinction made in the treatment given *ὃν δὲ ἀπέκτειναν*.

36. "More respectable," *πλείονας τῶν πρῶτων*. E. T. "More than the first:" *πλείονας* means *more*, either *in number* or *in value*.

As vouchers for the latter use in the N. T. see Mt. 5: 20. 6: 25. 12: 41, 42. Mr. 12: 33. L. 11: 31, 32. Heb. 11: 4. The Heb. *rab* signifies both *many* and *great*. The reasons which have induced me, on reconsidering this passage, to prefer, with Markland, the second meaning, are these: 1. If the number of servants first sent had been mentioned, or even alluded to by an epithet, as *many*, or *few*, *πλείονας* could not have been rendered otherwise than 'in greater number;' but not where there is neither mention of number, nor allusion to it. 2. A climax is evidently intended by the historian, in representing the husbandmen as proceeding from evil to worse. Now the climax is much better supported by making *πλείονας* relate to dignity than by making it refer to number. He first sent some inferior servants; afterwards the most respectable; last of all, his son.

41. "He will put those wretches to a wretched death," *κακούς κακῶς ἀπολέσει αὐτούς*. E. T. "He will miserably destroy those wicked men." This idiom is entirely Grecian. Lucian says, *κακοὶ κακῶς ἀπολοῦνται*, *Icaromenippus*. Several other examples have been produced by Sc. and Wa. I have been lucky enough here to express the meaning without losing the paronomasia, which is not without its emphasis. *Wretches* and *wretched*, like *κακούς* and *κακῶς*, are equally susceptible of both significations, *wicked* and *miserable*. It is not possible always, in translating, to convey both the sense and the trope. And when both cannot be done, no reasonable person will be at a loss which to prefer.

43. "Know therefore." This is one of the clearest predictions of the rejection of the Jews, and of the call of the Gentiles, which we have in this history.

² "To a nation," *ἔθνευ*. Some render the word, "To the Gentiles." That the Gentiles are meant cannot be doubted. But the Eng. (especially where there is no risk of mistake) ought not to be more explicit than the Gr. Had it been our Lord's intention flatly to tell them this, his expression would have been *τοῖς ἔθνευσι*. The article and the plural number are invariably used in such cases. They are here called "a nation," because, though collected out of many nations, they will as Christians constitute *one nation*, the *ἔθνος ἄγιον* mentioned 1 Pet. 2: 9.

CHAPTER XXII.

12. "Friend," *ἑταῖρε*. Diss. XII. Part. i. sect. 11.

14. "For there are many called, but few chosen," *πολλοὶ γὰρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί*. E. T. "For many are called, but few are chosen." The difference in these two ways of rendering is to appearance inconsiderable, but it is real. Let it be observed,

that the Gr. words *κλητοί* and *ἐκλεκτοί* are merely adjectives; *called* and *chosen* in the E. T. can be understood no otherwise than as participles; inasmuch that, if we were to turn the Eng. into Gr. we should use neither of those words, but say, *Πολλοὶ γὰρ εἶσι κλημένοι, ὀλίγοι δὲ ἐκλεκμένοι*, which does not perfectly coincide in meaning with the expression of the Evangelist. I acknowledge, it is impossible to mark the difference, with equal precision, in any language which has only one term for both uses. The distinction with us is similar, and nowise inferior to that which is found between Olivetan's and more modern Fr. versions. The former says "Plusieurs sont appellés, mais peu sont élus;" the latter, "Il y a beaucoup d'appellés, mais peu d'élus."

16. "Herodians." Probably partisans of Herod Antipas, tetrarch of Galilee; those who were for the continuance of the royal power in the descendants of Herod the Great. This was an object which, it appears, the greater part of the nation, especially the Pharisees, did not favor. They considered that family, not indeed as idolaters, but as great conformists to the idolatrous customs of both Greeks and Romans, whose favor it spared no pains to secure. The notion adopted by some, that the Herodians were those who believed Herod to be the Messiah, hardly deserves to be mentioned, as there is no evidence that such an opinion was maintained by any body.

18. "Malice," *πονηρίαν*. Ch. 25: 26. N.

² "Dissemblers," *ὑποκριταί*. E. T. "Hypocrites." Diss. III. sect. 24.

19. "A denarius." Diss. VIII. Part. i. sect 4.

23. "Who say that there is no future life," *οἱ λέγοντες μὴ εἶναι ἀνάστασιν*. E. T. "Which say there is no resurrection." The word *ἀνάστασιν*, or rather the phrase *ἀνάστασις τῶν νεκρῶν*, is indeed the common term by which the *resurrection*, properly so called, is denominated in the N. T. Yet this is neither the only, nor the primitive import of the word *ἀνάστασις*: it denotes simply, being raised from inactivity to action, or from obscurity to eminence, or a return to such a state after an interruption. The verb *ἀνίστημι* has the like latitude of signification; and both words are used in this extent by the writers of the N. T. as well as by the Seventy. Agreeably therefore to the original import, *rising* from a seat is properly termed *ἀνάστασις*, so is *awaking* out of sleep, or *promotion* from an inferior condition. The word occurs in this last sense, L. 2: 34. In this view, when applied to the dead, the word denotes, properly, no more than a *renewal of life* to them, in whatever manner this happen. Nay, that the Pharisees themselves did not universally mean by this term, the reunion of soul and body, is evident from the account which the Jewish historian gives of their doctrine, as well as from some passages in the Gospels; of both

which I had occasion to take notice in Diss. VI. Part ii. sect. 19. To say therefore in Eng. in giving the tenets of the Sadducees, that "they deny the resurrection," is at least to give a very defective account of their sentiments on this very topic. It is notorious, not only from Josephus, and other Jewish writers, but from what is said Acts 23: 8, that they denied the existence of angels, and all separate spirits. In this they went much further than the Pagans, who did indeed deny what Christians call "the resurrection of the body," but acknowledged a state after death, wherein the souls of the departed exist, and receive the reward, or the punishment, of the actions done upon the earth. But not only is the version here given a juster representation of the Sadducean hypothesis, at the same time that it is entirely conformable to the sense of the word; but it is the only version which makes our Lord's argument appear pertinent and levelled against the doctrine he wanted to refute. In the common version, they are said to deny the resurrection, that is, that the soul and the body shall hereafter be reunited; and our Lord brings an argument from the Pentateuch to prove—What? not that they shall be reunited, (to this it has not even the most distant relation), but that the soul survives the body, and subsists after the body is dissolved. This many would have admitted, who denied the resurrection. Yet so evidently did it strike at the root of the scheme of the Sadducees, that they were silenced by it, and, to the conviction of the hearers, confuted. Now this, I will take upon me to say, could not have happened, if the fundamental error of the Sadducees had been barely the denial of the resurrection of the body, and not the denial of the immortality of the soul, or rather of its actual subsistence after death; for I speak not here of what some call the natural immortality of the soul. If possible, the words in L. 20: 38, πάντες αὐτῷ ζῶσιν, make it still more evident, that our Lord considered this as all that was incumbent on one who would confute the Sadducees, to prove, namely, that the soul still continued to live after the person's natural death. Now, if this was the subversion of Sadduceism, Sadduceism must have consisted in denying that the soul continues to live separated from the body, or which is nearly the same, in affirming, that the dissolution of the union is the destruction of the living principle. It may be objected, that in ver. 28, there is a clear reference to what is specially called *the resurrection*, which, by the way, is still clearer from the manner wherein it is expressed Mr. 12: 23, ἐν τῇ οὐν ἀναστήσει, ὅταν ἀναστῶσι. This mode of expression, so like a tautology, appears to me to have been adopted by that evangelist, on purpose to show that he used the word ἀνάστασις here in a more confined sense than he had done in the preceding part of the story. The Sadducee, as is common with disputants, thinks it sufficient for supporting his own doctrine, to show some absurdity in that of his antagonist; and

he considers it as furnishing him with a better handle for doing this, to introduce upon the scene the woman, and the seven claimants, all at once, who are no sooner raised than they engage in contests about their property in her. But this is no reason why we should not interpret our Lord's words, and the words of the historian, relating to the opinions of the sect, in all the latitude which the nature of the subject, and the context, evidently show to belong to them. The only modern version I have seen, wherein ἀνάστασις is rendered *future life*, is the Eng. An.

24. "Leave no children," μὴ ἔχων τέκνα. Vul. "Non habens filium." It may be doubted whether this version has proceeded from a different reading, as it is quite unsupported either by MSS. or by other translations. But it agrees exactly with the Heb. in the passage of Deut. 25: 5, referred to. The words are there יֵלֵךְ אִתּוֹ בְּנֵי יִשְׂרָאֵל. The sense is the same in both, as in several instances the Heb. *ben* is used for a child indefinitely, of either sex. In the place quoted, the words are rendered in the Vul. "absque liberis," and in the E. T. "have no child."

32. "God is not a God of the dead," οὐκ ἔστιν ὁ Θεὸς, Θεὸς νεκρῶν. Vul. "Non est Deus mortuorum." The Sy. Sax. and Cop. agree with the Vul. in using no word answering to the first ὁ Θεός, which is also omitted in the Cam. Dr. Priestley says, (Harmony, sect. lxxii.), "This argument of our Saviour's evidently goes on the supposition of there being no intermediate state." Now, to me it is evident, that the direct scope of the argument is to prove that there is such a state, or, at least, that the soul survives the body, and is capable of enjoyment after the natural death. The reason which the Doctor has subjoined, is, if possible, more wonderful still. "For admitting," says he, "this [intermediate state], God might, with the strictest propriety, be said to be the God of those patriarchs, as they were then living, and happy, though their bodies were in the grave." Is it then a maxim with this learned gentleman, that nothing can be admitted which would show the words to be strictly proper, and the reasoning conclusive? So it appears; for, in perfect consistency with this maxim, he concludes his explanation (if I may so call it) with these remarkable words: "There does not, however, seem to be much force in the argument, except with the Jews, to whom it was addressed, and who admitted similar constructions of Scripture. For, though Abraham, Isaac, and Jacob, were perished, the person who spake to Moses might make himself known to him, as he whom they had worshipped." If so, this critic should have said, not that there was not much force, but that there was no force at all in the argument. The whole then of this memorable confutation amounts, according to him, to no more than an argument *ad hominem*, as logicians term it, that is, a fallacious argument, which really proves nothing, and is adopted

solely because the medium, though false, is admitted by the antagonist, who is therefore not qualified to detect the fallacy. But unluckily, in the present case, if the argument be inconclusive, it has not even that poor advantage of being an argument *ad hominem*. The Doctor should have remembered that our Lord, in this instance, was disputing with Sadducees, who paid no regard to the traditionary interpretations and mystical constructions of Scripture admitted by the Pharisees. Yet even these Sadducees were put to silence by it. The truth is, our Lord's argument stands in no need of such lame apology, as that it is an argument *ad hominem*. Consider it as it lies, without the aid of artificial comments, and it will be found evidently decisive of the great point in dispute with the Sadducees, whether the soul perish with the body. "God," says our Lord, "when he appeared to Moses in the bush, which was long after the death of the patriarchs, said to him, *I am the God of Abraham, and of Isaac, and of Jacob; now God is not a God of the dead*, of those who, being destitute of life, and consequently of sensibility, can neither know nor honor him; he is the God of those only who love and adore him, and are, by consequence, alive." These patriarchs therefore, though dead, in respect of us who enjoy their presence here no longer, are alive, in respect to God, whom they still serve and worship. However true then it may be, as the Doctor remarks, that "though Abraham, Isaac, and Jacob, were perished, the person who spoke to Moses might make himself known to him as he whom they had worshipped," this remark does not suit the present case: nor could the words of God, on that supposition, have been the same with those which we find recorded by the sacred penman. For God, as in the passage quoted, made himself known to Moses, not as he whom the patriarch had worshipped, but expressly as he whom they then worshipped; for he says not, *I was* the God of Abraham, and of Isaac, and of Jacob, to wit, when the patriarchs lived upon the earth, but *I am* their God at present. It is manifestly from this particularity in the expression, which cannot, without straining, be adapted either to the past or to the future, that Jesus concludes they were then living. Nor let it be thought too slight a circumstance for an argument of this importance to rest upon. The argument is, in effect, founded, as all reasoning from revelation, in the veracity of God; but the import of what God says, as related in Scripture, we must, not in this instance only, but in every instance, infer from the ordinary construction and idioms of language. When the Creator, in treating with his creatures, condescends to employ their speech; as his end is to inform, and not to deceive, his words must be interpreted by the common rules of speaking, in the same way wherein we should interpret what is said by any of our fellow-creatures. Now, if we should overhear one man say to another, 'I wish to

have you in my service, and to be your master, as I am your father's, and your grandfather's master, should we not conclude that the persons spoken of are alive, and his servants at this very moment? And would it not be reasonable to insist, that, if they were dead, his expression would be, 'As I was your father's and your grandfather's master?' This is, in effect, the explanation given of the reasoning in this passage by the most ancient Gr. expositors, Chr. Euth. and The. I know it is urged, on the other side, that though the verb *εἶμι* is used in the Gr. of the evangelist, and in the Sep. there is nothing which answers to it in the Heb., and consequently, the words of Moses might as well have been rendered *I was*, as *I am*. But this consequence is not just. The Heb. has no present of the indicative. This want, in active verbs, is supplied by the participle; in the substantive verb, by the juxtaposition of the terms to which that verb in other languages serves as the copula. The absence of the verb, therefore, is as much evidence in Heb. that what is affirmed or denied is meant of the present time, as the form of the tense is in Gr. or La. Wherever either the past or future is intended by the speaker, as the orientals are not deficient in these tenses, the verb is not left to be supplied by the hearer. Thus God says to Joshua (chap. 1: 5), "As I was with Moses," that is, when he was employed in conducting the sons of Israel in the wilderness, "so will I be with thee." The verb is expressed in both clauses. See also ver. 17, and 1 Kings 8: 57. All which examples are, except in the single circumstance of time, perfectly similar to this of the evangelist; and are sufficient evidence, that, where the substantive verb is not expressed, but the personal pronoun is immediately conjoined with what is affirmed, the sense must, in other languages, be exhibited by the present. Now, to make the force of the argument, as certain expositors have done, result from something implied in the name *God*, is to convert it into a mere sophism. To affirm that the term itself includes the perpetual preservation of the worshippers, is to take for granted the whole matter in dispute. To have argued thus with a Sadducee, would have been ridiculous. In Scripture, as every where else, the God of any persons or people, means simply that which is acknowledged by them, and worshipped as such. Thus, Dagon is called the god of the Philistines, Judg. 16: 23, and Baalzebub the god of Ekron, 2 Kings 1: 3. But the sacred writers surely never meant to suggest, that these gods were the authors of such blessings to their worshippers. Nay, it is not even clear that the latter ever expected such blessings from them. What seems to have occasioned the many unnatural turns that have been given to this argument by later commentators, is solely the misunderstanding of the word *ἀνάστασις*, through not attending to the latitude of signification wherein it was

often used in the days of the apostles. Nor is this the only term in which the modern use does not exactly tally with the ancient.

34. "Flocked about him," *συνήχθησαν ἐπὶ τὸ αὐτό*. E. T. "Were gathered together." In this interpretation, the clause, *ἐπὶ τὸ αὐτό*, is a mere pleonasm, as *συνήχθησαν* alone implies the whole. Now let it be observed, that thus much might have been affirmed, in whatever place the Pharisees had met; whereas it is the manifest design of the evangelist to acquaint us, that the preceding confutation of the Sadducees occasioned a concourse of Pharisees to him, which gave rise to the following conversation. I approve, therefore, the way in which Cas. has understood the words *ἐπὶ τὸ αὐτό*, who says "converunt eodem;" and not that which has been adopted by the Vul. and Er. who say, "convenerunt in unum;" or by the Zu. translator, who says, "convenerunt simul;" which has been followed by our translators, and which in effect destroys the connexion of the passage. The Cam. reads *ἐπ' αὐτόν*; but as in this it is singular, we can lay no stress on it. We only say, that it is of the less consequence, as it makes no difference in the sense. Be. who adopts that reading, says, "aggregati sunt apud eum."

35. "A lawyer," *νομικός*. Diss. VII. Part ii. sect. 2, 3, and Diss. XII. Part. v. sect. 12.

42. "Whose son should he be?" *τίνος υἱός ἐστι*; E. T. "Whose son is he?" The indicative mood, in the Gr. of the N. T. has often all the extent which is given to that mood in Heb. where it supplies most of the other moods. The import of it in this place is justly rendered in Fr. both by L. Cl. L. and Beau. "De qui doit-il être fils?" which answers exactly to the way I have translated it.

43. "Call him his Lord." Diss. VII. Part i. sect. 8.

CHAPTER XXIII.

2. "Sit in Moses' chair." The Jewish doctors always taught sitting.

5. "Phylacteries," *φυλακτήρια*. A Gr. word exactly corresponding in etymology to the word *conservatories*. They were scraps of parchment used for preserving some sentence of the law written on them, which, from the literal interpretation of Deut 6: 8, they thought themselves obliged, on several occasions, especially at their prayers, to wear bound upon their forehead, and on their left arm.

8. "Assume not the title of rabbi, for ye have only one teacher," *μὴ κληθῆτε ῥαββὶ εἷς γάρ ἐστιν ὑμῶν ὁ καθηγητής*. E. T. "Be not ye called rabbi, for one is your master." Vul. "Vos nolite vocari rabbi, unus est enim magister vester." The Vul. seems to have read *διδάσκαλος*, where it is in the common Gr. *καθηγητής*; for *διδάσκαλος* is commonly rendered in that version *magister*; and

διδάσκαλος is given by John (1: 39,) as an interpretation into Gr. of the Sy. *rabbi*. At the same time it must be owned, this conclusion, in regard to the reading found in the copies used by the La. translator, does not possess a high degree of probability, inasmuch as the word *καθηγητής* is twice rendered by him *magister* in ver. 10. The same may be said of the Sax. and perhaps some other versions. But it is equally evident, that the Sy. interpreter has read differently. For the word *καθηγητής*, in ver. 10, (where there is no such difference of reading,) is by him, as it ought to be, rendered by the word signifying *leader*, or *guide*; whereas the term *rabbi* is repeated in ver. 8, agreeably to his uniform practice in rendering the Gr. *διδάσκαλος*. Besides this evidence of a different reading, there is a great number of Gr. MSS. which read *διδάσκαλος*, ver. 8. This reading is approved by Orig. and Chr. and many modern critics; amongst whom are Gro. Drusius, Be. Seldan, De Dieu, Mill, and Ben. The internal evidence is entirely in favor of this reading. The sense requires that the term, in the latter clause, be equivalent to *rabbi* in the former. That *διδάσκαλος* is such a term, we learn not only from the evangelist John, in the place above quoted, but from the use of the Sy. interpreter, who always renders the one term by the other; whereas *καθηγητής* has in that version, a distinct interpretation in ver. 10. Further, in ver. 10, in the common Gr. we find the disciples prohibited from assuming the title of *καθηγητής*, for the very reason repeated which we find given in ver. 8, for their not assuming the title of *rabbi*. Thus it stands in the two verses: "Assume not the title of *rabbi*, for ye have only one *cathegetes*; assume not the title of *cathegetes*, for ye have only one *cathegetes*." For my part, I have seen no instance of such a tautology, or so little congruity of expression, in any of the instructions given by our Lord. I therefore approve in ver. 8, the reading of the Sy. interpreter, which is also the reading of many MSS. replacing *διδάσκαλος*, which is perfectly equivalent to *rabbi*. I also think, with that interpreter, that our Lord meant, in the 10th verse, to say something further than he had already said in the 8th. I acknowledge that the sentiments are nearly related; but if there had not been some difference, there would have been no occasion for recurring to a different, and even unusual term. Our Lord, in my opinion, the more effectually to enforce this warning against an unlimited veneration for the judgments and decisions of men, as a most important lesson, puts it in a variety of lights, and prohibits them from regarding any man with an implicit and blind partiality, as teacher, father, or guide. Now this end is not answered, if all or any two of them be rendered as synonymous. The very uncommonness of the word *καθηγητής*, (for it occurs in no other place of the N. T.), shows an effort to say something more than was comprehended in the preceding words. And let it be observed, that

whatever serves to prove that its meaning is not coincident with *διδάσκαλος*, serves also to prove that it is not the authentic reading in ver. 8.

² "The Messiah," *ὁ Χριστός*. This is wanting in the Sy. Vul. Cop. Sax. and Eth. versions, and in a few MSS.; but the authorities, both in weight and in number are greatly in its favor. It makes, however, no difference in the sense; because, if not read, the context manifestly supplies it.

9. "And all ye are brethren." In the common Gr. the words answering to these, to wit, *πάντες δὲ ὑμεῖς ἀδελφοὶ ἐστέ*, are placed in the end of the preceding verse, with which they have little connexion. I have followed a considerable number of copies, in transposing them to the end of ver. 9, immediately after "he alone is your Father who is in heaven," with which they are intimately connected. The arrangement is manifestly more natural, gives a closer connexion to the sentiments, and throws more light on the passage than the common arrangements, which places this clause at the end of ver. 8, and thereby adds an abruptness to the whole. The intrinsic evidence is therefore entirely in favor of the change.

12. "Whoever will exalt himself, shall be humbled; and whosoever will humble himself, shall be exalted," *ὅστις ὑψώσει ἐαυτὸν, ταπεινωθήσεται· καὶ ὅστις ταπεινώσει ἐαυτὸν, ὑψωθήσεται*. E. T. "Whosoever shalt exalt himself, shall be abased; and he that shall humble himself, shall be exalted." What has induced our translators to render the verb *ταπεινώω* differently in these two clauses, in one 'to abase,' in the other 'to humble,' it would not be easy to say. To *humble* is, in respect of meaning, equally well adapted to both. When that is the case, a change, by weakening the antithesis, hurts the energy of the expression. In the parallel passages, L. 14: 11. 18: 14, they make the same variation. I do not find this mode of rendering adopted by any ancient, or any foreign interpreter. It seems peculiar to Eng. translators, some of whom before, and some since, the publication of the common versions, have taken this method.

13, 14, 15, 16, 23, 25, 27, 29, "Wo unto you," *οὐαὶ ὑμῖν*. L. 6: 24, 25, 26. N.

14. "Use long prayers for a disguise," *προφάσει μακροῦ προσευχόμενοι*. E. T. "For a pretence make long prayer." This is rather too elliptical, and consequently obscure. Otherwise it does not differ in import from that here given. For what is a *pretence*, but a false appearance employed for concealing the truth! The true motive of their attention and assiduities was avarice; devotion was only their mask. This verse is wanting in some MSS., in others it is transposed, being placed before the 13th.

² "Punishment," *κρίμα*. E. T. "Damnation," Mr. 12: 40. N. 16, 18. "Bindeth not," *οὐδὲν ἔστιν*. E. T. "It is nothing;"

that is, 'Though it is in appearance, it is not in reality an oath ; it has not the power of binding.'

19. " Foolish and blind," *μωροὶ καὶ τυφλοί*. The words *μωροὶ καὶ τυφλοί* are wanting in the Cam. and two other MSS. The like defect is found in the Vul. and Sax. versions.

23. " Dill," *τὸ ἄνηθον*. E. T. " Anise." In the same way it is rendered in all the Eng. versions I have seen. Yet *ἄνηθον* does not mean *anise*, but *dill*. Our translators have been first misled by a mere resemblance in sound, and afterwards implicitly copied by all their successors. This mistake, though of small consequence, is the more remarkable, as no other but Eng. translators seem to have fallen into it. All the La. interpreters say rightly ' anethum,' the Itn. ' aneto,' the Fr. ' aneth,' Lu. in his Ger. version says ' till,' and the Sax. version is *ðile*. It is the more observable, as, in most of those languages, the word for *anise* has the like resemblance in sound to *ἄνηθον* with the Eng. word, though with them it has occasioned no mistake. Thus, ' anise' is, in Gr. *ἄνισον*, in La. ' anisum,' in Itn. ' aniso,' and in Fr. ' anis.'

² " Justice, humanity, and fidelity," *τὴν κοίτιν, καὶ τὸν ἔλεον, καὶ τὴν πίστιν*. E. T. " Judgment, mercy, and faith." The word *judgment*, in our language, when it has any relation to the distribution of justice, never means the virtue or duty of judging justly, but either the right of judging, the act of judging, or the result of judging, that is, the doom or sentence given, right or wrong ; sometimes, when spoken in reference to the celestial Judge, it means the effect of that sentence, the punishment inflicted. To this the Gr. word *κοίμα* more properly corresponds ; though it must be owned, that the word *κοίσις*, which, by analogy, should be rather *judicatio* than *judicium*, is also often used to denote it. But it is evident that the word *κοίσις* likewise signifies ' distributive justice,' and even sometimes ' justice' in the largest acceptation. It is in this place rendered by Cas. ' jus,' and by the five Fr. translators, P. R. Si. Sa. L. Cl. and Beau. ' la justice.' For the meaning of *τὸν ἔλεον*, see ch. 9: 13. ² N. ' Fidelity,' or faithfulness, is agreed, on all sides, to be the meaning of *τὴν πίστιν* here, where it is ranked among the social virtues.

24. " Who strain your liquor, to avoid swallowing a gnat," *οἱ διῦλλιζοντες τὸν κόνωπα*. E. T. " Who strain at a gnat." I do not understand the import of this expression. Some have thought, that it has sprung originally from a mere typographical error of some printer, who has made it *strain at*, instead of *strain out*. Accordingly, most of the late Eng. translators have said *strain out*. Yet this expression, *strain out a gnat*, it must be confessed, sounds very oddly ; and it may be justly questioned, whether any good Eng. authority can be produced for such a manner of construing the

verb. For this reason, I thought it safer here, though with the aid of circumlocution, to give what is evidently the sense.

25. "Which within are laden," *ἔσωθεν δὲ γέμουσιν*. Vul. "Intus autem pleni estis." This has, doubtless, sprung from a different reading, but is quite unsupported.

² "Iniquity," *ἀρρασίαις*. Vul. "Immunditia." E. T. "Excess." But there is such a general consent of MSS. and fathers, with the Sy. Ara. and Eth. versions, for the word *ἀδικίας*, that it is hardly possible to doubt of its being the genuine reading. Besides, it suits much better with all the accounts we have, in other places, of the character of the Pharisees, who are never, as far as I remember, accused of intemperance, though often of injustice. The former vice is rarely found with those who, like the Pharisees, make great pretensions to religion.

32. "Fill ye up then," *καὶ ὑμεῖς πληρώσατε*. A very few copies, and those not of the highest value, read *ἐπληρώσατε*, "Ye have filled up;" or interrogatively, "Do ye fill up?" But as they are unsupported alike by ancient versions and ecclesiastical writers, this reading cannot be admitted. I see no difficulty in considering the words as an ironical order, which is always understood to be a severe reproach, like that in the *Æneid*, lib. v. "I, sequere Italiam ventis." Irony is a trope which several times occurs in Scripture; and we have at least one other instance, Mr. 7: 9, of its having been used by our Saviour. Ch. 26: 45. N.

34. "Banish from city to city," *διώξετε ἀπὸ πόλεως εἰς πόλιν*. E. T. "Persecute them from city to city." That *διώκω* has both significations, cannot be doubted. But the words in construction commonly remove all ambiguity. *Διώκειν ἀπὸ πόλεως* is unquestionably to banish from, or drive out of a city. If it had been, as in ch. 10: 23, where the expression is, *ὅταν διώκωσιν ὑμᾶς ἐν τῇ πόλει*, not *ἀπὸ τῆς πόλεως*, it ought to have been rendered 'persecute.' See note on that verse. This distinction seems not to have been attended to by modern translators.

35. "Son of Barachiah." In the book of Chronicles, to which this passage plainly alludes, Zechariah is called *son of Jehoiada*. But no Gr. MS. extant, or ancient version of this Gospel, has *Jehoiada*. Jerom indeed acquaints us, that he found it so in the Heb. Gospel of the Nazarenes. But, considering the freedoms which have been taken with that Gospel in other places, we cannot account it sufficient authority for changing a term which is supported by the amplest evidence. It is more reasonable to think, with Father Si. that though not mentioned in the O. T. *Jehoiada* must have also had the name *Barachiah*. To have two names was not then uncommon.

² "The sanctuary," *τοῦ ναοῦ*. L. 1: 9. N.

36. "All shall be charged upon this generation." As I under-

stand it, this expression must not be interpreted as implying that those individual crimes, which happened before the time of the people then living, would be laid to their charge; but that, with every species of cruelty, oppression, and murder, which had been exemplified in former ages, they of that age would be found chargeable; inasmuch as they had permitted no kind of wickedness to be peculiar to those who had preceded them; but had carefully imitated, and even exceeded all the most atrocious deeds of their ancestors from the beginning of the world. There is no hyperbole in the representation. The account given of them by Josephus, who was no Christian, but one of themselves, shows, in the strongest light, how justly they are here characterized by our Lord.

CHAPTER XXIV.

² “All this ye see,” *οὐ βλέπετε πάντα ταῦτα*. E. T. “See ye not all these things?” The *οὐ* is wanting in many MSS. The Vul. Eth. Cop. Ara. and Sax. versions have no negative particle in this place. As the expression must be read interrogatively if we admit the negative, and affirmatively if we reject it, the difference cannot be said to affect the sense. The composition is rather simpler without it. I have, therefore, with many modern critics, omitted it.

3. “The conclusion of this state.” Ch. 12: 32. N.

5. “Many will assume my character,” *πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου*. E. T. “Many shall come in my name.” But to come in one’s name, signifies with us, more properly, to come by one’s authority or order, real or pretended. Thus, “Blessed be he who cometh in the name of the Lord.” In this sense, as the Messiah came in the name of God, the apostles came in the name of the Messiah. This is far from being the sense of the phrase in the passage under review. Here it plainly signifies, that many would usurp his title, make pretensions to his office and character, and thereby lead their followers into the most fatal delusion. That this is the sense here, is plain from what is immediately subjoined, *λέγοντες, Ἐγὼ εἰμι ὁ Χριστός*. The expression is rendered not badly into Itn. by Dio. “Molti verranno sotto il mio nome;” which has been followed in Fr. by the translators of P. R. Si. Sa. and Beau. who say, “Plusieurs viendront sous mon nom;” but L. Cl. says more explicitly, “Il viendra bien des gens qui prendront mon nom.”

10. “Will be insnared,” *σκανδαλισθήσονται*. Ch. 5: 29. N.

15. “On holy ground,” *ἐν τόπῳ ἁγίῳ*. E. T. “In the holy place.” But this expression, with us invariably denotes *the sanctuary*, or the outer part of the *ναός*, or temple, strictly so called.

This is not the meaning here; neither is *τόπος ἅγιος* the name by which *the sanctuary* is ever distinguished in the N. T. It is called simply *τό ἅγιον*, or *ἡ σκήνη πρώτη*, or *ἅγια*; the inner part of the house, or most holy place, being distinguished by the appellation *ἡ σκήνη δευτέρα*, or *ἅγια ἁγίων*. *Τόπος ἅγιος*, therefore, denotes any place which, comparatively, may be denominated *holy*. The whole temple *τό ἱερόν*, including all the courts, is twice so termed in the Acts. Nay, the whole city Jerusalem, with its suburbs and environs, was *holy*, compared with other cities; and such, also, was the whole land of Judea, compared with other countries. Besides, it deserves to be remarked, that the expression here is indefinite, as it wants the article, and is therefore more justly, as it is more literally rendered by Sc. ‘a holy place,’ than in the common version. The place or ground here called *holy* is, undoubtedly, the environs of Jerusalem. Accordingly, in the parallel passage in L. we are told: “When ye shall see Jerusalem compassed with armies, know that the desolation thereof is nigh.”

² “The desolating abomination,” *τὸ βδέλυγμα τῆς ἐρημώσεως*. E. T. “The abomination of desolation;” that is, when expressed in the common idiom, ‘the abomination which desolateth,’ or maketh desolate. By *abomination*, nothing is more commonly understood, in the language of Scripture, than idols of every kind. It is here generally, and I think justly, supposed to refer to the Roman standards to be erected round the city, when it would be besieged by Titus Vespasian. The expressions used here, and in the parallel passages, especially when compared with the history of the siege as related by Josephus, who, though a Jew, is the best commentator on this prophecy, add the highest probability to the interpretation now given. Those standards had images on them, which were adored by the Romans. Nothing could be more properly styled a desolating abomination, as they accompanied the armies which came for the utter destruction of the place; and as the appearance of those detested ensigns was rendered, to all who received this prophecy, a sure signal of the impending ruin.

³ “(Reader, attend!)” (*ὁ ἀναγινώσκων νοεῖτω*.) E. T. “(Who-so readeth, let him understand.)” The verb *νοεῖν* signifies not only ‘to understand,’ but ‘to consider,’ ‘to mind,’ ‘to attend.’ See 2 Tim. 2: 7. In regard to the words themselves, after the strictest examination, I cannot help concluding that they are not the words of our Lord, and consequently make no part of this memorable discourse, but the words of the evangelist, calling the attention of his readers to a very important warning and precept of his Master, which he was then writing, and of which many of them would live to see the utility, when the completion of these predictions should begin to take place. I have, therefore, given them in the character by which I always distinguish the words of the writer. My reasons

for ascribing them rather to him than to the speaker, are as follows : First, The words are too abrupt, and too much out of the syntactic order for a common parenthesis ; for if this had been a clause immediately connected with the preceding, (as those must imagine who think that *the reader* here means the reader of Daniel's prophecy), the *τότε*, which follows, should have preceded ; and the whole would have run thus : "*Όταν ἴδητε τὸ βδέλυγμα τὸ ὀρθρὸν διὰ Δανιήλ, — ἔστιως ἐν τότῳ ἀγίῳ ἴτε ὁ ἀναγινώσκων νοείτω, οἱ ἐν τῇ Ἰουδαίᾳ γενγέτωσαν, — ὁ ἐπὶ τοῦ δόματος μὴ καταβαινέτω, καὶ ὁ ἐν τῷ ἄρῳ μὴ ἐπιστρέψάτω* — With so small an alteration, the sentence would have been grammatical and perspicuous. As it stands, nothing can be more detached than the clause under review. At the first glance, one is apt to think that there should be a full stop at *νοείτω*. And indeed, if the latter part were entirely away, the former would make a complete sentence. It is not necessary that the second member of a sentence beginning with *ὅταν*, should be introduced with *τότε* ; though this adverb is sometimes used for rendering the expression more energetic. The clause, therefore, *ὁ ἀναγινώσκων*, is here thrust in between the two constituent parts of the sentence, and properly belongs to neither. That it does not belong to the first member, is evident from the mood, as well as the want of the copulative ; and it is excluded from the second by the following *τότε*, which, wherever it is used, ushers in all the subjunctive part of the sentence. But though it cannot be made to coalesce with our Lord's words, it appears, when understood as a call to attention from the evangelist, extremely pertinent. Let it be observed, that our Lord pronounced this prophecy about forty years before the fulfilment of what related to Jerusalem. As this evangelist is supposed to have written at least eight or ten years after our Lord's crucifixion, this would be about thirty years before the accomplishment. Jesus said, when he spoke this discourse, that there were of his hearers who would live to see the things happen which he had predicted : now, as the time was still nearer when the evangelist wrote, it was natural for him to conclude, that a great proportion of his readers would be witnesses of the fatal catastrophe, and, therefore, that it was of the last importance to them to fix their attention on a warning, wherein the time is so critically marked, and on the proper use of which, not only their temporal safety, but their conviction of the truth of the gospel, and consequently their spiritual interest, might much depend. In this view, this apostrophe is, though short, a complete sentence, and inserted in the only proper place, between the infallible signs of immediate danger, and the conduct then to be pursued. This makes the *τότε*, which ushers in the sequel of the sentence, particularly emphatical, as serving to recal the former part. Nor is this at all unconformable to the best use in writing. Such short interruptions as, *Now mark what fol-*

lows! or, *Would God this were duly weighed!* when suitable, serve to awaken attention, and do not suspend the sense long enough to create obscurity. Perhaps it will be said, If there be nothing unsuitable in the figure, ought we not rather to think it has been used by our Lord than by the evangelist? The answer is obvious. Our Lord did not write, but speak. Those who received instruction immediately from him, were not readers, but hearers. Had the expression been *ὁ ἀκούων νοεῖτω*, it must have been part of the discourse; as it is, it ought to be regarded as a call from the writer, and consequently no part of the discourse. There is another objection. The evangelist Mr. uses the expression exactly in the same situation. This, if it was spoken by our Lord, is no more to be wondered at, than their coincidence in any other part of the narrative; but, if it was a sentiment of the writer, that it should have struck both precisely in the same part of the narration, may appear extraordinary. That this should have happened to two writers, neither of whom knew of the writings of the other, is no doubt improbable. But that is not the case here. Mt. who was an apostle, and an eye and ear-witness of most of the things which he relates, doubtless wrote first. That Mr. who had not the same advantages, but drew his knowledge in a great measure from the apostles of our Lord, particularly Peter, had read with attention Mt.'s Gospel, there is no reason to doubt. And though he does not copy or follow him implicitly, (for there is a considerable difference of circumstances in several parts of the narrative), the coincidence, in many things, is so great, as could not otherwise be accounted for. And if this acquaintance with our apostle's history be admitted, it will account sufficiently for adopting a figure so apposite to the occasion.

17. "To carry things," *ἄραι τι*. E. T. "To take any thing." This is a just version of the common reading. But there is a very general consent of the MSS. early editions, ecclesiastical writers, and some ancient versions, which read *τὰ* instead of *τι*. This reading I have, after Mill and Wet. preferred.

20. "Nor on the sabbath," *μηδὲ ἐν σαββάτῳ*. E. T. "Neither on the sabbath day." There is no word in the original to which the term *day* corresponds. Now, as some expositors maintain that it is the sabbatical year, and not the weekly sabbath, which is here meant, the translator ought to preserve, if possible, all the latitude of expression employed by the author.

22. "If the time were protracted," *εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι*. E. T. "Except those days should be shortened." To shorten any thing, means always to make it shorter than it was; or, at least, to make it shorter than was intended. Neither of these meanings is applicable here. The like exception may be made to the Gr. verb in this place, which is used in the idiom of the synagogue. See a similar use of *μεγαλύνω* and *πλατύνω*, ch. 23: 5.

24. "Will perform great wonders and prodigies," *δώσουσι σημεῖα μεγάλα καὶ τέρατα*. Wa. "Will propose great signs and wonders." No other interpreter that I know, ancient or modern, has so rendered the word *δώσουσι*. They all present the signs or wonders, as given or shown (not proposed or promised) to the people. This author, indeed, uses as little ceremony as Beza in assigning his reason for this singularity—no other version, it seems, could be made to suit his doctrine of miracles. It may be so: but as the only topics which ought to weigh with a critic, are the import of the words and the scope of the passage; the question is, what meaning do these indicate? As to the first, the words *δίδοναι σημεῖα καὶ τέρατα*, which literally represents the Heb. first occur in the Sep. in Deut. 6: 22. "*Ἐδωκε Ἄυριος σημεῖα καὶ τέρατα, μεγάλα καὶ πονηρὰ ἐν Αἰγύπτῳ*," "The Lord showed signs and wonders, great and sore, upon Egypt." Again, in a public address to God by the Levites, on a solemn fast, Nehem. 9: 10. "*Ἐδουκας σημεῖα καὶ τέρατα ἐν Αἰγύπτῳ*," "Thou showedst signs and wonders in Egypt." Did the sacred penman mean to tell us, that God only proposed, but did not exhibit signs and wonders; that he threatened Egypt with plagues, but did not inflict them? I cannot suppose that even Mr. Wa. will affirm this. That *δοῦναι σημεῖον* invariably denotes to exhibit, not to promise a miracle, might be proved by examples both from the O. T. and from the N. The only passage which this author quotes as favoring his hypothesis, is Deut. 13: 1, etc. "If there arise among you a prophet or a dreamer, who giveth thee a sign or a wonder, and the sign or the wonder come to pass," etc. Is any one at a loss to discover that the sign here meant is the prediction of some event that exceeds human sagacity to foresee? Such a prediction is a miracle, which, though in fact performed when it is uttered, cannot be known to others as miraculous till the accomplishment. The names *prophet* and *dreamer* serve to confirm this explanation. As to the scope of the passage in the Gospel, every body sees that it is to warn the disciples against the artifices of false teachers. Now, if all the art of these teachers consisted in promising great things which they never performed, it could not surely have been spoken of as enough to seduce if possible, even the elect. To promise much and do nothing, far from fitting those impostors to be successful antagonists to men endowed with supernatural powers, did not qualify them as rivals to an ordinary juggler, who, if he have not the reality, has at least the appearance of a wonder-worker. Mere proposers or promisers are fitted for deceiving only the weakest and the most credulous of the people.

30. "Then shall appear the sign of the Son of Man in heaven," *τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ*. The Gr. *σημεῖον*, like the La. 'signum,' means not only 'sign' in

general, but 'standard,' 'banner,' which is indeed one species of sign. As the Eng. word *ensign* is equivocal in the same way, the passage may be rendered, 'Then shall the ensign of the Son of Man be displayed in heaven.' Such military ideas are not unsuitable to the prophetic style, or even the tenor of this prophecy, which is highly figurative. But as there appears in the words a plain reference to the question put by the disciples, ver. 3, "What will be the sign (τὸ σημεῖον) of thy coming?" I judged it better to follow the E. T. and retain the reference. We have no reason to think that a particular phenomenon in the sky is here suggested. The striking evidences which would be given of the divine presence, and avenging justice, are a sufficient justification of the terms.

36. "But, of that day and that hour," *περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας*. Bishop Newton, in his excellent work on the prophecies, (Diss. xxi.), says, "It seemeth somewhat improper to say, *Of that day and hour knoweth no man*; for if the *day* was not known, certainly the *hour* was not; and it was superfluous to make the addition;" he therefore prefers the word *season* to *hour*. In my opinion the sentence has less the appearance of redundancy when *ὥρα* is rendered *hour*. One who says he knows the day when such a thing will be done, is understood to mean the day of the year, suppose the 7th of April; now, if that be known, the season is known. But a man may know the *day*, who knows not the *hour* or time of the day when a particular event shall take place.

² Three MSS. after *οὐρανῶν* read *οὐδὲ οὐρανόσ*. The Eth. version has read so. Some MS. copies of the Vul. have "neque filius," and some of the fathers seem to have read so. But it is the general opinion of critics, (and I think is probable), that this clause has been borrowed from the parallel place in Mr. where there is no diversity of reading.

38. "Marrying," *γαμοῦντες καὶ ἐγαμίζοντες*. The Eng. word comprehends the sense of both the Gr. words, and therefore needs no addition.

40. "Two men."

41. "Two women." } Diss. XII. part iv. sect. 7, 8, 9.

Immediately after ver. 41, we find in two or three MSS. only, *ἔσονται δύο ἐπὶ κλίνης μιᾶς*, as in L. 17: 34, from which it has doubtless been taken.

48. "Vicious," *καχός* E. T. "Evil." Ch. 25: 26. N.

49. "Shall beat," *ἄρξεται τύπειν*. Mr. 5: 17. N.

51. "Having discarded him," *διχοτομήσει αὐτόν*. E. T. "Shall cut him asunder." But this ill suits what follows of his punishment, which supposes him still alive. It is no answer to say, that the punishment of the wicked will affect both the present life and the future. Let it be remembered, that this is a parable wherein our Lord represents to us, under the conduct of earthly

rulers and masters towards their subjects and servants in regard to the present state only, what will be the conduct of our Lord and Master in heaven in regard to both, but principally the future. Now, to mingle thus, and confound the letter and the spirit of the parable, or the story and the application, and to ascribe to the earthly master the actions peculiar to the heavenly, would be as contrary to all propriety as it is repugnant to our Lord's manner. In regard to the word *διχοτομέω*, we have little or no light from scriptural use. In the N. T. it occurs only here and in the parallel passage in L., and in the Sep. it occurs only once. But it has been observed, that the Sy. uses the same word to express the sense of *διχοτομέω* here and in L. which it employs in other places for rendering *διχάζω* and *μερίζω*, 'to divide,' 'to make a breach,' 'to separate.' Now, the language spoken by our Lord was a sister-dialect of the Sy. Bishop Pearce has observed, that *ἀποτέμνω* is used by the apostle Paul, Rom. 11: 22. Gal. 5: 12, in the same signification, for *discarding*, cutting off from one's family or society. Nor needs there stronger evidence, especially when the absurdity implied in the other interpretation is considered, to satisfy us that this is no more than a Syriasm, to denote, he will deprive him of his office, and so cut him off from his family. Be. has therefore justly rendered it 'separabit eum,' in which he has been followed by Pisc. as well as by all the Fr. translators I am acquainted with; whether they translate professedly from the Gr. or from the Vul. They also say 'le separera;' for the Vul. which says 'dividet eum,' will bear this version. All the Eng. translators of this century, except An. who says, 'shall turn him out of his family,' have followed the common version.

² "With the perfidious," *μετὰ τῶν ὑποκριτῶν*. E. T. "With the hypocrites." But this word with us is confined to that species of dissimulation which concerns religion only. It is not so with the Gr. term, which is commonly and not improperly rendered by Cas. *simulator*, *dissembler*. Nay, from the use of *ὑποκριτής* and its conjugates, in the Sep. and in the Apocrypha, it appears to have still greater latitude of signification, and to denote sometimes what we should call an unprincipled person, one unworthy of trust. I acknowledge that in the N. T. it commonly, not always, refers to religious dissimulation; but in a parable whose literal sense regards secular affairs, the term ought not to be so much limited.

CHAPTER XXV.

1. "To meet the bridegroom," *εἰς ἀπάντησιν τοῦ νυμφίου*. Vul. "Obviam sponso et sponsæ;" "to meet the bridegroom and
Vol. II. 17

the bride." The Sy. Arm. and Sax. versions have the like addition; *καὶ τῆς νύμφης* is found in three MSS. of which the Cam. is one. This is no support. The internal evidence arising from the customs is clearly against the addition. The virgins conducted the bride as her companions from her father's house. The bridegroom went out from his own house to meet them, and to bring her home with joy and festivity.

9. "Lest there be not enough for us and you; go rather to them who sell, and buy for yourselves," *μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσθε δὲ μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε ἑαυταῖς.* E. T. "Not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves." Vul. "Ne forte non sufficiat nobis et vobis, ite potius ad vendentes, et emite vobis." Several interpreters have thought that there is an ellipsis in the original. Our translators, who were of this number, have supplied it by the words *not so*. Elsner and others suppose that it ought to be supplied by the word *ὄρατε* or *βλέπετε*, before *μήποτε*, and therefore render the expression "take care, lest there be not enough." But it concerned themselves surely (not those who asked the favor) to take care, before granting it, that there should be a sufficiency for both. Such an answer as this would not be a refusal, as was plainly the case here, but a conditional grant of the request, the askers themselves being made the judges of the condition. The quotation from Acts 5: 39, is nowise applicable. The supply of *ὄρατε* before *μήποτε καὶ θεομάχοι ἐνρεθῆτε*, nobody can doubt to be pertinent, because it was entirely the concern of those to whom Gamaliel addressed himself, to take care that they did nothing which might imply fighting against God. It is evident therefore, that, to make the words before us suit the sense, it would be necessary to supply *δεῖ ἡμᾶς σκοπεῖν*, we must take care. But an ellipsis such as this, is unexampled in these writers. I have judged it, therefore, more reasonable, to follow the authors of the Vul. who have not discovered any ellipsis in this passage. The only thing which can be considered as an objection is the *δέ* in the second clause. Suffice it for answer, that this particle is wanting in the Al. Cam. and other MSS. of principal note, as well as in the Vul. and is rejected by some critics of eminence, ancient and modern. And even were it allowed to stand, it would not be impossible to show that in some instances it is redundant.

13. To this verse there is, in the common editions, a clause annexed, which I have not translated, *ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.* E. T. "Wherein the Son of Man cometh." But it is wanting in so many MSS. and in the Vul. Sy. and most of the ancient versions, as well as the early ecclesiastical writers who commented on the Gospel, that it cannot, in a consistency with the rules of criticism, be received. There is an evident defect in the next verse,

14. Which is the beginning of a new paragraph. Something (it is not said what) is compared to a man who went abroad. This defect is supplied in the common version by these words, "The kingdom of heaven is." In my opinion, it has been originally, "The Son of Man is;" and, from the mistake of supposing this to refer to the words preceding, (for in the ancient manner of writing they had neither points nor distances between the words), has arisen the interpolation of some words in the 13th verse, and the want of some in the 14th. This, I acknowledge, is but conjecture, though I think a very probable one. At any rate, as a supply of some words must be made to ver. 14, those I have used are at least as well adapted to the words in connexion, as any other that have been employed for the purpose.

26. "Malignant and slothful servant," *πονηρὸν δούλε καὶ οζνηρὸν*. E. T. "Thou wicked and slothful servant." There are several words in Gr. and indeed in all languages, which may be justly said to be nearly synonymous, but not entirely so. Of this kind especially are those epithets which relate to character, as *κάκος*, *πονηρὸς*, *ἄνομος*, *ἄδικος*, and some others. That they are sometimes used promiscuously, there can be no doubt. And when a translator renders any of them by a general term, as *evil*, *bad*, *wicked*, he cannot be said to mistranslate them. Nay, sometimes, when used without reference to a particular quality in character or conduct, they ought to be so translated. There is, nevertheless, a real difference among them; and one of them is fitted for marking more especially, one species or one degree of depravity, and another for marking another. "*Ἄδικος*, for example, in its strictest signification, is 'unjust;' *ἄνομος*, 'lawless,' 'criminal.' The first relates more to a man's principles of acting, the second to his actions themselves, considered as open violations of law. *Κάκος*, when applied to character, answers nearly to our word 'vicious,' and *πονηρὸς* to 'malicious,' or 'malignant;' *κάκος* is accordingly properly opposed to *ἐναρτέος*, 'virtuous,' or *δίκαιος*, 'righteous,' for the former term does not occur in Scripture; *πονηρὸς* to *ἀγαθὸς*, 'good.' *Κακία* is 'vice,' *πονηρία*, 'malice' or 'malignity.' The use of these words in the Gospel, will be found pretty conformable to the account now given. Thus, in chap. 24: 48, the servant, who not only neglected his master's business, but ill-treated his fellow-servants, and rioted with debauchees, is very properly denominated *κάκος δούλος*, 'a vicious servant.' The bad servant, in this parable, appears in a different light. We learn nothing of his revellings or debaucheries; but, first, of his *sloth*, which entitles him to the epithet *ὄζνηρὸν*, and, secondly, of the *malignity* of his disposition, shown in the unprovoked abuse which, under pretence of vindicating his own conduct, he threw upon his master. The cruel and inexorable is also called *πονηρὸς*, chap. 20: 32. Let it be remarked also, that a *malignant*,

that is, an *envious eye*, is *πονηρός* not *κάκος ὄφθαλμός*; that the disposition of the Pharisees to our Lord is, chap. 22: 18, called *πονηρία*, and that the devil is commonly called *ὁ πονηρός* not *ὁ κάκος*. *Malice* is the most distinguishing feature in his character; but *vice*, which seems more connected with human nature, is not so properly applied to an unembodied spirit. It may be said, is not then the *evil one* too vague a translation of *ὁ πονηρός*? I acknowledge it is; but have adopted it merely because it is hazardous, in a term become so common, to depart from established custom. The Gr. *ὁ διάβολος* does not correspond exactly to the Heb. *Satan*; yet, as the Seventy had employed it, the penmen of the N. T. did not judge it necessary to change it. It is true, however, in general, that there is much more justness in the epithets employed in the Gospel, than is commonly attended to. Too many, in translating, seem to have no other aim in regard to these, than, when the epithet is expressive of a bad quality, to select one to answer to it, as opprobrious as the language they write can afford them. I am far from saying that this was the way of those to whom we owe the common version. Though sometimes the import of an original term might have been more exactly hit, they rarely fail to express themselves so as to preserve propriety with regard to the speaker. Now, it deserves to be remarked, that though our Lord, in his rebukes of the hardened offender, (for it is only of such I am speaking), often express himself with sharpness, it is always with justice and dignity. In some translations, on the contrary, he is made to express himself so as we should rather call passionately. In the passage under review, one makes him begin his reply with, "Thou base and indolent slave;" another with, "Thou vile slothful wretch." But do we ever hear such expressions, except from one in a violent passion? And can any body seriously imagine that it adds weight to the sentence of a Judge, to suppose that he spoke it in a rage? Our Lord spoke the language of reproof; such interpreters make him speak the language of abuse. Allow me to add, that, in his language, there is more of pointed severity than in theirs. The reason is, his words touch the particular evils; theirs signify only evil in general, in a high degree; and are much more expressive of the resentment and contempt of the speaker, than of the demerit of the person addressed. The terms, *base, vile, slave, wretch*, used thus, are manifestly of this sort. Like *rascal, villain, scoundrel*, they are what we properly call scurrility. To abound in appellatives of this sort, is not to be severe, but abusive. Such translators invert that fundamental rule in translating, to make their pen the organ of their author for conveying his sentiments to their readers: they, on the contrary, make their author, and the most dignified characters recorded by him, their instruments for conveying to the world, not only their opinions, but even the asperities of their passions.

27. "With interest," *ὄν τόκῳ*. E. T. "With usury." An-

ciently the import of the word *usury* was no other than profit, whether great or small, allowed to the lender for the use of borrowed money. As this practice often gave rise to great extortion, the very name at length became odious. The consideration, that the Jews were prohibited, by their law, from taking any profit from one another for money lent, (though they were allowed to take it from strangers), contributed to increase the odium. When Christian commonwealths judged it necessary to regulate this matter by law, they gave to such profit as does not exceed the legal, the softer name of *interest*; since which time *usury* has come to signify solely extravagant profit disallowed by law; and which, therefore, it is criminal in the borrower to give, and in the lender to take. As it is not this kind of profit that is here meant, the word *usury* is now become improper.

29. "From him that hath not." Mr. 4: 24, 25. N.

² "That which he hath," ὃ ἔχει. In a considerable number of MSS. but few of any note, it is ὃ δοκεῖ ἔχειν. Agreeable to which is the Vul. "quod videtur habere," also the second Sy. and the Sax. This expression has probably been borrowed by some copyists, as more correct, from L. 8: 18, where its genuineness cannot be questioned.

34. From the formation of the world," ἀπὸ καταβολῆς κόσμου. E. T. "From the foundation of the world." Vul. "A constitutione mundi." Ar. "A fundamento mundi." Er. "Ab exordio mundi. Zu. "A primordio mundi." Cas. "Ab orbe condito." Be. "A jacto mundi fundamento." It is very uncommon to find every one of these translators adopting a different phrase, and yet perhaps more uncommon to find, that, with so great a variety in the expression, there is no difference in the sense. If any of the above-mentioned versions be more exceptionable than the rest, it is that which renders *καταβολή* 'foundation:' for, first, this term, except in the sublimer sorts of poetry, is not very happily applied to the world, in which there is nothing that can be said to correspond to the foundation of a house. Secondly, the word is never used in Scripture to express that part of a house, or edifice of any kind, which we call *the foundation*; for though there is frequent mention of this part of a building, the word is never *καταβολή*, but always *θεμέλιος*, or some synonymous term: and this observation holds equally of the N. T. the Sep. and the Jewish Apocryphal writings. I admitted that in the highly figurative style of the Heb. poets, such an image as that of laying the foundation might be applied to the world. I find it in the O. T. twice applied to the earth, which is nearly the same; but it deserves our notice, that in neither of the places is the word in the Sep. *καταβολή*, or any of its derivatives. One of the passages is Psal. 102: 25, (in the Sep. 101: 26), "Of old thou hast laid the foundation of the earth," Κατ' ἀρχαίς

τὴν γῆν ἐθεμελίωσας: the other quite similar, Isa. 48: 13, where the same verb is used. Thirdly, in the only place where καταβολή occurs in Hellenistic use, as applied to a house, (which is in the Apocrypha, 2 Mac. 2: 29), it is so far from meaning the foundation, that it denotes the whole structure, as contradistinguished to the several parts. See the passage in Gr. and in the common translation, where καταβολή is rightly rendered 'building.'

36. "Ye assisted me," ἐπεσκέψασθέ με. E. T. "Ye visited me." The Eng. word *visited* does not sufficiently express the import of the Gr. verb, when the subject of discourse is a sick person, or one in distress. In such cases, ἐπισκέπτομαι is strictly 'visito ut opem feram.' That more is meant here than a visit of friendship, for giving consolation, is probable from the expression used in the next clause, ἤλθετε πρὸς με, which is intended to denote such friendly visits being often all that a Christian brother can do for prisoners. Some late translators render ἐπεσκέψασθέ με, "ye took care of me." This, I think, is in the opposite extreme, as it is hardly applicable to any but the physician or the nurse.

CHAPTER XXVI.

3. "The clause καὶ οἱ γραμματεῖς is wanting in a few noted MSS. The authors of the Vul. and of some other versions have not read it in their copies. But as it is found in the Sy. and the much greater number both of MSS. and of ancient versions, and is not unsuitable to the scope of the place, I have retained it.

2 "Palace," ἀνλήν. Though ἀνλή strictly signifies an open court before the entry of a house or palace, (see note on ver. 58), it is not uncommon to employ it by synecdoche for the palace.

5. "Not during the festival," μὴ ἐν τῇ ἑορτῇ. E. T. "Not on the feast-day." As there is nothing in the original answering to the word *day*, the term ἑορτή may include the whole *festival*; to wit, the day of the paschal sacrifice, and the seven days of unleavened bread that followed it. As, therefore, it is not certain that one day only is spoken of, it is better to leave it in the same latitude in which we found it. *Festival* may either denote the first day, which was properly the day of celebrating the passover, or it may include all the eight days.

7. "Balsam," μύρον. E. T. "Ointment." But it is evident, from what is said here, and in other places, both in the O. T. and in the New, that their μύρα were not of the consistency of what we denominate *ointment*, but were in a state of fluidity like oil, though somewhat thicker.'

12. "It is to embalm me," πρὸς τὸ ἐνταφιάσαι με. E. T. "For my burial." The πρὸς τὸ, in several instances, expresses rather

the intention of Providence, than the intention of the person spoken of. This circumstance is mentioned by our Lord here, with a view to suggest the nearness of his funeral. For the import of the word *ἐνταφιάσαι*, see the note on J. 19: 40.

“Thirty shekels,” *τριάκοντα ἀργύρια*. Diss. VIII. Part i. sect. 10.

16. “To deliver him up,” *ἵνα αὐτὸν παραδῶ*. E. T. “To betray him.” We say a man has sold what he has concluded a bargain about, though he has not delivered it to the purchaser. In like manner, Judas *betrayed* his master to the pontiffs when the terms were settled between them, though he did not then put them in possession of his person.

22. “Began every one of them to say,” *ἤρξαντο λέγειν αὐτῶ ἕκαστος αὐτῶν*. Mr. 5: 17. N.

26. “The loaf,” *τὸν ἄρτον*. E. T. “Bread.” Had it been *ἄρτον*, without the article, it might have been rendered either ‘bread,’ or ‘a loaf;’ but as it has the article, we must, if we would fully express the sense, say ‘the loaf.’ Probably, on such occasions, *one loaf*, larger or smaller, according to the company, was part of the accustomed preparation. This practice, at least in the apostolic age, seems to have been adopted in the church in commemorating Christ’s death. To this, it is very probable, the apostle alludes, 1 Cor. 10: 18. “*Οτι εἰς ἄρτος, ἔν σῶμα οἱ πολλοὶ ἐσμεν· οἱ γὰρ πάντες ἐκ τοῦ ἐνός ἄρτου μετέχομεν*. That is, ‘Because there is one loaf, we, though many, are one body; for we all partake of the one loaf.’ It is in the common translation, “For we, being many, are one bread and one body; for we are all partakers of that one bread.” Passing at present some other exceptions which might be made to this version, there is no propriety in saying *one bread*, more than in saying *one water*, or *one wine*. Ch. 4: 3. N.

² “Having given thanks,” *εὐλογήσας*. But the number of MSS. many of them of principal note, editions, fathers, etc. that read *εὐχαριστήσας*, is so great, as to remove every doubt of its being genuine. Mill and Wet. both receive it. Indeed it may be said to be of little consequence here which way we read, as the two words are admitted by critics to be, in this application, synonymous. Ch. 14: 19. N.

28. “Of the new covenant,” *τῆς καινῆς διαθήκης*. Diss. V. Part iii.

29. “Of the product of the vine,” *ἐκ τούτου τοῦ γεννήματος τῆς ἀμπέλου*. E. T. “Of this fruit of the vine.” But the Gr. term for fruit is *κάρπος*. The word *γεννήμα* I have literally rendered. Besides, *the fruit of the vine* is not *wine*, but *grapes*; and we speak of *eating*, but never of *drinking*, *fruit*. In the phrase corresponding to this in the Heb. rituals, a term is employed that commonly signifies *fruit*. But our original is the language of the evange-

lists, not that of the rabbis. *The product* is here equivalent to *this product*; because it cannot be this individual, but this in kind, that is meant.

² “Until the day when I shall drink it with you in my Father’s kingdom.” I confess I do not see the difficulty which some fancy they see in these words. That the expression is figurative, will not, I believe, be denied; yet not more so than the terms *fire* and *brimstone*, as applied to the future doom of the wicked. If we have not positive evidence that there will be any thing in heaven analogous to eating and drinking, as little have we, that there will not. And there is at least no absurdity in the supposition. As far as our acquaintance with living creatures extends, means are always necessary for the support of life. That no means are requisite in heaven, (if it be a truth), is not self-evident. It will hardly be pretended that it is expressly revealed; and as yet we have no experience on the subject. We know there will be nothing analogous to marriage. Where the inhabitants are immortal, there is no need of fresh supplies. But it does not appear implausible, that the use of means for the preservation of life may constitute one distinction between the immortal existence of angels and men, and that of him who, by way of eminence, is said (1 Tim. 6: 16), “alone to have immortality.” Difficulties in Scripture arise often from a contradiction neither to reason nor to experience; but to the presumption we have rashly taken up, in matters whereof we have no knowledge.

30. “After the hymn,” ὑμνήσαντες. E. T. “When they had sung an hymn.” But ὑμνέω may be either ‘I sing,’ or ‘I recite a hymn.’ In the latter way it has been understood by the author of the Vul. and by Ar. who render it “Et hymno dicto.” Cas. to the same purpose, “Deinde dictis laudibus.” But Er. Zu. Be. Pisc. and Cal. “Quum hymnum cecinissent.” All the modern translations I have seen, except Lu’s, and such as are made from the Vul. follow these last: the Sy. is equally ambiguous with the original, and so are most of the oriental versions, and the M. G. As it is evident, however, that the words are susceptible of either interpretation, I have followed neither, but used an expression of equal latitude with the original. I have chosen to say *the hymn*, rather than *a hymn*; as it is a known fact, that particular Psalms, namely the cxiv. and four following, were regularly used after the paschal supper.

31. “I shall prove a stumbling-stone to you all,” πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοί. E. T. “All ye shall be offended because of me.” The word *snare* answers equally well with *stumbling-stone* for conveying the sentiment, (ch. 5: 29. N.); yet as there may be here an allusion to the passage in the Psalms (so often quoted in the N. T.) representing our Lord as a select and chief corner-stone, which to many would prove a stone of stumbling,

πέτρα σκανδάλου, I have been induced to prefer a closer interpretation in this place.

38. "My soul is overwhelmed with a deadly anguish," *περιλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου*. E. T. "My soul is exceeding sorrowful, even unto death." But this expression, *unto death*, is rather indefinite, and seems to imply a sorrow that would continue till death; whereas the import of the original is, such a sorrow as is sufficient to cause death, that is, *deadly*. Cas. has expressed the sense thus, "In tanto sum animi dolere ut emoriar." The last clause sufficiently explains *ἕως θανάτου*.

39. "Not as I would, but as thou wilt," *οὐχ' ὡς ἐγὼ θέλω, ἀλλ' ὡς σὺ*. E. T. "Not as I will, but as thou wilt." As the Heb. has no subjunctive or potential mood, the indicative, in conformity to the oriental idiom, is frequently used by the penmen of the N. T. in the sense of the subjunctive. Our Lord's *will*, in effect, perfectly coincided with his Father's; because it was his supreme desire that his Father should be obeyed, rather than that any inclination of his own should be gratified. The first clause, therefore, ought to express, not what was in reality, as matters stood, but what would have been his desire, on the supposition that his Father's will did not interfere. This is properly expressed by L. Cl. "Non comme je le voudrois, mais comme tu le veux," which is the way I have adopted.

45. "Sleep on now, and take your rest," *καθεύδειτε τὸ λοιπὸν, καὶ ἀναπαύεσθε*. Some late interpreters translate this with an interrogation, thus, "Do ye still sleep on, and take your rest?" This appears, at first, to suit better the words which follow, "Arise, let us be going." I cannot, however, help favoring the more common, which is also the more ancient translation. The phrase *τὸ λοιπὸν*, and simply *λοιπὸν*, when it relates to time, seems always to denote the future. There are only three other places in Scripture where it has clearly a relation to time; and in regard to these there can be no doubt. The first is Acts 27: 20, *Λοιπὸν περιηγεῖτο πᾶσα ἐλπίς τοῦ σωξέσθαι ἡμᾶς*. E. T. "All hope that we should be saved was then taken away." The version would have been still better if closer, and instead of *then*, it had been *thenceforth*. It is rendered by Cas. "Cætero spes omnis salutis nostræ sublata erat." 2 Tim. 4: 8, where it is rendered by our translators "henceforth;" and Heb. 10: 13, where it is rendered "from henceforth." There is reason, therefore, here to retain the common version; nor is there any inconsistency between this order, which contains an ironical reproof, very natural in those circumstances, and the exhortation which follows, "Arise." Ch. 23: 32. N.

² "Of sinners," *ἁμαρτωλῶν*. The Gr. word expresses more here than is implied in the Eng. term. Our Lord thereby signified that he was to be consigned to *the heathen*, whom the Jews called,

by way of eminence, *ἀμαρτωλοί*, because *idolaters*. See Gal. 2: 15. For a similar reason they were also called *ἄνομοι*, ‘lawless,’ ‘impious,’ as destitute of the law of God. The expression *διὰ χειρῶν ἀνόμων* (Acts 2: 23) ought therefore to be rendered, not as in the E. T. “by wicked hands,” but *by the hands of the wicked*, or rather *impious*.

47. “Clubs,” *ξύλων*. L. 22: 52. ² N.

50. “Friend,” *ἑταῖρε*. Diss. XII. Part i. sect 11.

52. “Whoever hath recourse to the sword”—a proverbial expression not to be rigidly interpreted. Such sayings are understood to suggest what frequently, not what always happens. It seems to have been introduced at this time, in order to signify to the disciples that such weapons as swords were not those by which the Messiah’s cause was to be defended.

55. “A robber,” *λῃστήν*. E. T. “A thief.” Diss. XI. Part ii. sect. 6.

58. “The court of the high-priest’s house,” *τῆς ἀλλῆς τοῦ ἀρχιερέως*. E. T. “The high-priest’s palace.” From ver. 69, as well as from what we are told in the other Gospels, it is evident that Peter was only in the court without, which, though enclosed on all sides, was open above, nor was it anywise extraordinary to kindle a fire in such a place. L. 22: 55. N.

² “Officers,” *ὑπηρετῶν*. E. T. “Servants.” *ὑπηρέται* means, commonly, servants of the public, or official servants of those in authority, the officers of a judicatory.

59. “And the elders,” *καὶ οἱ πρεσβύτεροι*. This clause is wanting in the Vul. Cop. and Arm. versions, and in two or three MSS. It is not wanting in the Sax. which makes it probable that the Itc. read as we do.

6. “But though many false witnesses appeared, they found it not,” *καὶ οὐχ’ εὔρου, καὶ πολλῶν ψευδομαρτυρῶν προσελθόντων, οὐχ’ εὔρου*. The repetition of *οὐχ’ εὔρου*, in the common copies, is very unlike the manner of this writer. In the Vul. Sy. Cop. Ara. and Sax. the phrase is found only once. It is not repeated in the Com. nor in some ancient MSS. As it makes no addition to the sense, and does not perfectly agree with the strain of the narrative, I have followed the example of some of the best ancient translators, in avoiding the repetition.

63. “I adjure thee,” *ἐξορκίζω σε*. This appears to have been the Jewish manner of administering an oath. The Heb. *שָׁבַע* *hishbiang*, which in the O. T. is commonly, by our interpreters, rendered ‘to make one swear,’ is justly translated by the Seventy *ἀρκίζω*, or *ἐξορκίζω*. The name of the Deity sworn by was subjoined, sometimes with, sometimes without a preposition. Thus Gen. 24: 3. where we have an account of the oath administered by Abraham to his steward, which is rendered in the Eng. Bible, “I will

make thee swear by the Lord, the God of heaven, and the God of the earth," is thus expressed in the Sep. *ἐξορκίω σε Κύριον τὸν Θεὸν τοῦ οὐρανοῦ καὶ τῆς γῆς*, "I adjure thee by Jehovah, the God of heaven and earth." After such adjuration, by a magistrate or lawful superior, the answer returned by the person adjured was an answer upon oath: a false answer was perjury; and even the silence of the person adjured was not deemed innocent. Many examples of this use of the simple verb *ἐρκίζω*, which is of the same import with the compound, may be discovered by consulting Trommius' Concordance. Mr. 5: 7. N.

64. "At the right hand of the Almighty," *ἐκ δεξιῶν τῆς δυνάμεως*. E. T. "On the right hand of power." The Heb. word *הַגְּבוּרָה*, *hageburah*, *power*, or *might*, in the abstract, that is *omnipotence*, or supreme power, was become, with Jewish writers, a common appellation for God. As the abstract here does not suit the idiom of our tongue, and as, in meaning, it is equivalent to our word 'the Almighty,' I have used this term in the translation. The Vul. says, "Virtutis Dei."

65. "Blasphemy." Diss. X. Part ii.

68. "Divine to us," *προφητεύσον ἡμῖν*. E. T. "Prophesy unto us." But the Eng. verb *to prophesy*, always denotes to foretell what is future: here a declaration is required concerning what was past. The verb *to divine* is applicable to either, as it denotes simply to declare any truth not discoverable by the natural powers of man. From the Evangelists Mr. and L. we learn that our Lord was at this time blindfolded.

71. "Said to them, This man too was there," *λέγει τοῖς ἐκεῖ· Καὶ οὗτος ἦν*. E. T. "Said unto them that were there, This fellow was also." But a very great number of MSS. amongst which are some of the most ancient, read *λέγει αὐτοῖς· Ἐκεῖ καὶ οὗτος ἦν*. The Sy. and Go. have read so. It is in the Com. and Ald. editions. It is supported by Origen and Chr. and preferred by Gro. Mill, and Wetstein. I might add, that in the common reading the adv. *ἐκεῖ* is absurdly superfluous; for who can imagine that she addressed herself to those who were not there?

CHAPTER XXVII.

2. "The procurator." Diss. VIII. Part iii. sect. 17.

5. "Strangled himself," *ἀπήγγαστο*. E. T. "Hanged himself." The Gr. word plainly denotes *strangling*; but does not say how, by hanging, or otherwise. It is quite a different term that is used in those places where *hanging* is mentioned. It may be rendered, 'was strangled,' or 'was suffocated.' I have, in the above version, followed the Sy. The common translation follows the Vul. which

says, "laqueo se suspendit:" Wa. "was choked with grief." This interpreter does not deny that *strangled* expresses the common meaning of the Gr. word in classical authors. The examples he produces in support of his version serve only to show, that, in a few obscure instances, the word *may* (not *must*) have the signification which he assigns to it. There are only two examples wherein it occurs in the Sep. One is 2 Sam. 17: 23, where it is applied to Ahithophel, in which he does not seem to question the justness of the common version; the other is Tob. 3: 10, where it is spoken of Sara the daughter of Raguel. This passage, that interpreter thinks, clearly confirms (and I think it clearly confutes) his version. That the daughter's suicide would bring dishonor on the father may be understood by any body; but her dying of grief, in consequence of the bad treatment she received from strangers, might be to a parent a subject of affliction, but could not be a matter of reproach.

6. "The sacred treasury," τὸν κορβανᾶν. E. T. "The treasury." The word in the original occurs in no other passage in Scripture. Josephus makes use of it, and interprets it, τὸν ἕθρον θησαυρόν. It is formed from κορβᾶν, originally Heb. which also occurs but once in the Gr. form, Mr. 7: 11, and signifies that which is given or *devoted to God*. The unlawfulness of putting the thirty shekels into this repository, arose from this single circumstance, that it contained the treasure consecrated to God.

8. "That field is called the field of blood," ἐκλήθη ὁ ἀγρός ἐκεῖνος ἀγρός αἵματος. Vul. "Vocatus est ager ille Haceldama, hoc est, ager sanguinis." To the words, "Haceldama, hoc est," as there is nothing that corresponds in any MS. or translation, except the Sax. and as they are quite superfluous, there can be no doubt that they are an interpolation from Acts 1: 19. With insertions of this kind the Latins have been thought, even by some of their own critics, more chargeable than the Greeks.

"Jeremiah." The words here quoted are not in any prophecy of Jeremiah extant; but they bear a strong resemblance to the words of Zechariah, 11: 12, 13. One MS. not of great account, has Ζεχαρίου. Another adds no name to προφητοῦ. There is none added in the first Sy. version. And it would seem, from a remark of Augustine, that some copies in his time named no prophet. But as all the other MSS. now extant, even those of the greatest antiquity, the Vul. and the other ancient versions, the Sy. alone excepted, all the earliest ecclesiastical writers, read just as we do in the common editions, I did not think a deviation from these could be denominated other than an emendation merely conjectural.

9, 10. "The thirty shekels, the price at which he was valued, I took, as the Lord appointed me, from the sons of Israel, who gave them for the potter's field." Ἔλαβον τὰ τριάκοντα ἀργύρια τὴν τι-

μὴν τοῦ τετιμημένου ὃν ἐτιμήσαντο ἀπὸ υἰῶν Ἰσραὴλ· καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξε μοι ὁ Κύριος. E. T. ‘They took the thirty pieces of silver, the price of him that was valued; whom they of the children of Israel did value; and gave them for the potter’s field, as the Lord appointed me.’ Ἐλαβον may be either the first person singular, or the third person plural. The latter hypothesis has been adopted by the Vul. and the majority of translators, ancient and modern: the former has been preferred by the Sy. and the Per. translators. There can be no doubt that their way of rendering gives more perspicuity, as well as more grammatical congruity to the sentence. As the words stand in most versions, they appear to represent the action of one, as the obedience of an appointment given to another. Thus: “They took the silver pieces, and gave them—as the Lord appointed [not them, but] me.” This incongruity, and the obscurity arising from it, are entirely removed by the other interpretation, which has also this advantage, that it is more conformable to the expression of Zechariah referred to, ἔλαβον τοὺς τριάκοντα ἀργύριους. So it runs in the Sep. Now there is no ambiguity in the Heb. verb, as there is in the Gr. The former cannot be rendered but by the first person singular. This would certainly have determined all translators to prefer this manner, as being at once more conformable to syntax, to common sense, and to the import of the passage to which the allusion is made. But there arose a difficulty from the verb ἔδωκαν, which appears to be coupled in construction with ἔλαβον. Now, on the supposition that it was so construed, as ἔδωκαν could be no other than the third person plural, ἔλαβον must be so too. In one of the copies called Evangelistaries, (which are MSS. of the Gospels, divided according to the manner of reading them in some church or churches), it is ἔδωκα, in the first person singular. The Sy. interpreter seems also to have read ἔδωκα, in the copy or copies used by him. But this is too slight an authority, in my opinion, for deserting the common reading. I therefore entirely approve the ingenious solution that has been given by Knatchbull, and read ἔδωκαν in the third person plural, not as coupled by the conjunction with ἔλαβον, but as belonging to a separate clause; in which case the version will be literally as follows: ‘I took the shekels (the price of him that was valued, whom they valued) from the sons of Israel, (and they gave them for the potter’s field,) as the Lord appointed me.’ The version given in the text is the same in meaning, but more perspicuously expressed. Here, indeed, the words *and they* supply the place of the relative *who*, a very common Hebraism. It is surely much less usual, though I will not say unexampled, to make, as our translators do, the phrase ἀπὸ υἰῶν Ἰσραὴλ, serve as a nominative to the verb ἐτιμήσαντο.

11. “Thou art the King of the Jews?” Σὺ εἶ ὁ βασιλεὺς τῶν

Ἰουδαίων; E. T. "Art thou the King of the Jews?" Vul. Ar. Er. Cal. "Tu es rex Judæorum?" There can be no doubt that this is an interrogation; but it is equally certain, that the form of the expression is such as admits us to understand it either as an affirmation or as an interrogation. Now, I imagine it is this particularity in the form of the question, which has given rise to the customary affirmative answer, σὺ λέγεις, wherein the answerer, without mistaking the other's meaning, expresses his assent to the words, considered in the simple form as an assertion; and this assent serves equally as an answer to the question. But this would not be a natural manner of answering, if the form of the question were such as could not admit being interpreted otherwise than as a question. In that case, nothing can, with any propriety, be said to have been advanced by the asker. As sometimes, with us, a question is put derisively in the form of an assertion, when the proposer conceives, as seems to have happened here, some absurdity in the thing; I thought it best, after the example of so many La. interpreters, to adopt the equivocal, or rather the oblique form of the original expression. The ambiguity is not real, but apparent. The accent in speaking, and the point of interrogation in writing, do, in such cases, sufficiently mark the difference. Dio. has also adopted this method, and said, "Tu sei il rè de Judei? All the other modern versions I have seen, follow Be. Pisc. and Cas. who put the question in the direct form, the two former saying, "Tune es"——the other, "Esne tu"——Leo de Juda says, "Es tu"——

17, 18, 19, 20, 21. The reader will observe, that there is in these verses, in the common version, some appearance both of tautology and incoherency, which, in my opinion, is entirely removed by including the 18th and 19th in a parenthesis, and understanding the 21st as a resumption, after this interruption, of what had been mentioned in the 17th verse. Let the whole passage in the original be carefully examined, and compared with the common version, and with this.

24. "Of this innocent person," τοῦ δικαίου τούτου. E. T. "Of this just person." Cas. "Hujus innocentis." L. Cl. 'De cet innocent.'" The forensic sense (as I may call it) of the Heb. word צַדִּיק *tsadik*, and consequently of the Gr. δίκαιος, adopted as equivalent, is no more than 'innocent,' or 'not guilty,' of the crime whereof he stands accused. This appears from many places of the O. T. which relate to judicial proceedings, particularly Deut. 25: 1, and Prov. 17: 15, where it is contrasted with a word commonly rendered *wicked*, and which, in its forensic meaning, denotes no more than *guilty* of the crime charged. Pilate does not appear to have known any thing of our Lord's character, and therefore could pronounce nothing positively. But he could not fail to see, that

this accusation brought before him sprang from malice, and was unsupported by evidence.

29. "Of thorns," ἐξ ἀκανθῶν. Bishop Pearce has remarked, in a note on this verse, that ἀκανθῶν may be the genitive plural, either of ἀκανθα, 'thorn,' or of ἀκανθος, the herb called 'bear's-foot,' a smooth plant, and without prickles. But, in support of the common version, let it be observed, 1st, That in both Mr. and J. it is called στέφανος ἀκάνθινος. This adjective, both in sacred use and in classical, plainly denotes *spineus*, 'thorny;' that it ever means made of 'bear's-foot,' I have no evidence. Thus in the Sep. (Isa. 34: 13), in the common editions, the phrase ἀκάνθινα ξύλα, is used for prickly shrubs. 2dly, That the word ἀκανθα, thorn, both in the right case and in the oblique case, occurs in several places of the N. T. and of the Sep. is unquestionable. But that, in either, the word ἀκανθος is found, (leaving this, and the parallel passage in J. about which the doubt is raised, out of the question), has not been pretended. 3dly, Not one of the ancient, or of the oriental versions, or indeed of any versions known to me, favors this hypothesis. The Itc. and Sy. which are the oldest, both render the word *thorns*. The silence of ecclesiastical writers for near two centuries, if this can be properly pleaded after what has been observed of the ancient Itc. and Sy. interpreters, and especially when we consider how few of the works of the earliest fathers are extant, proves nothing at all. That Tertullian, the first of the La. fathers, mentions the crown as being of thorns, and speaks in such a manner as clearly shows that he had never heard of any different opinion, or even doubt raised upon the subject, is very strong evidence from the common translation. Add to this, that an eminent Gr. Father, Clement of Alexandria, a contemporary of Tertullian, understood the word in the same manner. "It is absurd," says he (Pæd. l. 2. c. 8.), "in us, who hear that our Lord was crowned with thorns, ἀκανθαῖς, to insult the venerable sufferer by crowning ourselves with flowers." Several passages equally apposite might be given from the same chapter, but not one word betrays a suspicion that the term might be, or a suggestion that it ever had been, otherwise interpreted. There is, therefore, here the highest probability opposed to mere conjecture.

34. "Vinegar," ὄξος. Vul. "Vinum." With this agree the Cop. Arm. Sax. 2d Sy. and Eth. versions. The Cam. and a few other MSS. read οἶνον.

² "Wormwood," γολήζ. E. T. "Gall." The word γολή is used with great latitude in the Sep. The Heb. word signifying *wormwood* is twice so rendered; Prov. 5: 4. Lam. 3: 15. At other times, it seems to denote any bitter or poisonous infusion that tasted like gall. To give such a beverage to criminals before their

execution, was then used, in order to make them insensible of the horrors of death.

35. [“ Thus verifying the words of the prophet, ‘ They shared my mantle among them, and cast lots for my vesture,’ ”] ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου Διευερόσαντο τὰ ἱμάτια μου ἐαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἐβάλον κλήρον. These words are wanting in a very great number of MSS. in which the most valuable are included in the works of some ancient commentators, in several early versions and editions. Though the Vul. in the common editions has this clause, it is not to be found in any of their best MSS. As it was a practice with some transcribers to correct, and, as they imagined, improve one Gospel by another, it is extremely probable that this clause has been at first copied out of J., to whose Gospel it properly belongs. For this reason I have marked it as of doubtful authority.

40. The reproach in this verse is introduced in the Vul. by the interjection *Vah?* in which concur the Cop. Sax. and 2d Sy. The Cam. and another MSS. read *Οἰά*.

40, 43. “ God’s Son.” See note on ch. 4: 3, and on ver. 54, of this chapter.

41. “ And the Pharisees.” The words *καὶ φαρισαίων*, though not in the common edition, are found in a very great number of MSS. some of which are of principal note. They are in the Cam. and some of the oldest editions. With these agree the Ara. and both the Sy. versions. Origen and The. have read so. They are approved by Wet. and other moderns.

42. “ Cannot he save himself?” ἐαυτὸν οὐ δύναται σῶσαι; E. T. “ Himself he cannot save.” The words may be understood either as an affirmation or a question. I think, with Bishop Pearce, that the latter way is better suited to the context, as well as more emphatical.

45. “ The whole land, *πᾶσαν τὴν γῆν*. The word *γῆ* is equivocal, and may be rendered either ‘ earth’ or ‘ land.’ Some have thought, that the addition of *πᾶσα* ought to determine our preference in favor of the most extensive signification of the word; but this argument is not conclusive. No two expressions can be more similar than *ἐγένετο λιμὸς ἐπὶ πᾶσαν τὴν γῆν*, L. 4: 25, and Mt.’s expression here, *ἐγένετο σκότος ἐπὶ πᾶσαν τὴν γῆν*. Without some special reason, therefore, nothing could be more capricious than to render the former, “ there was famine throughout all the land;” and the latter, “ There was darkness over all the earth.”

46. “ Eli, eli, lama sabachthani.” It is to be observed, that these are not the very words of the Heb. original of the Psalm quoted; but they are in what is called Syro-chaldaic, at that time the language of the country, the dialect which our Lord seems al-

ways to have used. It is not entirely the same with the language of the Sy. version, but very near it. The only difference in this exclamation between the Psalm and the Gospel, is that in the latter we have "sabachthani," where, in the former, we have "ghazabthani." The Sy. interpreter has not, as all other interpreters, given first the very words of our Lord on this occasion, and then an interpretation of them in the language he was writing; but, by a very small alteration on some of the words, he has made them suit the dialect of his version, so as to need no other interpretation. In Sy. they run thus, "Eil, eil, lamana sabachthani?" Yet, even here, one would suspect a different reading; *Eil* signifies *God*, not *my God*. The reader will perceive that the difference in sound is inconsiderable. See the Preface to this Gospel, sect. 19, and Mr. 15: 34. N.

47. "Some of the bystanders said, 'He calleth Elijah.'" These must have been some of the strangers, of whom there was always a great concourse at the passover, who did not understand the dialect then spoken in Jerusalem.

50. "Resigned his spirit," ἀφῆκε τὸ πνεῦμα. E. T. "Yielded up the ghost." This is exactly agreeable to the sense, though the phrase is somewhat antiquated. Dod. "dismissed his spirit." He thinks, after Jerom, that there was something miraculous in our Lord's death, and supposes it to have been the immediate effect of his own volition. Whether this was the case or not, the words here used give no support to the hypothesis. The phrase, ἀφιέναι τὴν ψύχην, which is very similar, is used by the LXX., Gen. 35: 18, speaking of Rachel's death. The like expressions often occur in Josephus, and other Gr. writers. Nay, an example has been produced from Euripides of this very phrase, ἀφῆκε πνεῦμα, for *expired*. Indeed the primitive meaning of the word πνεῦμα is 'breath,' from πνέω, 'I breathe.' In this sense it occurs Gen. 6: 17. 2 Sam. 22: 16. Ps. 18: 15. 33: 6, and many other places.

51. "The veil of the temple." Probably the inner veil, which divided the *holy* from the *most holy place*.

54. "The son of a God," Θεοῦ υἱός. E. T. "The Son of God." Let it be observed, that the phrase here is neither ὁ υἱὸς τοῦ Θεοῦ, 'the son of God,' nor υἱὸς τοῦ Θεοῦ, 'a son of God;' but it is υἱὸς Θεοῦ, both words being used indefinitely, 'a son of a god;' an expression perfectly suitable in the mouth of a polytheist, like the Roman centurion. The reason of my using the definite article before *son* is, because it is more conformable to our idiom. If the father be expressed indefinitely, though the definite article be prefixed to *son*, it has no emphasis in Eng. Thus, should one say of a person inquired about, He is 'the son of a merchant,' nobody would understand, as implied in this answer, that he is either *the only son* or *the eldest*. Yet this mode of answering is more com-

mon than to say, He is a son of a merchant. But when the father is mentioned by his proper name, or distinguished by his office from every other person, we use the indefinite article before the word *son*, when we mean to express no more than the relation. Thus: 'He is a son of the Lord Chancellor,' or 'of Mr. Such-a-one.' Likewise, in deducing a genealogy, the definite article is frequently used before *son*, but without any meaning. Thus we may say, 'Judah the son of Jacob, the son of Isaac, the son of Abraham.' The usual Fr. idiom is in this preferable, which is now also adopted in Eng. They use no article, definite nor indefinite, in such cases, but say, 'Judah fils de Jacob, fils d'Isaac, fils d'Abraham.' So much for anomalies in the use of articles that obtain amongst ourselves. Yet nothing would be more unjust than to conclude from this, that our articles have no distinctive import, but are used promiscuously and capriciously. Let us not, then, fall into the like fallacy in arguing about the articles of other languages, because of a few exceptions which, to us, may appear capricious. I know it may be objected to what is advanced above concerning the Gr. article, that in this ch. ver. 43, the words *θεοῦ υἱός* occur without any article, where the term *θεοῦ* must nevertheless be understood definitely. But when a phrase, expressed fully, comes soon to be repeated, articles, and other definitives, such as pronouns and epithets, are for brevity's sake often omitted. In ver. 43, there is an implied reference to what was expressed more fully *υἱὸς τοῦ θεοῦ* ver. 40; the same strain of scoffing is continued through the whole. Instances of such omissions in the like cases, are very numerous. I admit also, in regard to substantives in general, that the article is sometimes omitted when the meaning is definite, but hardly ever added when it is indefinite. I am not certain whether *υἱός* in the two verses now referred to, should be rendered 'a son,' or 'the son.' Plausible reasons may be advanced for each. I have avoided the decision, by rendering it in both verses *God's son*, which may mean either. This, as I signified before, is the method I choose to take in cases which appear doubtful. But if the words in connexion be ever sufficient to remove all doubt, they are sufficient in ver. 54. That the expression in question came from one who, as he believed a plurality of gods, could scarcely have spoken otherwise than indefinitely, is perfectly decisive. Let it be observed further, that the same indefinite expression is used in the parallel place, Mr. 15: 39. See ch. 4: 3. N. ch. 15: 33. N. Mr. 1: 1. N.

56. "Mary Magdalene," *Μαρία ἡ Μαγδαληνή*. It might be rendered more literally, and even properly, "Mary the Magdalene," or "Mary of Magdala," in the same way as *Ἰησοῦ ὁ Ναζαρητός* is "Jesus the Nazarene," or "Jesus of Nazareth." There can be no doubt that this addition, employed for distinguishing her

from others of the same name, is formed from *Magdala*, the name of a city mentioned ch. 15: 39, probably the place of her birth, or at least of her residence. The appellation *Magdalene* stands now, however, so much on the footing of a proper name, that any the smallest change would look like an affectation of accuracy in things of no moment.

61. "The other Mary," ἡ ἄλλη Μαρία. Sc. "Another Mary." But this last version is agreeable neither to the letter nor to the sense of the original. I should not have taken notice of it, were it not to show how grossly the import of the articles is sometimes mistaken, and how strangely they are confounded. This learned writer, in his notes, after mentioning the common version, *the other Mary*, adds, "This might be proper if there were but two Marias;" I answer, it is sufficient to the present purpose that there were but two Marias, whom the evangelist had mentioned a very little before, to wit, at ver. 56. These were *Mary Magdalene*, and *Mary the mother of James and Joses*. He now again names *Mary Magdalene*, adding, "and the other Mary." Can any person who reflects be at a loss to discover, that he says *the other*, to save the repetition of *the mother of James and Joses*? In order to evince the redundancy, not to say insignificancy, of the Gr. articles, this author produces two other examples, which doubtless, have appeared to him the most convincing. The first is, Mt. 10: 23. "Ὅταν διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην," which I have rendered, "When they persecute you in one city, flee to another;" but which is, in the common version, "When they persecute you in this city, flee ye into another." Now to me this passage, so far from showing the evangelist's negligence in his manner of using the articles, proves his accuracy. If he had expressed the first clause indefinitely, ὅταν διώκωσιν ὑμᾶς ἐν μίᾳ πόλει, and added, φεύγετε εἰς τὴν ἄλλην, this writer's reasoning would have been just; nor could there have been a clearer evidence that the articles were sometimes used without any determinate meaning. But as the first clause was expressed definitely, propriety required that the second should be definite also. Εἰς τὴν ἄλλην, therefore, in this place, is equivalent to εἰς τὴν ἐκείνην, and opposed to ἐν τῇ πόλει ταύτῃ. Since our translators, therefore, rendered the first clause, "When they persecute you in this city," they ought to have rendered the second, "flee into that," or, "into that other:" for this is one of those instances (and there are several, as has been often remarked by grammarians) wherein the article has the force of a pronoun. I have chosen, in this translation, to express the whole indefinitely, as this manner suits better the genius of our tongue, and is equally expressive of the sense. The other way, in a language wherein it flows naturally and easily, does not, I acknowledge, want its advantages in point of vivacity. But to begin in one manner and end in the other, offends alike against propriety

and elegance. The other example, taken from J. 18: 15, I should admit, without a moment's hesitation, to be clearly in favor of Dr. Sc.'s doctrine, if I did not consider it as an erroneous reading. See note on that verse.

63. "Within three days," *μετὰ τρεῖς ἡμέρας*. Chap. 2: 16. ³N.

64. "Command that the sepulchre be guarded." This, as being a servile work, it might be thought they would not ask to be done on the Sabbath. But we ought to reflect, that they asked this of Romans, whom they did not consider as bound by the law of the Sabbath. Jews, to this day, do not scruple to avail themselves of the work done by Christians on the Sabbath. See the note on ver. 65.

65. "Ye have a guard." Some have thought that the guard here meant was the Levites, who kept watch in the temple, (L. 22: 52. N.); others, that it was a band of Roman soldiers, who, during the great festivals, guarded the porches of the outer court, and had it in charge to quell any tumult which might arise there, or in the city. Of this guard extraordinary at their public solemnities, mention is made by Josephus, (Antiq. l. viii. c. 4.) That it was not the Levites, the ordinary temple watch, who are here alluded to, appears from the following reasons: 1st, The service of that watch does not seem to have extended beyond the walls of the temple: 2dly, If their assistance had been judged necessary, the chief priests had no occasion to recur to Pilate for obtaining it, as, by the constitution, they who served in the temple were under the sole direction of the priests: 3dly, As the day on which the assault seems to have been dreaded was the Sabbath, it is probable that they would choose to have Roman soldiers, whom they could lawfully employ, and who would be restrained by no religious scruple, rather than Jews, for suppressing any tumult on that day: 4thly, Had the guard been Levites, they were accountable only to the chief priests; whereas, being Romans, they needed the priests as mediators with Pilate, before they could be induced, by a sum of money, to propagate a falsehood which reflected so much on themselves as military men, and even exposed them to punishment. Lastly, the name *κουστωδία*, here given them, which is neither Gr. nor Sy. but a La. word, shows clearly they were *Romans*. It may be objected, 'But, in that case, would the procurator have said, Ye have a guard, thus representing the Roman soldiers as under their authority?' I take this to be no more than a civil way of granting their request; as in modern language we should say, 'The guard is at your service.'

CHAPTER XXVIII.

1. "Sabbath being over," *ὀψὲ σαββάτων*. E. T. "In the end of the Sabbath." This could be spoken only of Saturday evening;

for the Sabbath ended at sunset. That this is not the meaning here is manifest from what follows, which shows it to have been the dawn on Sunday. *Ὅψέ* before a genitive often means 'after.' Besides, in the Jewish idiom, *the evening* is understood to include the whole night, from sunset to sunrise.

2. "There had been a great earthquake," *Σεισμός ἐγένετο μέγας*. Pearce after Markland says, "rather commotion, *i. e.* in the air." Wa. "disturbance." Though it is acknowledged that *σεισμός* signifies not only 'earthquake,' but sometimes 'tempest,' 'whirlwind';—the first is the common acceptation, from which we ought not to depart, unless when the words in connexion require it. This is certainly not the case here. Markland imagines that the word *ἐπίσθησαν*, applied to the guards, ver. 4, was intended by Mt. to prevent men's mistaking the import of the word *σεισμός*, ver. 2. If this was the evangelist's intention in using that verb, he has not been lucky in the choice of an expedient; for *σεισμός* here, till of late, appears to have been understood by all interpreters for 'earthquake.'

² "From the entrance," *ἀπὸ τῆς θύρας*. These words are wanting in the Cam. and two other MSS. There is nothing corresponding to them in the Vul. and Sax. versions.

9. "When they were gone," *ὡς δὲ ἐπορεύοντο*. E. T. "And as they went." Dod. and Wy. "As they were going." If, in Hellenistic use, accuracy were observed in regard to the verbs, the last would be the only proper way of rendering the expression. But, from the very different nature of the oriental tongues, there has arisen among Jewish writers an indefinite application of the Gr. tenses and moods, which renders them in some cases not a little equivocal. The expression employed, Acts 20: 18, *ὡς δὲ παρεγένοντο πρὸς αὐτόν*, is extremely similar to that under review; yet no Eng. interpreter has scrupled to render it, "When they were come (not *coming*) to him," as this is a meaning to which the words connected evidently confine it. Now, as the words are susceptible of this interpretation, candor seems equally to require it, when it is essential to the consistency of the sacred historians.

² This whole clause, *ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ*, is wanting in the Sy. Vul. Cop. Arm. Ara. and Sax. versions. It is wanting also in the Cam. and many other MSS. Chr. appears not to have read it. It is rejected by Mill and some other modern critics. Beside these, one or two MSS. which retain *ὡς δὲ ἐπορεύοντο*, omit *ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ*, which are also the concluding words of the former sentence. As the latter clause, when retained, makes not the smallest alteration in the sense, I thought the above authorities might be held reason sufficient for passing it.

³ "Rejoice," *χαίρετε*. E. T. "All hail." The term *hail*, in saluting, rarely occurs now, except in Scripture and poetry. How-

ever, as in some cases we have no word which can properly supply its place, as it is very well understood, and by scriptural use as well as antiquity rendered respectable, it ought not, in a translation of the Gospels, to be entirely laid aside; at the same time it must be owned, that when the salutation stands alone, as in this passage, or is not accompanied with some compellation to the persons saluted, its appearance is rather awkward. Our translators have been so sensible of this, as to judge it necessary to insert the word *all*, to render the expression fuller. But even with this addition it still sounds oddly, and has been rarely copied by later translators, some of whom have preferred the way of circumlocution. *I salute you*, says one: cold and formal. *God save you*, says another; which seems to imply some impending danger. To me, the literal translation of the Gr. word appears, in point of propriety as well as simplicity, preferable to any of these methods.

14. "If this come to the procurator's ears," *ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος*. Wo. and Wa. "If this come to a hearing before the governor;" that is, 'to a judicial trial.' That this is the meaning, appears to me highly improbable. In such a public inquiry, it is not easy to conceive how the chief priests and elders could interfere, without betraying themselves and risking every thing. But nothing can be more likely than their promising to use their secret influence with the procurator, to induce him (in case he should hear the report) to overlook it, and thus prevent examination altogether; a promise which, doubtless, they faithfully kept, as it entirely accorded with what they accounted their interest. Dr. Symonds discovers a vulgarity in the phrase, of which I am not sensible. If sound, according to the modern theory, be produced by an undulation of air striking the auditory nerve, we may say, I think, without a figure, that 'a rumor has come to our ears.' That ingenious writer has not scrupled to say, (page 3,) "If we cast our eye upon the period." Now this expression is, in my judgment, much more exceptionable than the other. There is a real motion from the sonorous object to the ear; but the eyes are never cast upon this object. I may as well speak of casting my ears upon a sounding object, to denote—I listen to it..

17. Threw themselves prostrate," *προσεκύησαν*. Ch. 2: 2.
 2 N.

19, 20. "Convert all the nations—teaching them," *μαθητεύσατε πάντα τὰ ἔθνη—διδάσκοντες αὐτοὺς*. E. T. "Teach all nations—teaching them." Vul. Ar. Er. Zu. Be. Cal. Pisc. "Docete omnes gentes—docentes eos." Cas. employs the same verb, though in a different form; instead of *cuntes docete*, saying after his manner, "Vadite doctum—docentes eos." The Sy. has preserved the distinction very properly. There are manifestly three things which our Lord here distinctly enjoins his apostles to execute with regard

to the nations, to wit, μαθητεύειν, βαπτίζειν, διδάσκειν, that is, to convert them to the faith, to initiate the converts into the church by baptism, and to instruct the baptized in all the duties of the christian life. Our translators have, after the whole current of La. interpreters, confounded the first and the last, rendering both words by the same Eng. word *teach*. The foreign translators have not been so implicit followers. Dio. says, “Ammastrate tutte le genti—insegnando loro.” G. F. “Endoctrinez toutes nations—les enseignans.” L. Cl. “Faites des disciples parmi toutes les nations—apprenz leur.” Beau. with whom Si. agrees, has not expressed with the same distinctness the two parts of the charge; for though the terms he employs are different, they are nearly synonymous, “Enseignez toutes les nations—leur apprenant.” P. R. and Sa. though they translate from the Vul. where the error originated, have distinguished them better, “Instruisez tous les peuples—leur apprenant.” The like variety is to be found in our late Eng. versions, none of which has followed here the common translation. An. Hey. and Wor. say, “Instruct all nations,” Dod. “Proselyte all nations.” Wy. “Make disciples in all nations.” Wa. “Make disciples of all the nations.” Sc. and Wes. “Disciple all nations.” They all render the beginning of the 20th ver. “Teaching them.” The first of these, “Instruct all nations,” is certainly too vague and indefinite. If to *instruct* and to *teach* be not here entirely synonymous, their significations are so nearly coincident, that were they, in these two verses, to change places, it would not make a sensible difference on the meaning. Wy. in saying “Make disciples,” has hit exactly the sense of μαθητεύω; but it is one thing to *make disciples in all nations*, and another thing to *make all nations disciples*. Wa. does better in this respect. Sc. and Wes. intended well; but there is no such verb as to *disciple* in the language. It is found, indeed, in Spenser, who affected obsolete words; but he uses it in a very different sense; for with him it is to *punish*, or to treat with severe discipline. The version which Dod. has given of this passage appears the least exceptionable. But the verb to *proselyte*, though sometimes occurring, is so far from being in common use, and has so much the appearance of a learned or technical term, that, in a style so natural and familiar as that of the evangelists, we ought not, without necessity, to recur to it. But there can be no necessity here, as the verb to *convert*, applied as in this passage, has precisely the same meaning. See the note on ch. 17: 3.

² “The conclusion of this state,” τῆς συντελείας τοῦ αἰῶνος. Ch. 12: 32. N.

³ The “amen,” which this Gospel concludes, is wanting in four MSS. and in the Vul. Cop. and Arm. versions.

P R E F A C E
TO
M A R K ' S G O S P E L.

THAT the Gospel was written by Mark which is commonly ascribed to him, and that it was the second in the order of time, are points for which the unanimous voice of antiquity can evidently be pleaded. The first authority to be produced in support of both these articles is Papias, to whom, as the oldest witness, and consequently, in a case of this nature, the most important, we are chiefly indebted for what has been advanced in relation to the evangelist Matthew. What he says concerning Mark may be thus rendered from the words of Eusebius,* who quotes him: "This is what was related by the elder, (that is John, not the apostle, but a disciple of Jesus): Mark being Peter's interpreter, wrote exactly whatever he remembered, not indeed in the order wherein things were spoken and done by the Lord; for he was not himself a hearer or follower of our Lord; but he afterwards, as I said, followed Peter, who gave instructions as suited the occasions, but not as a regular history of our Lord's teaching. Mark, however, committed no mistake in writing such things as occur to his memory: for of this one thing he was careful, to omit nothing which he had heard, and to insert no falsehood into his narrative." Such is the testimony of Papias, which is the more to be regarded, as he assigns his authority. He spoke not from hearsay, but from the information he had received from a most credible witness, John the elder or presbyter, a disciple of Jesus, and companion of the apostles, by whom he had been intrusted with a ministry in the church.

2. It would be superfluous here to add other testimonies. Suffice it to say, that what is above advanced by Papias, on the authority of John, is contradicted by no person. It is, on the contrary, confirmed by all who take occasion to mention the subject. I shall only subjoin the account given by Irenæus, because it serves to ascertain another circumstance, namely, that the publication of Mark's Gospel, the second in the order of time, soon followed that of Matthew's. After telling us that Matthew published his Gospel while Peter and Paul were preaching at Rome, he adds,† "After their

* Hist. Eccl. l. iii. c. 39.

† Adv. Hæc. l. iii. c. 1.

deparure [$\xi\zeta\omicron\delta\omicron\nu$], Mark also, the disciple and interpreter of Peter, delivered to us in writing the things which had been preached by Peter." The Greek $\xi\zeta\omicron\delta\omicron\varsigma$, like the English word *departure*, and the word used in the old Latin edition, *excessus*, is equivocal; it may either denote *death*, which is a departure out of this world, or mean a departure out of the city. It is probably in the former of these senses that the word is here used. Yet by the accounts given by some others, Mark's Gospel was published in Peter's lifetime, and had his approbation. But not to insist on matters which cannot now be ascertained, it sufficeth us that we know by whom this Gospel was written, and whence the writer drew his information. Indeed this latter point has, from the earliest times, been considered as so well authenticated, that some have not scrupled to denominate this *The Gospel according to Peter*. They did not intend thereby to dispute Mark's title to be esteemed the writer, but to express, in a stronger manner, that every thing here advanced had the sanction of that apostle's testimony, than whom no disciple more closely attended our Lord's ministry, from its commencement to its consummation. The Gospel of Mark is said, by some, to be but two years posterior in date to that of Matthew. About this, however, it is in vain to think to arrive at any certainty.

3. But as to the person here named Mark, authors are not equally agreed. Some have thought that it was he of whom mention is several times made in the Acts and some of Paul's Epistles, who is called *John*, whose surname is *Mark*, whose mother's name was *Mary*, Acts 12: 12; and of whom we are likewise told, that he was sister's son to Barnabas, Col. 4: 10. From the little we are able to collect out of the apostolical writings, it appears to me rather improbable that this is he. Of John, surnamed Mark, one of the first things we learn is, that he attended Paul and Barnabas in their apostolical journies, when these two travelled together, Acts 12: 25. 13: 5. And when afterwards there arose a dispute between them concerning him, insomuch that they separated, Mark accompanied his uncle Barnabas, and Silas attended Paul. When Paul was reconciled to Mark, which was probably soon after, (for though among good men there may arise differences, as these differences are not imbittered by any malignity of disposition, a reconciliation is easily effected), we find Paul again employing Mark's assistance, recommending him, and giving him a very honorable testimony; Col. 4: 10. 2 Tim. 4: 11. Philem. 24. But we hear not a syllable of his attending Peter as his minister, or assisting him in any capacity. This is so different from the accounts which the most ancient writers give of the evangelist Mark, that, though they cannot be said to contradict each other, they can hardly be supposed as spoken of the same individual. The evangelist is not said to have derived any part of his information from our Lord himself, or even

from any of his apostles, except the apostle Peter, (for no other is ever named), whose disciple he is always represented as having been ; and who doubtless speaks of him when he says, *Marcus my son saluteth you*, 1 Pet. 5: 13. The denomination *son* was in those times commonly given, by the minister, to every one who by his means had been converted, to the Christian faith. But as to the nephew of Barnabas, we have seen how differently he is represented in the Acts, as well as in Paul's Epistles. And if we recur to tradition, (for historical evidence cannot be pretended), it represents him as having been a disciple of our Lord, and one of the seventy whom Jesus in his lifetime sent out to preach the gospel. Besides, no ancient author, in speaking of this evangelist, ever calls him John, but always Mark. In brief, the accounts given of Paul's attendant, and those of Peter's interpreter, concur in nothing but the name, Mark, or Marcus—too slight a circumstance to evince the sameness of the person, especially when we consider how common the name was at Rome, and how customary it was for the Jews, in that age, to assume some Roman name when they went thither.

4. Further, that Mark wrote his Gospel in Greek, is as evidently conformable to the testimony of antiquity, as that Matthew wrote his in Hebrew. Cardinal Baronius is the only person who has strenuously maintained the contrary, affirming that this evangelist published his work in Latin. I know no argument, worthy the name of argument, but one, that he produces in support of his opinion. The external evidence of testimony is clear against him ; but something like internal probability may be urged in favor of his sentiment. "This Gospel," says the Cardinal, "was published at Rome, for the benefit of the Romans. Can we then suppose it would be written in any other than the language of the place?" I shall admit that this Gospel was published at Rome ; though that is not universally believed, some rather supposing it to have been at Alexandria, after Mark had been entrusted with the superintendance of that church ; but, though the design of the publication had been the benefit of those residing at Rome, it would not have been exclusively intended for the natives. Let it be observed, that the ministry of Peter, to whom Paul tells us (Gal. 2: 7), the gospel of the circumcision was committed, was chiefly employed in converting and instructing his countrymen the Jews, who abounded at that time in the imperial city. Now it was customary with such of the Jews as went abroad, (I may say generally with travellers of all nations, especially from the east), to make themselves masters of the Greek tongue, which was become a kind of universal language, and was more used by strangers at Rome than the language of the place. It was with such that the first Christian missionaries were principally concerned. The apostle Paul accordingly wrote to them in Greek, and not in Latin, which would not have been done, if the

former language had not been then better understood in the Christian congregation than the latter. Now, if there was no impropriety in Paul's writing them a very long Epistle in Greek, neither was there any in Mark's giving them his Gospel in that language. The only thing I know which looks like an ancient testimony in favor of the opinion of Baronius, is the inscription subjoined to this Gospel in Syriac, and in some other oriental versions. But it ought to be remembered, that these postscripts are not the testimonies of the translators: they proceed merely from the conjecture of some transcriber; but when written, or by whom, is equally unknown. But enough, perhaps too much, for setting aside a mere hypothesis, not only unsupported by positive evidence, but in direct contradiction to it.

5. From this Gospel, as well as from the former, we should readily conclude that the author was by birth and education a Jew. The Hebraisms in the style (or examples of what has been called the idiom of the synagogue) are very evident throughout the whole. At the same time, as some critics have observed, there are several expressions here used, which clearly indicate that the writer had been accustomed for some time to live among the Latins. Not only does he use the Latin words which are to be found in other Gospels, and seem to have been then current in Judea, as *λεγεών*, a legion, *κῆνσος*, tribute, *πραιτώριον*, prætorium, and *δηνάριον*, a denarius; but he employs some which are peculiar to himself, as *κεντυριών*, centurion, *σπεκουλάτωρ*, sentinel, and *ξέστις*, from *sextarius*, a pot; for such transpositions of letters are not uncommon in order to avoid a collision which the language does not admit. These have been pleaded as evidences that the original was Latin; but, in fact, they are much stronger marks of a Greek writer who had lived some years among the Latins, and had been accustomed to use, and hear used by others, such names of offices as were familiarly known in the place. Nothing is more common with travellers, than to interlard their conversation with such foreign words as those now described. This is not always, as people are apt to suspect, the effect of affectation; for it is manifest from experience, that such words, in consequence of the recent habit, do most readily suggest themselves to the memory of the speaker or writer, even though using a different tongue. There are some other internal evidences, which have not escaped the notice of the inquisitive, that this Gospel was written in a country of strangers, or at least beyond the confines of Judea, where the names of places, and the peculiar phrases relating to religious ceremonies, could not be so familiar to the people, not even to the Jews, as they would be in any part of Palestine. The first time the Jordan is mentioned, ch. 1: 5, *ποταμός* is added to the name for explanation: for though no person in Judea needed to be informed that Jordan is a river, the case was dif-

ferent in distant countries. The word *γέεννα*, which, on account of its figurative application in the New Testament, is in English always rendered *hell*, is strictly and originally the name of a place near Jerusalem, *the valley of Hinnom*, where infants had been sacrificed by fire to Moloch; a place well known to the inhabitants of the country, though perfectly unknown to those of Italy or Egypt. This evangelist, therefore, when he mentions it, ch. 9: 43, 45, very properly adds for explanation τὸ πῦρ τὸ ἀσβεστον, *the unquenchable fire*. Words and phrases not used out of Palestine and the neighboring regions, are either not named by him at all, or attended, as the above example, with some circumstances which may serve to explain them. Thus he avoids altogether the word *Mammon* used by Matthew and Luke, which, though familiar in Judea, and perhaps through all Syria, might not have been understood even by the Hellenist Jews at Rome. He therefore makes the common term *χορηματα*, *riches*, which could not be misaken any-where, supply its place; and though he finds it convenient on one occasion (ch. 7: 11,) to employ the oriental word *corban*, he immediately subjoins the interpretation ὁ ἐστὶ δῶρον, *that is, a gift*. In another place, (ch. 7: 2,) he adopts the terms *κοιναῖς χερσὶ*, which, though not oriental words, make a sort of oriental phraseology that would be unintelligible to the far greater part of Greek readers. For this reason he immediately explains himself by adding τοῦ ἕσθιν, *ἀνίπτους*, *that is, unwashen*. Add to this, that the rite there alluded to is, in the following verses, explained in a manner which, to one in Matthew's circumstances, who wrote for the immediate use of the natives of Judea familiarized to such observances, must have appeared entirely superfluous. The woman from the confines of Tyre and Sidon, who applied to our Lord in behalf of her daughter, is by Matthew, who wrote in Hebrew for the use of the Hebrews, very properly, in the style of their ancient scripture, called *Canaanitish*, and is not less suitably by Mark, who wrote in Greek for the benefit of all who spoke that language, denominated *Syrophœnician*. When the two Gospels, Matthew's and Mark's, are on these points compared together, though the particulars in the comparison, taken severally, appear inconsiderable, they bear such strong internal characters, as serve greatly to corroborate the historical proof we have relating to their respective authors and languages, the circumstances of time and place of publication, as well as to the people for whose use they were respectively written. Such little points, which have nothing of the ostentation of evidence, will be admitted by the judicious to have the more weight on that very account. And let it be observed, that though the church of Rome, in that early period, and the same may be affirmed of the church of Alexandria, consisted mostly of Hellenist Jews, it was not confined to these. The sacred writers, therefore, who wrote in Greek, chose,

very properly, so far to adapt their expressions as to be at least intelligible to other readers of that language.

6. There are some peculiarities of style which have been observed in this writer, such as the more frequent use of the adverbs *εὐθύς* and *εὐθέως* than is found in any other writer of the New Testament, his beginning sentences oftener with *καὶ* and *καὶ ἔλεγεν αὐτοῖς*, idioms not unfrequent with the rest. Augustin considers this evangelist as the abridger of Matthew. “*Marcus Matthæum subsequutus tanquam pedisequus et breuior ejus videtur.*” It is indeed true, Mark sometimes copies the very expressions used by Matthew. That he is not, however, to be considered as an abridger, may be evinced by the following reasons: First, he omits altogether several things related by Matthew—our Lord’s pedigree, his birth, the visit of the Magians, Joseph’s flight into Egypt, the cruelty of Herod. As his intention appears to have been to give in brief the history of our Lord’s ministry, he begins very properly with the preaching of the Baptist. Again, there are some other things in Matthew, whereof, though they fall within the time to which Mark had confined himself, he has taken no notice; and some things are mentioned by Mark which had been overlooked by Matthew. Further, he has not always followed the same arrangement with his predecessor: and his relation of some facts, so far from being an abridgment of Matthew’s, is the more circumstantial of the two. His style in general, instead of being more concise, is more diffuse. That he had read Matthew’s Gospel cannot be doubted. For their exact conformity in expression in several places, Grotius has an ingenious manner of accounting. He supposes that Mark had carefully read Matthew’s Gospel in the original Hebrew, before it was translated into Greek; and that he had the particulars fresh in his memory when he was occupied in writing his Gospel. Again, he supposes, that the translator of Matthew into Greek has thought it safest to adopt the expressions of Mark, wherever they would suit the Hebrew from which he was translating. But this, it must be confessed, though not implausible, is mere conjecture. It is generally our Lord’s discourses which are abridged by Mark: As to his miracles, he has rather more fully related them. The additional circumstances and incidents recorded in this Gospel, appear to rest upon the authority of the apostles, but principally on that of Peter.

THE
GOSPEL BY MARK.

SECTION I.—THE ENTRANCE ON THE MINISTRY.

1. THE beginning of the Gospel of Jesus Christ Son of God.
- 2 As it is written in the Prophets : ‘ Behold I send mine angel
3 before thee, who shall prepare thy way :’ ‘ The voice of one
4 proclaiming in the wilderness, Prepare a way for the Lord,*
5 make for him a straight passage :’ thus came John baptizing
6 in the wilderness, and publishing the baptism of reformation
7 for the remission of sins. And all the country of Judea, and
8 the inhabitants of Jerusalem resorted to him, and were baptized
9 by him in the river Jordan, confessing their sins. Now John’s
10 clothing was of camel’s hair, tied round his waist with a lea-
11 thern girdle : and he lived upon locusts and wild honey. And
12 he proclaimed, saying : One mightier than I cometh after me,
13 whose shoe-latchet I am unworthy to stoop down to untie. I
14 indeed have baptized you in water ; but he will baptize you in
15 the Holy Spirit.
- 16 At that time Jesus came from Nazareth of Galilee, and was
17 baptized by John in Jordan. As soon as he arose out of the
18 water, he saw the sky part asunder, and the Spirit descend up-
19 on him like a dove. And a voice was heard from heaven,
20 which said : Thou art my beloved Son in whom I delight.
- 21 Immediately after this the Spirit conveyed him into the
22 wilderness : and he continued there in the wilderness forty days
23 tempted by Satan ;† and was among the wild beasts ; and the
24 angels ministered to him.
- 25 But after John’s imprisonment, Jesus went into Galilee, pro-
26 claiming the good tidings of the reign of God. The time, said
27 he, is accomplished, the reign of God approacheth ; reform,
28 and believe the good tidings.
- 29 Then walking by the Sea of Galilee, he saw Simon, and An-
30 drew, Simon’s brother, casting a drag into the sea, for they
31 were fishers. Jesus said to them, Come with me, and I will
32 make you become fishers of men. Immediately they left their
33 nets and followed him. Passing on a little, and seeing James,

* Jehovah.

† Adversary.

- son of Zebedee, with John his brother, who were mending their
 20 nets in a bark; he immediately called them: whereupon leav-
 ing their father Zebedee in the bark with the hired servants,
 they accompanied him.
- 21 And they went to Capernaum; and on the Sabbath he re-
 paired directly to the synagogue, and instructed the people, who
 22 were astonished at his manner of teaching; for he taught as
 one having authority, and not as the Scribes. Lu. 4: 31.
Matt. 7: 28.
- 23 Now there was in their synagogue a man possessed with an
 24 unclean spirit, who cried out: Ah! Jesus of Nazareth, what
 hast thou to do with us? Art thou come to destroy us? I know
 25 who thou art, the Holy One of God. Jesus rebuking him,
 26 said, Be silent, and come out of him. Then the unclean spirit
 threw him into convulsions, and raising loud cries, came out of
 27 him; at which they were all so amazed, that they asked one
 another: What meaneth this? What new teaching is this?
 for he commandeth with authority even the unclean spirits, and
 28 they obey him. And thenceforth his fame spread through all
 the region of Galilee.
- 29 As soon as they were come out of the synagogue, they went Matt. 8: 14.
 with James and John into the house of Simon and Andrew,
 30 where Simon's wife's mother lay sick of a fever, whereof they
 31 immediately acquainted Jesus. And he came, and taking her
 by the hand, raised her: instantly the fever left her, and she
 entertained them.
- 32 In the evening, after sunset, they brought to him all the sick,
 33 and the demoniacs; the whole city being assembled at the
 34 door. And he healed many persons affected with various dis-
 eases, and expelled many demons, whom he permitted not to Lu. 4: 41.
 speak, because they knew him.
- 35 On the morrow, having risen before the dawn, he went out
 36 and retired to a solitary place, and prayed there. And Simon
 37 and his company went in quest of him, and having found him,
 38 said to him, Every body seeketh thee. Jesus said, Let us go
 to the neighboring boroughs to proclaim *the reign* there also;
 39 for I came out with this design. Accordingly he proclaimed
 it in their synagogues throughout all Galilee, and expelled de-
 mons.
- 40 And a leper came to him, and on his knees entreated him, Matt. 8: 2.
Lu. 5: 12.
 41 saying: If thou wilt, thou canst cleanse me. Jesus had com-
 passion, and stretched out his hand, and touching him, said: I
 42 will, be thou cleansed. This he had no sooner uttered, than
 43 the leprosy departed from the man, and he was cleansed. Then
 44 Jesus strictly charging him, and dismissing him, said: See thou Lev. 14: 2.
 tell nothing of this to any man; but go, show thyself to the
 priest; and offer for thy cleansing the things prescribed by

45 Moses, that it may be notified to the people. But the man, as soon as he was gone, began to blaze this story, talking openly every-where, insomuch that Jesus could no longer appear publicly in the city; but remained without in solitary places, whither the people resorted to him from all parts.

II. AFTER many days he returned to Capernaum; and when
2 it was known that he was in the house, such a multitude flocked thither, that there was no room for them, not even near the door, and he taught them the word of *God*.

3. A paralytic was then brought, carried by four men, who not being able to come nigh him for the crowd, uncovered the place where Jesus was, and through the opening let down the couch
5 whereon the paralytic lay. Jesus perceiving their faith, said
6 to the paralytic: Son, thy sins are forgiven thee. But certain Scribes who were present, reasoned thus within themselves:
7 'How doth this man speak such blasphemies? Who can for-
8 give sins but God? Jesus immediately knowing in himself
9 that they made these reflections, said to them, Why do ye reason thus within yourselves? Which is easier, to say to the paralytic, 'Thy sins are forgiven,' or to say *with effect*,
10 'Arise, take up thy couch and walk?' But that ye may know that the Son of Man hath power upon the earth to forgive sins:
11 Rise (he said to the paralytic), I command thee, take up thy
12 couch and go home. Immediately he arose, took up the couch, and walked out before them all; insomuch that they were all amazed, and glorified God, saying: We never saw any thing like this.

13 Again, he went out towards the sea, and all the multitude
14 repaired to him, and he taught them. Passing along, he saw Levi, son of Alpheus, sitting at the toll-office, and said to him:
15 Follow me. And he arose and followed him. Now when Jesus was eating in this man's house, several publicans and sinners placed themselves at table with him and his disciples: for
16 many of these people followed him. The Scribes and the Pharisees, seeing him eat with publicans and sinners, said to his disciples: Wherefore doth he eat and drink with publicans and
17 sinners? Jesus hearing this, replied: The whole need not a physician, but the sick. I came not to call the righteous, but sinners *to reformation*.

18 The disciples of John, and those of the Pharisees, accustomed to fasting, came to him, and said: John's disciples, and those of the Pharisees, fast; why do not thy disciples fast?
19 Jesus answered: Do the bridemen fast while the bridegroom is with them? While the bridegroom is with them they do not
20 fast. But the days will come when the bridegroom shall be
21 taken from them; and in those days they will fast. Nobody

Matt. 9: 1.
Lu. 5: 18.

Lu. 7: 48.

Matt. 9: 9.
Lu. 5: 27.

Matt. 9: 14.
Lu. 5: 33.

seweth a piece of undressed cloth on an old garment ; otherwise the new patch teareth the old cloth, and maketh a worse rent.

22 Nobody putteth new wine into old leathern bottles ; else the new wine bursteth the bottles ; and thus both the wine is spilt, and the bottles are rendered useless ; but new wine must be put into new bottles.

23 Once, when he was going through the corn on the Sabbath, Matt. 12: 1. Lu. 6: 1. his disciples began to pluck the ears of corn, as they went.

24 The Pharisees said to him : Why do they that which, on the 1 Sam. 1: 21.

25 Sabbath, it is unlawful to do ? He answered : Did ye never read what David and his attendants did, in a strait, when they
26 were hungry ; how he entered the tabernacle of God, in the days of Abiathar the high-priest, and ate the loaves of the presence, which none but the priests could lawfully eat, and gave
27 thereof also to his attendants ? He added, The Sabbath was
28 made for man, not man for the Sabbath. Therefore the Son of Man is master even of the Sabbath.

III. Another time he entered the synagogue, when a man was Matt. 12: 9. Lu. 6: 6.

2 there who had a withered hand. And they, with a design to accuse Jesus, watched him, to see whether he would heal the
3 man on the Sabbath. Jesus said to the man who had the with-
4 ered hand : Stand up in the midst. Then he said to them : Whether is it lawful to do good on the Sabbath, or to do evil ;
5 to save, or to kill ? But they were silent. And looking round on them with anger, being grieved for the blindness of their minds, he said to the man : Stretch out thy hand : and as he
6 stretched out his hand, it became sound like the other. And the Pharisees went out immediately, and conspired with the Herodians against him to destroy him.

7 But Jesus withdrew with his disciples towards the sea, whither a great multitude followed him from Galilee, from Judea, from Jerusalem, from Idumea,* and from the banks of the Jordan. They also of the territories of Tyre and Sidon, having heard what wonders he had performed, flocked to him in crowds.
9 Then he ordered his disciples to get a boat to attend him, because of the multitude, lest they should throng him : for he had
10 healed many, which made all who had maladies press upon him
11 to touch him. And the unclean spirits, when they beheld him, prostrated themselves before him, crying : Thou art the Son of
12 God. But he strictly charged them not to make him known.

SECTION II.—THE NOMINATION OF APOSTLES.

13 AFTERWARDS Jesus went up a mountain, and called to Matt. 10: 1. Lu. 6: 12. ch. 6: 7.
14 him whom he would, and they went to him. And he selected

* In the Old Testament commonly *Edom*.

twelve, that they might attend him, and that he might commission them to proclaim *the reign*; empowering them to cure diseases, and to expel demons. These were Simon, whom he surnamed Peter, and James son of Zebedee, and John the brother of James. These he surnamed Boanerges, that is, sons of thunder; and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James son of Alpheus, and Thaddeus, and Simon the Canaanite, and Judas Iscariot who betrayed him.

Then they went into a house, whither the people again crowded so fast, that Jesus and his disciples could not so much as eat. His kinsmen hearing this, went out to lay hold on him, for they said: He is beside himself. But the Scribes who came from Jerusalem said: He is confederate with Beelzebub, and expelleth demons by the prince of the demons. Jesus having called them, said to them by similitude: How can Satan expel Satan? If a kingdom be torn by factions, that kingdom cannot subsist: And if a family be torn by factions, that family cannot subsist. Thus, if Satan fight against himself, and be divided, he cannot subsist, but is near his end. No one who entereth the strong one's house can plunder his goods, unless he first overpower the strong one; then, indeed, he may plunder his house. Verily I say unto you, that though all other sins in the sons of men are pardonable, and whatever detractions they shall utter; whosoever shall detract from the Holy Spirit shall never be pardoned, but is liable to eternal punishment. *He said this*, because they affirmed that he was leagued with an unclean spirit.

Meanwhile came his mother and brothers, who, standing without, sent for him. And the crowd who sat round him said to him: Lo, thy mother and thy brothers are without, and seek thee. He answered them, saying: Who is my mother or my brothers? And looking about on those who sat around him, he said: Behold my mother and my brothers; for whosoever doth the will of God, is my brother, my sister, and mother.

IV. Again, he was teaching by the sea-side, when so great a multitude gathered about him, that he was obliged to go aboard a bark and sit there, while all the people remained on shore. Then he taught them many things by parables.

In teaching, he said to them: Attend, behold the sower went out to sow. And as he sowed, part of the seed fell by the way-side, and the birds came and picked it up; part fell upon rocky ground, where it had little mould. This sprang the sooner, because there was no depth of soil. But after the sun had beaten upon it, it was scorched, and having no root, it withered away. Part fell amidst thorns; and the thorns grew up and

Matt. 9: 34.
& 12: 24.
Lu. 11; 15.

Matt. 12: 31.
Lu. 12; 10.
1 Jo. 5: 16.

Matt. 12: 46.
Lu. 8: 19.

Matt. 13: 1.

Matt. 13; 4.
Lu. 8; 4.

8 stifled it, so that it yielded nothing. Part fell into good ground, and sprang up, and became so fruitful, that some grains produced
9 thirty, some sixty, and some a hundred. He added, Whoever hath ears to hear, let him hear.

10 When he was in private, those who were about him with the Matt. 13: 10.
Lu. 8: 9.

11 twelve asked him the meaning of the parable. He said to them:

12 It is your privilege to know the secrets of the reign of God, Isa. 6: 9.

13 but to those without every thing is veiled in parables; that they may not perceive what they look at, or understand what they hear; lest they should be reclaimed, and obtain forgiveness of their sins. He said also to them: Do ye not understand this parable? How then will ye understand all *my* parables.

14 The sower is he who disperseth the word. The way-side Matt. 13: 18.
Lu. 8: 11.

15 on which some of the grain fell, denoteth those who have no sooner heard the word, than Satan cometh and taketh away

16 that which was sown in their hearts. The rocky ground denoteth those who, hearing the word, receive it at first with plea-

17 sure; yet not having it rooted in their minds, retain it but a while; for when trouble or persecution cometh because of the

18 word, they instantly relapse. The ground overrun with thorns,

19 denoteth those hearers in whom worldly cares, and delusive riches, and the inordinate desires of other things, stifle the word

20 and render it unfruitful. The good soil on which some grains yielded thirty, some sixty, and some a hundred, denoteth those who hear the word and retain it, and produce the fruits thereof.

21 He said further: Is a lamp brought to be put under a corn- Matt. 5: 15.
Lu. 8: 16.
& 11: 33.

22 measure, or under a bed; and not to be set on a stand? For there is no secret that is not to be discovered; nor hath aught Matt. 10: 26

23 been concealed which was not to be divulged. If any man have ears to hear, let him hear.

24 He said moreover: Consider what ye hear: with the mea- Lu. 8: 13.

25 sure wherewith ye give, ye shall receive; and to you who are attentive, more shall be added. For to him who hath, more

26 shall be given; but from him who hath not, even that which he hath shall be taken. Matt. 7: 2.
Lu. 6: 38.
Matt. 13: 12.
& 25: 29.
Lu. 19: 26.

27 He said also: The kingdom of God is like seed which a man sowed in his field. While he slept by night and waked by day,

28 the seed shot up, and grew without his minding it. For the earth produceth of itself first the blade, then the ear, afterwards

29 the full corn. But as soon as the grain was ripe, he applied the sickle, because it was time to reap it.

30 He said also: whereunto shall we compare the kingdom of Matt. 13: 31.

31 God, or by what similitude shall we represent it? It is like a grain of mustard-seed, which when it is sown in the earth, is the

32 smallest of all the seeds that are there. But after it is sown, it

springeth up, and becometh greater than any herb, and shooteth out branches so large, that under their shade the birds of the air may find shelter.

33 And in many such similitudes he conveyed instruction to the
34 people, as he found them disposed to hear; and without a similitude he told them nothing: but he solved all to his disciples in private.

Matt. 8: 23.
Lu. 8: 22.

35 That day, in the evening, he said to them: Let us pass to
36 the other side. And they leaving the people, but having him
37 in the bark, *set sail*, in company with other small barks. Then
38 there arose a great storm of wind, which drove the billows into
39 the bark, which was now full. Jesus being in the stern, asleep
40 on a pillow, they awaken him, saying: Rabbi, carest thou not
41 that we perish? And he arose and commanded the wind, saying
to the sea: Peace! be still! Immediately the wind ceased,
40 and a great calm ensued. And he said to them: Why are ye
41 so timorous? How is it that ye have no faith? And they were
exceedingly terrified, and said one to another: Who is this

Matt. 8: 25.
Lu. 8: 26.

V. whom even the wind and the sea obey? They then crossed the sea, and came into the country of the Gadarenes.

2 He was no sooner gone ashore, than there met him a man
coming from the monuments, possessed of an unclean spirit,
3 who made his abode in the tombs; and no man could confine
4 him, not even with chains. For he had been often bound with
fettters and chains, and had wrenched off the chains, and broken
5 the fettters, so that nobody was able to tame him. He was
continually, night and day, in the mountains and in the tombs,
6 howling, and cutting himself with flints. But when he saw
Jesus afar off, he ran, and prostrating himself before him, cried
7 out: What hast thou to do with me, Jesus, Son of the most
8 high God, I conjure thee by God not to torment me. (For
Jesus had said unto him: Come out of the man, thou unclean
9 spirit.) Jesus asked him, What is thy name? He answered,
10 My name is legion,* for we are many. And he earnestly en-
11 treated him not to drive them out of the country. Now there
12 was a great herd of swine feeding on the mountain. And all
the fiends besought him, saying: Suffer us to go to the swine,
13 that we may enter into them. Jesus immediately permitted
them. Then the unclean spirits being gone out, entered into
the swine; and the herd, in number about two thousand,
14 rushed down a precipice into the sea, and were choked. And
the swine-herds fled, and told it in the city and villages. And
15 the people flocked out to see what had happened. When they
came to Jesus, and saw him who had been possessed by the

* About 6000.

legion sitting, and clothed, and in his right mind, they were
 16 afraid. And those who had seen the whole, having related to
 them what had happened to the demoniac, and to the swine ;
 17 they entreated him to leave their territories. As he entered
 the bark, the man who had been possessed begged permission
 19 to attend him. Jesus, however, did not permit him, but said :
 Go home to thy relations, and tell them what great things the
 20 Lord in pity hath done for thee. Accordingly he departed,
 publishing in Decapolis* what great things Jesus had done for
 him. And all were amazed.

21 Jesus having repassed in the bark, a great crowd gathered Matt. 9: 18.
 22 round him while he was on the shore. Then came one of the Lu. 8: 41.
 directors of the synagogue, named Jairus, who seeing him,

threw himself at his feet, and entreated him earnestly, saying :

23 My little daughter is in extreme danger ; I pray thee come and
 lay thy hands upon her to recover her, and she will be well.

24 And Jesus went with him, followed by a great multitude, who
 thronged him.

25 And a woman who had been twelve years distressed with an Matt. 9: 19.
 26 issue of blood, who had suffered much from several physicians, Lu. 8: 34.
 and had spent her all without receiving any relief, but rather

27 growing worse, having heard of Jesus, came in the crowd be-
 28 hind, and touched his mantle ; for she had said, ‘ If I but

29 touch his clothes, I shall recover.’ Instantly the source of her
 distemper was dried up, and she felt in her body that she was

30 delivered from that scourge. Jesus immediately, conscious of
 the virtue which had issued from him, turned towards the

31 crowd, saying: Who touched my clothes? His disciples an-
 swered, ‘Thou seest how the multitude throng thee ; yet thou say-
 32 est, ‘Who touched me?’ But he looked round him to see her

33 who had done it. Then the woman knowing the change
 wrought upon her, came trembling with fear, threw herself pro-
 34 strate before him, and confessed the whole truth. But he said

to her, Daughter, thy faith hath cured thee ; go in peace, re- Lu. 7: 50.
 leased from this scourge.

35 Ere he had done speaking, messengers came from the house Lu. 8: 49.
 of the director of the synagogue, who said: Thy daughter is
 dead, why shouldst thou trouble the teacher any further?

36 Jesus hearing this message delivered, said immediately to the
 director: Fear not ; only believe. And he allowed nobody to
 follow him except Peter and James, and John the brother of

37 James. Being arrived at the director’s house, and seeing the
 38 tumult, and the people weeping and wailing immoderately, he

39 said to them, as he entered, Why do ye weep, and make a Matt. 9: 23.

said to them, as he entered, Why do ye weep, and make a

* A district of ten cities.

40 bustle? the child is not dead, but asleep. And they derided
 him. But having made them all go out, he took with him the
 child's father and mother, and those who came with him; and
 41 he entered the chamber, where she was lying, and, taking her
 by the hand, said to her: Talitha cumi, (which signifieth,
 42 'Damsel, arise,') I command thee. Immediately the damsel
 arose and walked, for she was twelve years old; and they were
 43 confounded with astonishment. But he strictly enjoined them
 not to mention it to any body, and ordered that something
 should be given her to eat.

SECTION III.—THE FIRST MISSION OF THE APOSTLES.

Matt. 13: 51. VI. JESUS leaving that place, went to his own country, ac-
 Lu. 4: 16. 2 companied by his disciples. And on the Sabbath he taught in
 their synagogues, and many who heard him said with astonish-
 ment: Whence hath this man these abilities? what wisdom is
 this which he hath gotten? and how are so great miracles per-
 Jo. 6: 42. 3 formed by him? Is not this the carpenter, the son of Mary,
 the brother of James and Joses, and Judas and Simon? Are
 not his sisters also here with us? And they were scandalized
 Jo. 4: 44. 4 at him. But Jesus said to them: A prophet is nowhere dis-
 regarded, except in his own country, and amongst his own re-
 5 lations, and in his own house. And he could do no miracle
 there, except curing a few sick, by laying his hands on them.
 6 And he wondered at their unbelief.
 Matt. 10: 1. 7 And he went through the neighboring villages teaching.
 Lu. 9: 1. And having called to him the twelve, he sent them out two by
 ch. 3: 14. 8 two, and gave them power over the unclean spirits; and order-
 ed them to take nothing for their journey but a single staff, no
 9 bag, no bread, and in their girdle no money; to be shod with
 10 sandals, and not to put on two coats. He said also: Whatever
 house ye enter in any place, continue in that house until ye
 11 leave the place. But wheresoever they will not receive you,
 nor hear you, shake off the dust under your feet at your de-
 parture, as a protestation against them. Verily I say unto you,
 the condition of Sodom and Gomorra shall be more tolera-
 ble on the day of judgment than the condition of that city.
 Acts 13: 51. 12 And being departed, they publicly warned men to reform; and
 13 expelled many demons, and cured many sick persons, anointing
 them with oil.
 Matt. 14: 1. 14 And king Herod heard of him, (for his name was become
 Lu. 9: 7. famous), and said: John the baptizer is raised from the dead,
 15 and therefore miracles are performed by him. Others said:
 It is Elijah. Others: It is a prophet like those of ancient

- 16 times. But when Herod heard of him, he said : This is John whom I beheaded. He is raised from the dead.
- 17 For Herod had caused John to be apprehended and kept Matt. 14; 3.
Lu. 3; 19. bound in prison, on account of Herodias, his brother Philip's
- 18 wife, whom he had himself married. For John had said to Herod : It is not lawful for thee to have thy brother's wife. Lev. 18; 16.
& 20; 21.
- 19 Now this roused Herodias' resentment, who would have killed
- 20 John, but could not, because Herod respected him, and, knowing him to be a just and holy man, protected him, and did many things recommended by him, and heard him with pleasure.
- 21 At length a favorable opportunity offered, which was Herod's birth-day, when he made an entertainment for the great officers of his court and army, and the persons of distinction in Galilee. For the daughter of Herodias came in and danced before them, and pleased Herod and his guests so much, that the king said to the damsel : Ask whatever thou wilt, and I will give it thee ; nay, he swore to her : Whatsoever thou shalt ask, I will give thee, were it the half of my
- 22 kingdom. And she withdrew and said to her mother : What shall I ask ? She answered : The head of John the Baptist.
- 23 Her daughter then, returning hastily to the king, made this request : I would that thou give me presently in a basin
- 24 the head of John the Baptist. And the king was much grieved : however, from a regard to his oath, and his guests, he
- 25 would not refuse her, but immediately dispatched a sentinel with orders to bring the Baptist's head. Accordingly he went and beheaded him in the prison, and brought his head in a basin, and presented it to the damsel ; and the damsel presented
- 26 it to her mother. When his disciples heard this, they went and fetched his corpse, and laid it in a monument.
- 27
- 28
- 29
- 30 NOW the Apostles, being assembled, related every thing Lu. 9; 10.
Matt. 14; 13. to Jesus, both what they had done and what they had taught.
- 31 And he said to them : Come ye apart into a desert place, and rest awhile ; for there were so many coming and going, that
- 32 they had not leisure so much as to eat. And they retired by Jo. 6; 1.
- 33 ship to a desert place to be by themselves. But many who saw them depart, and knew whither they were sailing, ran out of all the cities, and got thither by land before them, and came
- 34 together to him. Jesus being landed, saw a great multitude, and had compassion on them ; because they were as a flock which hath no shepherd ; and he taught them many things. Matt. 9; 36.
- 35 When it grew late, his disciples came to him and said ; This
- 36 is a desert place, and it is now late ; dismiss the people, that they may go to the neighboring farms and villages, and buy Matt. 14; 15.
Lu. 9; 12.
Jo. 6; 5.
- 37 themselves bread, for they have nothing to eat. He answering, said unto them ; Supply them yourselves. They replied :

Shall we go and give two hundred denarii* for bread, in order to supply them? He said to them: How many loaves have ye? go and see. Upon inquiry they answered: Five, and two fishes. And he commanded them to make all the people lie down upon the green grass in separate companies. And they formed themselves into squares, by hundreds and by fifties. Then Jesus taking the five loaves and the two fishes, and looking up to heaven, blessed and broke the loaves, and gave them to his disciples to set before the multitude. He distributed also the two fishes among them all. When they all had eaten and were satisfied, they carried off twelve baskets full of the fragments of the bread and of the fishes. Now they who ate of the loaves were five thousand men.

Matt. 14; 22.
Jo. 6; 16.

And immediately he obliged his disciples to embark, and pass over before towards Bethsaida, while he dismissed the people. And having sent them away, he retired to the mountain to pray. In the evening, the bark being in the midst of the sea, and he alone on the land, he observed them toiling at the oar, for the wind was against them: and about the fourth watch of the night† he went to them, walking upon the water, and seemed intending to pass by them. When they saw him walking upon the sea, they thought it was an apparition, and cried out: For they all saw him, and were terrified; but he immediately spake to them saying: Take courage, it is I, be not afraid. And having gone aboard to them, the wind ceased, which struck them still more with astonishment and admiration: for their minds were so stupified, that they never reflected upon the loaves.

Matt. 14; 34.

When they had crossed, they came to the territory of Genezareth,‡ where they landed. And being come ashore, the people knew him, and ran through all the country, carrying the sick on couches to every place where they heard he was. And whatever village, or city, or town he entered, they laid the diseased in the streets, and besought him that they might touch were it but a tuft of his mantle; and whosoever touched him were healed.

SECTION IV.—THE ERRORS OF THE PHARISEES.

Matt. 15; 1.

VII. NOW the Pharisees and some Scribes who came from Jerusalem, resorted to Jesus. When these observed some of his disciples eating with impure (that is, unwashed) hands,

* About L. 6. 5s. sterling. † Between three and six in the morning.
‡ In the Old Testament *Chinnereth*.

- 3 they found fault. For the Pharisees, and indeed all the Jews who observe the tradition of the elders, eat not until they have
 4 washed their hands, by pouring a little water upon them; and if they be come from the market, by dipping them; and many other usages there are which they have adopted, as baptisms
 5 of cups and pots, and brazen vessels and beds. Then the Pharisees and the scribes asked him: Whence cometh it that thy disciples observe not the tradition of the elders, but eat
 6 with unwashen hands? He answering, said unto them: O hypocrites, well do ye suit the character which Isaiah gave of you, when he said, 'This people honoreth me with their lips; I. a. 29; 13.
 7 but their heart is estranged from me. In vain, however, they worship me, while they teach institutions merely human.'
 8 For, laying aside the commandment of God, ye retain the traditions of men, baptisms of pots and cups, and many other
 9 the like practices. Ye judge well, continued he, in annulling the commandment of God, to make room for your tradition. Ex. 20; 12. Deut. 5; 16. Ex. 21; 17. Lev. 20; 9. Pro. 20; 20.
 10 For Moses hath said, 'Honor thy father and thy mother,' and 'Whosoever revileth father or mother shall be punished with
 11 death.' But ye maintain, If a man say to father or mother, 'Be it corban (that is, devoted) whatever of mine shall pro-
 12 fit thee;' he must not thenceforth do aught for his father or
 13 his mother; thus invalidating the word of God by the tradition which ye have established. And in many other instances ye act thus.
 14 Then having called the whole multitude, he said to them: Matt. 15; 10.
 15 Harken to me all of you, and be instructed. There is nothing from without which, entering into the man, can pollute him; but the things which proceed from within the man, are
 16 the things that pollute him. If any man have ears to hear, let him hear.
 17 When he had withdrawn from the people into the house, his Matt. 15; 15.
 18 disciples asked him the meaning of that sentence. He answered: Are ye also void of understanding? Do ye not conceive, that whatsoever from without entereth into the man, cannot pol-
 19 lute him; because it entereth not into his heart, but into his bel-
 20 ly, whence all impurities in the victuals pass into the sink. But, added he, that which proceedeth out of the man, is what pol-
 21 luteth the man: for from within the human heart proceed vi-
 22 cious machinations, adulteries, fornications, murders, thefts, insatiable desires, malevolence, fraud, immodesty, envy, ca-
 23 lumny, arrogance, levity. All these evils issue from within, and pollute the man.
 24 Then he arose and went to the frontiers of Tyre and Sidon: Matt. 15; 21.
 25 and having entered a house, he desired that none might know of him; but he could not be concealed. For a woman whose little

daughter had an unclean spirit, hearing of him, came and threw
 26 herself at his feet, (the woman was a Greek, a native of Syro-
 phenicia), and entreated him, that he would cast the demon
 27 out of her daughter. Jesus answered; Let the children first
 be satisfied; for it is not seemly to take the children's bread,
 28 and throw it to the dogs. She replied: True, Sir, yet even
 29 the dogs under the table eat of the children's crumbs. He
 said to her: For this answer go home; the demon is gone out
 30 of thy daughter. Immediately she went home, and found her
 daughter lying upon the bed, and freed from the demon.

31 Then leaving the borders of Tyre and Sidon, he returned to
 32 the Sea of Galilee, through the precincts of Decapolis. And
 they brought to him a deaf man, who had also an impediment
 in his speech, and entreated him to lay his hand upon him.
 33 Jesus having taken him aside from the crowd, spat upon his
 own fingers, and put them into the man's ears, and touched his
 34 tongue. Then looking up to heaven, and sighing, he said:
 35 Ephphatha, that is, Be opened. Immediately his ears were
 36 opened, and his tongue loosed, and he spoke distinctly. Jesus
 charged them to tell nobody: but the more he charged them,
 the more they published it, saying, with inexpressible amaze-
 37 ment: He doth every thing well: he maketh both the deaf to
 hear, and the dumb to speak.

Matt. 15; 32. VIII. At that time the crowd being very numerous, and having
 2 no food, Jesus called his disciples, and said to them: I have
 compassion on the multitude; for they have attended me now
 3 three days, and have nothing to eat: and if I send them home
 fasting, their strength will fail by the way; for some of them
 4 are come from afar. His disciples answered: Whence can we
 5 supply these people with bread here in the desert? He asked
 6 them: How many loaves have ye? They said: Seven. Then
 commanding the multitude to place themselves upon the ground,
 he took the seven loaves, and having given thanks, broke them,
 and gave them to his disciples, that they might distribute them
 7 to the people; and they distributed them. They had also a
 few small fishes, which, after the blessing, he likewise ordered
 8 to be presented. So they ate, and were satisfied; and the
 fragments which remained were carried off in seven maunds.
 9 Now they who had eaten were about four thousand.

Matt. 16; 1. 10 Having dismissed them, he immediately embarked with his
 11 disciples, and went into the territory of Dalmanutha. Thence
 some Pharisees came, who began to argue with him, and, in
 12 order to prove him, demanded of him a sign in the sky. Jesus
 answered, with a deep groan: Wherefore doth this generation
 require a sign? Verily I say unto you, that no sign shall be

- 13 given to this generation. After that, leaving them, he re-imbarked and returned.
- 14 Now the disciples had forgotten to bring bread, having only Matt. 16; 5.
Lu. 12; 1.
- 15 one loaf with them in the bark. Then Jesus gave them this caution: Attend; beware of the leaven of the Pharisees, and
- 16 of the leaven of Herod. They, reflecting hereon, said among
- 17 themselves: It is because we have no bread. Jesus remarking it, said unto them: Why make ye this reflection, that ye have no bread? Are ye yet so thoughtless, so inattentive? Is your
- 18 understanding still blinded? Have you no use of your eyes,
- 19 or of your ears, or do ye not remember? When I distributed the five loaves among the five thousand, how many baskets full of fragments did ye carry off? They answered: Twelve.
- 20 And when the seven among the four thousand, how many maunds full of fragments did ye carry off? They said; Seven.
- 21 How then is it, proceeded he, that ye do not apprehend me?
- 22 When Jesus came to Bethsaida, they brought to him a blind
- 23 man, whom they entreated him to touch. He took the blind man by the hand, and led him out of the village. Then having put spittle on his eyes, and laid his hands upon him, he
- 24 asked him, whether he saw? Having looked up, he said: I see men whom I distinguish from trees only by their walking.
- 25 And Jesus laid his hands upon the man's eyes, and made him look again. And he was so perfectly cured, as to see every
- 26 object clearly. And Jesus sent him home, saying: Neither go into the village, nor tell aught to any of the villagers.

SECTION V.—THE TRANSFIGURATION.

- 27 JESUS went thence with his disciples to the villages of Matt. 16; 13.
Lu. 9; 18.
- 28 Cesarea Philippi, and by the way he asked them, saying: Who do men say that I am? They answered: 'John the Baptist,' but some say, 'Elijah;' and others, 'One of the prophets.'
- 29 He said to them: But who say ye that I am? Peter answering, said to him: Thou art the Messiah. Then he charged them to tell nobody this concerning him.
- 31 And he began to inform them that the son of Man must Matt. 16; 21.
Lu. 9; 22.
- 32 suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and that in three days
- 33 he must rise again. This he spoke so plainly, that Peter taking him aside, reprov'd him. But he turning, and looking on his disciples, rebuked Peter, saying: Get thee hence, adversary, for thou dost not relish the things of God, but the things of men.
- 34 Then having called both to the people and to his disciples, Matt. 16; 24.

Lu. 9: 23.
Jo. 12: 25.

he said: is any man willing to come under my guidance? Let him renounce himself, and take up his cross and follow
 35 me. For whosoever would save his life, shall lose it; and whosoever will lose his life, for my sake and the gospel's, shall
 36 save it. What would it profit a man, if he should gain the whole world with the forfeit of his life? or what will a man not
 37 give in ransom for his life? For whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him likewise the Son of Man will be ashamed, when he shall come in the glory of his Father, accompanied by the
 38 IX. holy messengers. He added, Verily I say unto you, there are some standing here, who shall not taste death until they see the reign of God ushered in with power.

Matt. 10: 33.
Lu. 12: 9.

Matt. 17: 1.
Lu. 9: 28.

2 AFTER six days Jesus took Peter, and James, and John, apart to the top of a high mountain, and was transfigured in
 3 their presence. His garments became glittering, and were, like snow, of such a whiteness as no fuller on the earth could
 4 imitate. There appeared to them also Elijah and Moses, who were conversing with Jesus. Then Peter said to Jesus: Rabbi,
 5 bi, it is good for us to stay here: let us make three booths, one for thee, and one for Moses, and one for Elijah: for he
 6 knew not what he said, they were so terrified. And there came a cloud which covered them; and out of the cloud issued a
 7 voice, which said: This is my beloved Son, hear ye him. And instantly looking about, they saw nobody but Jesus and themselves.

2 Pet. 1: 17.
ch. 1: 11.
Matt. 3: 17.
Lu. 3: 22.

Matt. 17: 9.

9 As they went down from the mountain, he charged them not to relate to any body what they had seen, until the Son of
 10 Man were risen from the dead. And they took notice of that expression, and inquired among themselves what the rising
 11 from the dead could mean. Then they asked him, saying: Why do the scribes affirm that Elijah must come first? He
 12 answered: Elijah, to consummate the whole, must come first, and (as it is written of the Son of Man) must likewise suffer
 13 many things, and be contemned. But I tell you, that Elijah too is come, as was predicted, and they have treated him as they pleased.

Matt. 17: 14.
Lu. 9: 37.

14 WHEN he returned to the other disciples, he saw a great multitude about them, and some scribes disputing with them.
 15 As soon as the people saw him, they were all struck with awe, and ran to salute him. And he asked the scribes: About what
 16 do ye dispute with them? One of the people answering said: Rabbi, I have brought thee my son who hath a dumb spirit;
 17 wheresoever it seizeth him, it dasheth him on the ground, where he continueth foaming, and grinding his teeth, till his strength is exhausted. And I spoke to thy disciples to expel

19 the demon, but they were not able. Jesus thereupon said : O unbelieving generation, how long shall I be with you ? How
 20 long shall I suffer you ? Bring him to me. Accordingly they brought him : and no sooner did he see him, than the spirit threw him into convulsions ; so that he foamed and rolled upon
 21 the ground. Jesus asked the father : How long is it since this
 22 first befel him ? He answered : From his infancy, and often bath it thrown him both into the fire, and into the water, to destroy him : but if thou canst do any thing, have compassion
 23 upon us, and help us. Jesus replied : If thou canst believe ;
 24 all things are practicable for him who believeth. The boy's father, crying out immediately, said with tears : I believe ;
 25 Master, supply thou the defects of my faith. When Jesus saw that the people came crowding upon him, he rebuked the unclean spirit, saying to him : Thou dumb and deaf spirit, come out of him, I command thee, and enter no more into him.
 26 Then the demon having cried aloud, and severely convulsed him, came out ; and he appeared as one dead, insomuch that
 27 many said : He is dead. But Jesus taking him by the hand, raised him, and he stood up.

28 When Jesus was come into the house, his disciples asked Matt. 17: 19.
 29 him privately ; Why could not we expel the demon ? He answered, This kind cannot be dislodged unless by prayer and fasting.

30 Having left that place, they passed through Galilee, and he was desirous that nobody should know it, for he was instructing Matt. 17: 22.
 32 his disciples. And he said to them : The Son of Man will soon be delivered into the hands of men, who will kill him ;
 32 and after he is killed, he will rise again the third day. But they understood not what he meant, and were shy to ask him.

33 When he was come to Capernaum, being in the house, he asked them : What were ye debating among yourselves by Matt. 18: 1.
Lu. 9: 46.
 34 the way ? But they were silent ; for they had debated among
 35 themselves by the way who should be greatest. Then having sat down, he called the twelve, and said to them : If any man would be first, he shall be the last of all, and the servant of
 26 all. And he took a child, and, placed it in the midst of them,
 37 and holding him in his arms, said to them : Whosoever shall receive one such child on my account, receiveth me ; and whosoever shall receive me, receiveth not me, but him who sent me.

38 Then John said to him : Rabbi, we saw one expelling demons in thy name, who followeth not us, and we forbade him, Lu. 9: 49.
 39 because he doth not follow us. Jesus answered : Forbid him not ; for there is none who worketh a miracle in my name, that
 40 can readily speak evil of me. For whoever is not against you,

- Matt. 10: 42. 41 is for you. For whosoever shall give you a cup of water to drink on my account, because ye are Christ's; verily I say unto you, he shall not lose his reward.
- Matt. 18: 6. 42 But whosoever shall ensnare any of the little ones who believe in me, it were better for him that a millstone were fastened to his neck, and that he were thrown into the sea. Moreover, if thy hand insnare thee, cut it off; it is better for thee to enter maimed into life, than having two hands to go into hell, into the unquenchable fire; where their worm dieth not, and their fire is not quenched. And if thy foot insnare thee, cut it off; it is better for thee to enter lame into life, than having two feet to be cast into hell, into the unquenchable fire, where their worm dieth not, and their fire is not quenched.
- Isa. 66: 24. 44
Ecclus. 7: 17.
Matt. 5: 29.
& 18: 8. 43
44
45
46
47
48
49
50
- Lev. 2: 13.
Matt. 5: 13.
Lu. 14: 34. 49
50
- Matt. 19: 1. X. Then he arose and came into the confines of Judea, through the country upon the Jordan. Again multitudes resorted to him: and again as his custom was, he taught them.
- Matt. 19: 3. 2 And some Pharisees came, who, to try him, asked him: Is it lawful for the husband to divorce his wife? He answering, said to them: What precept hath Moses given you on this subject? They replied: Moses hath permitted us to write her a bill of divorcement, and dismiss her. Jesus answering, said to them: Because of your untractable disposition, Moses gave you this permission. But from the beginning, at the creation, God made them a male and a female. For this reason a man shall leave his father and mother, and shall adhere to his wife, and they two shall be one flesh. They are, therefore, no longer two, but one flesh. What God then hath conjoined, let not man separate.
- Deut. 24: 1. 4
5
6
7
8
9
- Gen. 1: 27.
Eph. 5: 31.
Gen. 2: 24. 7
8
9
- Matt. 5: 32.
Lu. 16: 18. 10
11
12
- Matt. 19: 13.
Lu. 18: 15. 13
14
- Matt. 18: 1. 15
- 10 And in the house his disciples asked him anew concerning this matter. He said to them: Whosoever divorceth his wife and marieth another, committeth adultery against her; and if a woman divorce her husband, and marry another, she committeth adultery.
- 13 Then they brought children to him, that he might touch them; but the disciples rebuked those who brought them. Jesus perceiving this, was offended, and said: Allow the children to come unto me, and do not hinder them: for of such is the kingdom of God. Verily I say unto you, whosoever will not receive the kingdom of God as a child, shall never enter it.

- 16 Then taking them up in his arms, and laying his hands upon them, he blessed them.
- 17 As he went out into the road, one came running to him, who, kneeling, asked him : Good teacher, what must I do to inherit Matt. 19: 16.
Lu. 18; 18.
- 18 eternal life ? Jesus answered : Why callest thou me good ?
- 19 God alone is good. Thou knowest the commandments : do not commit adultery ; do not commit murder ; do not steal ; do not give false testimony ; do no injury ; honor thy father and mother. The other replied : Rabbi, I have observed all Ex. 20; 12.
Deut. 5: 16.
- 21 these from my childhood. Jesus, looking upon him, loved him, and said to him : In one thing, nevertheless, thou art deficient. Go, sell all that thou hast, and give the price to the poor, and thou shalt have treasure in heaven ; then come and follow me, Ex. 20; 12.
Deut. 5: 16.
- 22 carrying the cross. But he was troubled at this answer, and went away sorrowful ; for he had great possessions.
- 23 Then Jesus looking around him, said to his disciples : How Matt. 19; 23.
Lu. 18; 24.
- 24 difficult it is for the wealthy to enter the kingdom of God !
- 25 The disciples were astonished at his words : but Jesus resuming the discourse, said : Children, how difficult is it for them who
- 26 confide in wealth, to enter the kingdom of God ! It is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God. At this they were still more amazed, and said one to another : Who then can be
- 27 saved ? Jesus looking upon them said : To men it is impossible, but not to God : for to God all things are possible.
- 28 Then Peter took occasion to say : As for us, we have forsaken Matt. 19; 27.
Lu. 18; 28.
- 29 all and followed thee. Jesus answering, said : Verily I say unto you, there is none who shall have forsaken his house, or brothers, or sisters, or father, or mother, or wife, or children, or
- 30 lands, for my sake and the gospel's, who shall not receive now in this world a hundred-fold, houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions, and in Lu. 13: 30.
- 31 the future state eternal life. But many shall be first who are last, and last who are first.

SECTION VI.—THE ENTRY INTO JERUSALEM.

- 32 AS they were on the road to Jerusalem, Jesus walking Matt. 20; 17.
Lu. 18; 31.
- 33 before them, a panic seized them, and they followed him with terror. Then taking the twelve aside, he told them again what
- 34 would befall him. Behold, sayeth he, we are going to Jerusalem, where the Son of Man shall be delivered to the chief priests, who will condemn him to die, and consign him to the
- 35 Gentiles ; who will mock him, and scourge him, and spit upon him, and kill him ; but the third day he shall rise again.

- Matt. 20; 20. 35 Then James and John, the sons of Zebedee, accosted him,
 saying: Rabbi, we beg thou wouldst grant us what we propose
 36 to ask. He said to them: What would ye have me grant
 37 you? They answered: That when thou shalt have attained
 thy glory, one of us may sit at thy right hand and the other
 38 at thy left. Jesus replied: Ye know not what ye ask. Can
 ye drink such a cup as I am to drink; and undergo an immer-
 39 sion like that which I must undergo? They answered, we can.
 Jesus said unto them: Ye shall indeed drink such a cup as I
 am to drink; and undergo an immersion like that which I must
 40 undergo; but to sit, at my right hand, and at my left, I cannot
 give, unless to those for whom it is appointed.
- Matt. 20; 24. 41 The ten hearing this, conceived indignation against James
 42 and John. But Jesus having called them together, said to
 them: Ye know that those who are accounted the princes of
 the nations domineer over them; and their great ones exercise
 Lu. 22; 24. 43 their authority upon them: but it must not be so amongst
 you. On the contrary, whosoever would be great amongst
 44 you, shall be your servant; and whosoever would be the chief,
 45 shall be the slave of all. For even the Son of Man came not
 to be served, but to serve, and to give his life a ransom for
 many.
- Phil. 2; 7. 46 Then they came to Jericho. Afterwards, as he was depart-
 ing thence, with his disciples and a great crowd, blind Barti-
 47 meus son of Timeus, who sat by the way-side begging, hearing
 that it was Jesus the Nazarine, cried, saying: Jesus, thou Son
 48 of David, have pity upon me. Many charged him to be silent,
 but he cried still the louder: Son of David, have pity upon
 49 me. Jesus stopping, ordered them to call him. Accordingly
 they called the blind man, saying to him: Take courage, arise,
 50 he calleth thee. Then throwing down his mantle, he sprang
 51 up, and went to Jesus. Jesus addressing him, said: What
 dost thou wish me to do for thee? Rabboni, answered the blind
 52 man, to give me my sight. Jesus said to him: Go; thy faith
 hath cured thee. Immediately he recovered his sight, and fol-
 lowed Jesus in the way.
- Matt. 21: 1. Lu. 19: 29. XI. As they approached Jerusalem, being come as far as Beth-
 phage and Bethany, near the mount of Olives, he sent two of
 2 his disciples, and said to them: Go into the village over against
 you, and just as ye enter it, ye will find a colt tied, whereon no
 3 man ever rode; loose him, and bring him. And if any body
 ask you, 'Wherefore do ye this?' say, 'The master need-
 4 eth him,' and he will instantly send him hither. Accordingly
 they went, and finding the colt tied before a door, where two
 5 ways met, they loosed him. Some of the people present said
 6 to them: Wherefore loose ye the colt? They having answer-

- ed as Jesus had commanded them, were allowed to take
 7 him. Accordingly they brought the colt to Jesus, whereon Jo. 12: 12.
 8 having laid their mantles, Jesus sat upon him. And many
 spread their mantles in the way ; others cut down sprays from
 9 the trees, and strewed them in the way. And they who went
 before, and they who followed, shouted, saying : Hosanna !* Ps. 118: 25.
 blessed be he that cometh in the name of the Lord.† Happy
 10 be the approaching reign of our father David. Hosanna‡ in
 11 the highest heaven. In this manner Jesus entered Jerusalem
 and the temple ; where, after surveying every thing around, it
 being late, he departed with the twelve to Bethany.
- 12 On the morrow, when he left Bethany, he was hungry ; and Matt. 21: 18.
 13 observing a fig-tree at a distance, full of leaves, went to look
 for fruit on it, for the fig-harvest was not yet. And being
 14 come, he found nothing but leaves. Thereupon Jesus said to
 it : Henceforth let never man eat fruit of thee. And his dis-
 ciples heard him.
- 15 Being returned to Jerusalem, Jesus went into the temple, and Matt. 21: 12.
 drove out them who sold and them who bought in the temple, Jo. 2: 14.
 and overturned the tables of the money-changers, and the stalls Lu. 19: 45.
 16 of them who sold doves ; and would suffer nobody to carry ves-
 17 sels through the temple. He also taught them, saying : Is it
 not written, “ My house shall be called a house of prayer for
 18 all nations ? but ye have made it a den of robbers. And the
 scribes and the chief priests hearing this, sought means to de-
 19 stroy him ; for they dreaded him, because all the multitude
 admired his doctrine. And in the evening he went out of the
 city.
- 20 Next morning, as they returned, they saw that the fig-tree Matt. 21: 20.
 21 was dried up from the root. Peter recollecting, said to him :
 Rabbi, behold the fig-tree which thou hast devoted, already
 22 withered. Jesus answered : Have faith in God. For verily
 23 I say unto you, Whoever shall say to this mountain, ‘ Be lifted
 and thrown into the sea,’ and shall not in the least doubt, but
 shall believe that what he saith shall happen ; whatever he
 24 shall command shall be done for him : for which reason I assure
 you, that what things soever ye pray for, if ye believe that ye
 shall obtain them, they shall be yours.
- 25 And when ye pray, forgive, if ye have matter of complaint Matt. 6: 14.
 against any ; that your Father who is in heaven may also forgive
 26 you your trespasses. But if ye do not forgive, neither will your Matt 18: 35.
 Father who is in heaven forgive your trespasses.
- 27 Again they arrived at Jerusalem, and as he was walking in Matt. 21: 23.
 the temple, the chief priests, the scribes and the elders, came Lu. 20: 1.

28 and said to him : By what authority dost thou these things?
 29 and who empowered thee to do them? Jesus answering them,
 said unto them : I also have a question to ask ; answer me,
 30 and I will tell you by what authority I do these things. Was
 the title which John had to baptize, from heaven, or from men?
 Matt. 14: 5. 31 answer me. Then they argued thus among themselves : If
 we say, From heaven ; he will reply, Why then did ye not be-
 32 lieve him? But if we say, from men ; we are in danger from
 the people, who are all convinced that John was a prophet.'
 33 They therefore answering, said to Jesus, We cannot tell. Je-
 sus replied : Neither tell I you by what authority I do these
 things.

Matt. 21; 33. XII. Then addressing them in parables, he said : A man planted
 a vineyard, and hedged it about, and dug a place for the wine-
 vat, and built a tower, and having farmed it out, went abroad.
 2 The season being come, he sent a servant to the husbandmen,
 3 to receive his portion of the fruits of the vineyard. But they
 4 seized him, beat him, and sent him away empty. Again, he
 sent to them another servant, whom they wounded in the head
 5 with stones, and sent back with disgrace. Again, he sent an-
 other, whom they killed : and of many more that he sent, some
 6 they beat and some they killed. At last, having an only son,
 whom he loved, he sent him also to them ; for he said, ' they
 7 will reverence my son.' But those husbandmen said among
 themselves, ' This is the heir ; come, let us kill him, and the
 8 inheritance will be our own.' Then they laid hold on him, and,
 9 having thrust him out of the vineyard, killed him. What,
 therefore, will the proprietor of the vineyard do? He will come
 and destroy the husbandmen, and give the vineyard to others.
 Ps. 118; 22. 10 Have ye not read this passage of Scripture : ' A stone which the
 Acts 4: 11. 11 builders rejected, is made the head of the corner. This the
 1 Pet. 2: 6. Lord* hath performed, and we behold it with admiration.'
 12 And they would fain have seized him, but were afraid of the
 multitude ; for they knew that he spake the parable against
 them.

SECTION VII.—THE PROPHECY ON MOUNT OLIVET.

Matt. 22; 15. 13 THEN the chief priests, the scribes and the elders, leaving
 Lu. 20; 20. Jesus, went away, and sent to him certain Pharisees and Hero-
 14 dians,† to catch him in his words. These coming up, said to
 him : Rabbi, we know that thou art upright, and standest in
 awe of none ; for thou respectest not the persons of men, but

* Jehovah.

† Partisans of Herod.

teachest the way of God faithfully. Is it lawful to give tribute
 15 to Cæsar, or not? Shall we give? or shall we not give? He,
 perceiving their artifice, answered: Why would ye entangle
 16 me? Bring me a denarius, that I may see it. When they
 had brought it, he asked them: Whose is this image and in-
 17 scription? They answered Cæsar's. Jesus replied: Render
 to Cæsar that which is Cæsar's, and to God that which is God's.
 And they wondered at him.

18 Then came Sadducees to him, who say that there is no fu- Matt. 22: 23.
 19 ture life, and proposed this question: Rabbi, Moses hath enact- Lu. 20: 27.
 ed, that if a man's brother die, survived by a wife without chil- Acts 23: 8.
 20 dren, he shall marry the widow, and raise issue to his brother. Deut. 25: 5.
 21 Now there were seven brothers. The first took a wife, and dy-
 22 ing, left no issue. The second married her, and died; neither
 23 left he any issue; so did also the third. Thus all seven mar-
 ried her, and left no issue. Last of all the woman also died.

At the resurrection, therefore, when they are risen, to which of
 the seven will she belong; for she hath been wife to them
 24 all? Jesus answering, said unto them: is not this the source of
 your error, your not knowing the Scriptures, nor the power of
 25 God? For there will be neither marrying, nor giving in mar-
 riage, among them who rise from the dead. They will then
 26 resemble the heavenly messengers. But as to the dead, that
 they are raised, have ye not read in the book of Moses, how
 God spoke to him in the bush, saying: 'I am the God of Abra-
 27 ham, and the God of Isaac, and the God of Jacob?' God
 is not a God of the dead, but of the living. Therefore ye
 greatly err.

28 A scribe who had heard them dispute, perceiving the just- Matt. 22: 35.
 29 ness of his reply, came to him and proposed this question: Lu. 10: 25.
 Which is the chief commandment of all? Jesus answered, Deut. 6: 4.

The chief of all the commandments is, 'Hearken, Israel, the
 30 Lord* is our God: the Lord* is one;' and, 'Thou shalt love
 the Lord* thy God with all thy heart, and with all thy soul,
 31 and with all thy mind, and with all thy strength.' This is the
 first commandment. The second resembleth it: "Thou shalt
 love thy neighbor as thyself." There is no commandment Lev. 19: 18.

32 greater than these. The scribe replied: Truly, Rabbi, thou
 33 hast answered well. There is one God, and only one; and to
 love him with all the heart, and with all the spirit, and with all
 the soul, and with all the strength, and to love one's neighbor
 as one's self, is more than all burnt-offerings and sacrifices.
 34 Jesus observing how pertinently he had answered, said to him:
 Thou art not far from the kingdom of God. After that, nobody
 ventured to put questions to him.

Matt. 22: 41.
Lu. 20: 41.
Ps. 110: 1.

35 As Jesus was teaching in the temple, he asked them: Why do the scribes assert that the Messiah must be a son of David?

36 Yet David himself, speaking by the Holy Spirit, saith, 'The Lord* said to my Lord, Sit at my right hand, until I make thy
37 foes thy footstool.' David himself, therefore, calleth him his Lord, how then can he be his son? And the common people heard him with delight.

Matt. 23: 6.
Lu. 11: 43.
& 20: 46.

38 Further, in teaching he said to them: Beware of the scribes,
39 who affect to walk in robes, who love salutations in public places, and the principal seats in the synagogues, and the uppermost places at entertainments; who devour the families of widows, and use long prayers for a disguise. These shall undergo the severest punishment.

Lu. 21: 1.

41 And Jesus, sitting over against the treasury, observed the people throwing money into the treasury: and many rich persons put in much. Then came a poor widow, who threw in
42 two mites, which make a farthing.† Jesus having called his
43 disciples, said to them: Verily I say unto you, that this poor widow hath given more than any of those who have thrown
44 into the treasury; for they all contributed out of their superfluous store; whereas she hath given all the little that she had, her whole living.

Matt. 24: 1.
Lu. 19: 44.
& 21: 5.

XIII. AS he was going out of the temple, one of his disciples said to him: Rabbi, look what prodigious stones and stately
2 buildings are here! Jesus answering, said to him: Thou seest these great buildings. They shall all be so razed, that one stone will not be left upon another.

Matt. 24: 3.
Lu. 21: 7.

3 Afterwards, as he was sitting on the Mount of Olives, over against the temple, Peter, and James, and John, and Andrew,
4 asked him privately: Tell us, when will this happen? And
5 what will be the sign when all this will be accomplished? Jesus answering them, took occasion to say: Take heed that no man
6 seduce you; for many will assume my character, saying,
7 'I am the person,' and will seduce many. But when ye hear of wars, and rumors of wars, be not alarmed; for this must happen, but the end is not yet.

Matt. 24: 7.
Lu. 21: 10.
Matt. 10: 17.
Jo. 16: 2.

8 For nation will rise against nation, and kingdom against kingdom; and there will be earthquakes in sundry places, and there will be famines and commotions. These are the prelude
9 of woes. But take heed to yourselves; for they will deliver you to councils; and ye will be beaten in the synagogues, and brought before governors and kings for my sake, to bear testi-
10 mony to them. The good tidings, however, must first be pub-
11 lished amongst all nations. But when they conduct you, to de-

* Jehovah.

† Less than an English farthing.

liver you up, have no anxiety beforehand, nor premeditate what ye shall speak; but whatever shall be suggested to you in that moment, speak; for it is not ye that shall speak, but the Holy Spirit. Then the brother will deliver up the brother to death; and the father the child; and children will rise against their parents, and procure their death. And on my account ye shall be hated universally; but the man who persevereth to the end shall be saved.

14 But when ye shall see, in an unsuitable place, the desolating
15 abomination foretold by the prophet Daniel, (Reader, attend!)
then let those in Judea flee to the mountains: and let not him
who shall be on the roof, go down into the house, nor enter it,
16 to carry any thing out of the house; and let not him who shall
17 be in the field, turn back to fetch his mantle. But wo to the
women with child, and to them who give suck in those days.
18 Pray, then that your flight happen not in the winter; because
19 there shall be such affliction in those days, as hath not been be-
fore, from the beginning of the world which God created, nor
20 shall be ever after. Had the Lord assigned it a long duration,
no soul could escape: but for the sake of the people whom he
hath elected, he hath made its duration the shorter.

21 Then if any one shall say to you, 'Lo! the Messiah is here,'
22 or, 'Lo! he is yonder,' believe it not: For false messiahs and
false prophets will arise, who will perform wonders and pro-
23 digies, in order to impose, if possible, even on the elect. Be
ye therefore upon your guard: remember, I have warned you
of every thing.

24 But in those days, after that affliction, the sun shall be dark-
25 ened, and the moon shall withhold her light; and the stars of
Heaven shall fall; and the powers which are in heaven shall
26 be shaken. Then they shall see the Son of Man coming in the
27 clouds with great power and glory. Then he will send his
messengers, and assemble his elect from the four quarters of the
world, from the extremities of heaven and earth.

28 Learn now a similitude from the fig-tree. When its branch-
es become tender, and put forth leaves, ye know that the sum-
29 mer is nigh. In like manner, when ye shall see these things
30 happen, know that he is near, even at the door. Verily I say
unto you, that this generation shall not pass until all these things
31 be accomplished. For heaven and earth shall fail; but my words
shall not fail.

32 But of that day or of that hour knoweth none (not the heavenly
33 messengers, no not the Son) but the Father. Be circumspect, be
34 vigilant, and pray; for ye know not when that time will be. When
a man intendeth to travel, he leaveth his household in charge
to his servants, assigneth to every one his task, and ordereth

Matt. 24; 15-
Lu. 21: 20.
Dan. 9: 6.

Matt. 24; 23.
Lu. 17: 23.
& 21: 8.

Matt. 24: 29.
Lu. 21: 25.
Isa. 13: 10.
Ezek. 32: 7.
Joel 2: 10,
31. & 3: 15.
Rev. 1: 7.

Matt. 24: 32.
Lu. 21: 29.

Matt. 24: 42.

35 the porter to watch. Watch ye therefore ; for ye know not when the master of the house will return, whether in the evening,* or at midnight,† or at cock-crowing,‡ or in the morning,§ 36 lest coming suddenly he find you asleep. Now, what I say unto you, I say unto all, Watch.

SECTION VIII.—THE LAST SUPPER.

- Matt. 26: 1. Lu. 22: 1. Jo. 11: 47, 53. XIV. AFTER two days was the feast of the passover, and of unleavened bread. And the chief priests and the scribes were contriving how they might take Jesus by surprise, and kill him.
- 2 They said, however : Not during the festival, for fear of an insurrection among the people.
- Matt. 26: 6. Jo. 11: 2. & 12: 2. 3 Now being at table in Bethany, in the house of Simon [formerly] a leper, there came a woman who had an alabaster box of the balsam of spikenard, which was very costly : and she 4 broke open the box, and poured the liquor upon his head. There were some present who said, with secret indignation : Why this 5 profusion of the balsam ? For it could have been sold for more than three hundred denarii,|| which might have been given to 6 the poor. And they murmured against her. But Jesus said : Let her alone. Why do ye molest her ? She hath done me 7 a good office. For ye will have the poor always amongst you, and can do them good whenever ye please ; but me ye will not 8 always have. She hath done what she could. She hath beforehand 9 embalmed my body for the funeral. Verily I say unto you, in whatsoever corner of the world the gospel shall be preached, what this woman hath done shall be mentioned to her honor.
- Deut. 15: 11. 10 Then Judas Iscariot, one of the twelve, repaired to the chief 11 priests, to betray Jesus to them. And they listened to him with joy, and promised to give him money. Afterwards he sought a favorable opportunity to deliver him up.
- Matt. 26: 14. Lu. 22: 3. 12 Now the first day of unleavened bread, when the passover is sacrificed, his disciples said to him : whither shall we go to 13 prepare for thy eating the passover ? Then he sent two of his disciples, saying to them : Go into the city, where ye will meet 14 a man carrying a pitcher of water ; follow him ; and wherever he shall enter, say to the master of the house, 'The teacher saith, Where is the guest-chamber, in which I may eat the pass- 15 over with with my disciples ?' And he will show you a large 16 upper room ready furnished ; there prepare for us. According-

* Nine, afternoon. † Twelve. ‡ Three in the morning. § Six.

|| Upwards of L. 9 Sterling.

ly his disciples went away, and being come into the city, found every thing as he had told them, and prepared the passover.

- 17 In the evening he went thither with the twelve. As they Matt. 26: 20.
 18 were at table eating, Jesus said: Verily I say unto you, that Lu. 22: 21.
 19 one of you who eateth with me will betray me. Upon this Jo. 13: 21.
 20 they became very sorrowful, and asked him all of them, one Ps. 41 9.
 21 after another: Is it I? He answering, said to them: It is one
 of the twelve, he who dippeth his morsel in the dish with me.
 22 The Son of Man departeth in the manner foretold in Scripture
 concerning him: but wo unto that man by whom the Son of
 Man is betrayed; it had been better for that man never to have
 been born.
 23 While they were at supper, Jesus took bread, and after the Matt. 26: 26.
 blessing, broke it, and gave it to them, saying: Take, eat, this Lu. 22: 14.
 24 is my body. Then he took the cup, and having given thanks, 1 Cor. 11: 23.
 25 gave it to them, and they all drank of it. And he said to them:
 This is my blood, the blood of the new covenant, shed for man-
 26 ny. Verily I say unto you, that I will drink no more of the
 product of the vine, until that day when I shall drink it new in
 the kingdom of God. And after the hymn they went out to the
 Mount of Olives.
 27 And Jesus said to them: This night I shall prove a stum- Matt. 26: 31.
 bling-stone to you all; for it is written, 'I will smite the shep- Jo. 16: 32.
 28 herd; and the sheep shall be dispersed.' Nevertheless, after Zech. 13: 7.
 29 I am raised again, I will go before you to Galilee. Peter then ch. 16: 7.
 said to him: Though they all should stumble, I never will.
 30 Jesus answered him: Verily I say unto thee, that to-day, this
 very night, before the cock crow twice, even thou wilt disown
 31 me thrice. But Peter insisted on it, adding, Although I should
 die with thee, I never will disown thee. And all the rest said
 the same.
 32 Then they came to a place named Gethsemane, where he Matt. 26: 30.
 33 said to his disciples: Stay here while I pray. And he took Lu. 22: 40.
 with him Peter, and James, and John, and being seized with
 34 grief and horror, said to them; My soul is overwhelmed with
 35 a deadly anguish; tarry here and watch. And going a little
 before, he threw himself on the ground, and prayed that, if it
 were possible, he might be delivered from that hour, and said:
 36 Abba, (that is Father), all things are possible to thee; take
 this cup away from me; yet not what I would, but what thou
 37 wilt. Then he returned, and finding them asleep, said to Peter:
 Simon, sleepest thou? Couldst thou not keep awake a single
 38 hour? Watch and pray that ye be not overcome by tempta-
 39 tion: the spirit indeed is willing, but the flesh is weak. Again
 40 he retired and prayed, using the same words. When he re-
 turned, he again found them sleeping; for their eyes were over-

41 powered, and they knew not what to answer him. A third time he came and said to them : Sleep on now, and take your rest : all is over : the hour is come ; and the Son of Man is
42 consigned to the hands of sinners. Arise. Let us be going. Lo ! he who betrayeth me is drawing near.

Matt. 26; 47.
Lu. 22: 47.
Jo. 18; 3.

43 Immediately, ere he had done speaking, appeared Judas, one of the twelve, with a great multitude armed with swords and clubs, who were sent by the chief priests, the scribes, and
44 the elders. Now the betrayer had given them this signal : The man whom I shall kiss is he ; seize him, and lead him away
45 safely. He was no sooner come, than accosting Jesus, he said :
46 Rabbi, Rabbi, and kissed him. Then they laid hands on him,
47 and seized him. But one of those who were present drew his sword, and smiting the high-priest's servant, cut off his ear.
48 Then Jesus addressing them, said : Do ye come with swords and clubs to apprehend me, like people in pursuit of a robber ?
49 I was daily amongst you, teaching in the temple, and ye did
50 not arrest me. But hereby the Scriptures are accomplished. Then they all forsook him and fled.

51 Now there followed him a youth who had only a linen cloth
52 wrapped about his body : the soldiers having laid hold of him, he left the cloth, and fled from them naked.

SECTION IX.—THE CRUCIFIXION.

Matt. 26; 57.
Lu. 22; 54.
Jo. 18; 13, 24.

53 THEN they took Jesus away to the high-priest, with whom all the chief-priests, the elders, and the scribes were convened.

54 And Peter followed him at a distance, as far as the court of the high-priest's house, and sat there with the officers, warming himself at the fire.

Matt. 26; 59.
Lu. 22; 66.

55 Meanwhile the chief priests and all the sanhedrim sought for evidence against Jesus, in order to condemn him to die, but
56 found none : for many gave false testimony against him, but

Jo. 2; 19.

57 their testimonies were insufficient. Then some arose who testified falsely against him, saying : We heard him say, ' I will demolish this temple made with hands, and in three days will
58 build another without hands.' But even here their testimony
59 was defective. Then the high-priest, standing up in the midst, interrogated Jesus, saying : Dost thou answer nothing to what
60 these men testify against thee ? But he was silent, and gave no answer. Again, the high-priest interrogating him, said :
62 Art thou the Messiah, the Son of the Blessed One ? Jesus answered, I am ; nay, ye shall see the Son of Man sitting at the right hand of the Almighty, and coming in the clouds of heav-
63 en. Then the high-priest rent his garments, saying : What

further need have we of witnesses? Ye have heard the blasphemy. What is your opinion? And they all pronounced
 65 him worthy of death. Then some began to spit on him; others to cover his face and buffet him, saying to him: Divine who it is. And the officers gave him blows on the cheeks.

66 Now Peter being below in the court, one of the maid-ser- Matt. 26: 69.
 vants of the high-priest came thither, who seeing Peter warm- Lu. 22: 55.
 67 ing himself, looked on him, and said: Thou also wast with the Jo 18: 17,
 68 Nazarene Jesus. But he denied, saying: I know him not; & 25.
 nor do I understand what thou meanest. Immediately he went
 69 out into the portico, and the cock crew. The maid seeing him
 70 again, said to the standers-by: This is one of them. Again he
 denied. And a little after, those who were present said to Pe-
 71 ter; Thou art certainly one of them; for thou art a Galilean;
 thy speech showeth it. Upon this he affirmed, with imprecations and oaths, that he did not know the man of whom they spake.

72 Then the cock crew the second time: and Peter recollected ch. 14; 30.
 the word which Jesus had said to him: 'Before the cock crow twice, thou wilt disown me thrice.' And reflecting thereon, he wept.

XV. EARLY in the morning, the chief-priests with the elders, Matt. 27: 1.
 the scribes, and all the sanhedrim, after consulting together, Lu. 23: 1.
 bound Jesus, carried him away, and delivered him to Pilate. Jo. 18; 28.

2 Pilate asking him, said: Thou art the king of the Jews? Matt. 27: 11.
 3 He answered: Thou sayest right. Now the chief-priests ac- Lu. 23: 3.
 4 cused him of many things. Again Pilate asked him, saying:
 answerest thou nothing? Observe how many crimes they ar-
 5 raign thee for. But Jesus answered no more, inasmuch that
 Pilate was astonished.

6 Now, at the festival, he always released to them any one Matt. 27: 15.
 7 prisoner whom they desired. And there was one Barabbas Lu. 23: 17.
 that had been imprisoned with his seditious associates, who in Jo. 18; 39.
 8 their sedition had committed murder. And with clamor the
 9 multitude demanded of Pilate what he used to grant them. He
 10 answered them, saying: Shall I release to you the king of the
 Jews? (For he knew that through envy the chief-priests had
 11 delivered him up.) But the chief-priests incited the multitude
 to insist on the release of Barabbas, in preference to Jesus.
 12 Pilate again interposed, saying: What then would ye have
 13 me to do with him whom ye call king of the Jews? They
 14 cried: Crucify him. Pilate asked them: Why? What evil
 hath he done? But they cried the more vehemently, Crucify
 15 him. Then Pilate, desirous to gratify the crowd, released Bar-
 abbas to them, and having caused Jesus to be scourged, deliv-
 ered him up to be crucified.

- Matt. 27: 27.
 Jo. 19: 1. 16 And the soldiers brought him into the hall called pretorium,*
 17 where, having convened all the band, they arrayed him in purple,
 and crowned him with a wreath of thorns, and saluted him,
 18 saying: Hail, king of the Jews! Then they struck him on
 19 the head with a reed, and spat upon him, and paid him homage
 20 on their knees. And when they had mocked him, they stripped
 him of the purple, and dressed him in his own clothes, and
 took him away to be crucified.
- Matt. 27: 32.
 Lu. 23: 35,
 & 33:
 Jo. 19: 17. 21 And they constrained one Simon a Cyrenian, who passed
 by, in coming from the country, the father of Alexander and
 22 Rufus, to carry the cross. And they brought him to Golgotha;
 23 that is to say, the place of skulls, where they gave him wine
 to drink, mingled with myrrh, which he would not receive.
- Jo. 19: 23. 24 When they had nailed him to the cross, they parted his gar-
 25 ments, dividing by lot what every man should take. Now it
 26 was the third hour† when they nailed him to the cross. And
 the inscription, bearing the cause of his death, was in these
 27 words, **THE KING OF THE JEWS**. They likewise cruci-
 28 fied two robbers with him, one at his right hand, the other at his
 left. And that Scripture was fulfilled, which saith, ‘He was
 ranked among malefactors.’
- Isa. 53: 12. 29 Meantime they who passed by reviled him, shaking their
 heads, and saying: Ah! thou who demolishest the temple
 30 and rebuildest it in three days; save thyself, and come down
 31 from the cross. The chief priests likewise, with the scribes,
 deriding him, said among themselves: He saved others; can-
 32 not he save himself? Let the Messiah, the king of Israel, de-
 scend now from the cross, that we may see and believe. Even
 those who were crucified with him reproached him.
- Matt. 27: 39.
 Lu. 23: 35. 33 Now from the sixth hour‡ until the ninth,§ darkness covered
 34 all the land. At the ninth hour|| Jesus cried aloud, saying:
 Eloi, eloi, lamma sabachthani? which signifieth, “My God,
 35 my God, why hast thou forsaken me?” Some who were pre-
 36 sent, hearing this, said: Hark! he calleth Elijah. One at the
 same time ran and dipped a sponge in vinegar, and having fast-
 ened it to a stick, presented it to him to drink, saying: Let
 alone, we shall see whether Elijah will come to take him down.
- Matt. 27: 51.
 Lu. 23: 45. 37 And Jesus sending forth a loud cry, expired.
 38 Then was the vail of the temple rent in two, from top to
 39 bottom. And the centurion who stood over against him, ob-
 serving that he expired with so loud a cry, said: Surely this
 man was the Son of God.

*The governor’s palace, or hall of audience.

† Nine in the morning.

‡ Twelve, Noon.

§ Three, afternoon.

|| Three, afternoon.

- 40 There were women also looking on at a distance, amongst Matt. 27: 55.
Lu. 23: 55.
Lu. 8: 2. whom were Mary Magdalene, and Mary the mother of James
41 the younger, and of Joses and Salome (these had followed him, and served him, when he was in Galilee), and several others who came with him to Jerusalem.

SECTION X.—THE RESURRECTION.

- 42 WHEN it was evening (because it was the preparation,* Matt. 27: 57.
Lu. 23: 50.
Jo. 19: 33. that is, the eve of the Sabbath),† Joseph of Arimathea, an honorable senator, who himself also expected the reign of God, taking courage, repaired to Pilate, and begged the body of
44 Jesus. Pilate, amazed that he was so soon dead, sent for the centurion, and asked him whether Jesus had been dead any
45 time. And being informed by the centurion, he granted the
46 body to Joseph; who having brought linen, and taken Jesus down, wrapped him in the linen, and laid him in a monument
47 hewn out of the rock, and rolled a stone to the entrance. Now Mary Magdalene, and Mary the mother of Joses, saw where he was laid.

- XVI. WHEN the Sabbath was past, Mary Magdalene, Mary Matt. 28: 1.
Lu. 24: 1.
Jo. 20: 1. the mother of James and Salome, brought spices, that they
2 might embalm Jesus. And early in the morning, the first day
3 of the week‡, they came to the monument about sunrise. And they said among themselves: Who will roll away the stone for us from the entrance of the monument? (for it was very
4 large). But when they looked, they saw that the stone had
5 been rolled away. Then entering the monument, they beheld a youth sitting on the right side, clothed in a white robe, and
6 they were frightened. But he said to them: be not frightened; ye seek Jesus the Nazarene, who was crucified. He is risen: he is not here: behold the place where they laid him. But
7 go, say to his disciples, and to Peter, 'He is gone before you
8 to Galilee; where ye shall see him, as he told you.' The women then getting out, fled from the monument, seized with trembling and consternation; but said nothing to any one, they were so terrified.
9 Jesus having arisen early the first day of the week, appear- Jo. 20: 14. ed first to Mary Magdalene, out of whom he had cast seven
10 demons. She went and informed those who had attended him,
11 who were in affliction and tears. But when they heard that he was alive, and had been seen by her, they did not believe it.
12 Afterwards he appeared in another form to two of them, Lu. 24: 13.

* Friday.

† Saturday.

‡ Sunday.

13 as they travelled on foot into the country. These being returned, acquainted the other disciples ; but neither did they believe them.

Lu. 29; 36.
Jo. 20: 19.
Matt. 28: 18. 14 At length he appeared to the eleven as they were eating and reproached them with their incredulity and obstinacy in disbelieving those who had seen him after his resurrection.

15 And he said unto them : ' Go throughout all the world, proclaim
16 the good tidings to the whole creation. He who shall believe and be baptized, shall be saved ; but he who will not believe,
17 shall be condemned. And these miraculous powers shall attend the believers. In my name they shall expel demons.

Acts, 16: 18. 18 They shall speak languages unknown to them before. They shall handle serpents *with safety*. And if they drink poison, it shall not hurt them. They shall cure the sick by laying their hands upon them.

Lu. 24: 51.
Heb. 2; 4. 19 NOW, after the Lord had spoken to them, he was taken up
20 into heaven, and sat down at the right hand of God. As for them, they went out and proclaimed the tidings every-where the Lord co-operating with them, and confirming their doctrine by the miracles wherewith it was accompanied.

NOTES

ON ST. MARK'S GOSPEL.

For the title, see the Note on the Title of the preceding Gospel.

CHAPTER I.

1. "The beginning of the Gospel." Some consider ἀρχή here as the nominative of the verb ἐγένετο, ver. 4, and include the quotations from the Prophets, verses 2 and 3, in a parenthesis. But, abstracting from the awkwardness of so long a suspension of the sense in the very first sentence, the expression ἀρχὴ τοῦ εὐαγγελίου ἐγένετο Ἰωάννης Βαπτίζων appears no wise agreeable to the style of the sacred writers: nor will it be found to answer better if we invert the order and say with Markland, Ἰωάννης βαπτίζων ἐγένετο ἀρχὴ τοῦ εὐαγγελίου' whereas ἐγένετο Ἰωάννης βαπτίζων, 'John came baptizing,' or simply 'John baptized, is quite in their idiom. See ch. 9: 7. L. 9: 35. The first verse, therefore, ought to be understood as a sentence by itself. It was not unusual with authors to prefix to their performance a short sentence, to serve both as a title to the book, and to signify that the beginning immediately follows. See Hos. 1: 1, 2. In this manner also Herodotus introduces his history, *Ἡρόδοτου Ἀλικαρνασσηῶς ἱστορίας ἀπόδειξις ἡδε*. This usage probably gave rise to the custom afterwards adopted by transcribers, of putting, at the head of their transcript, *incipit*, followed by the name of the book or subject, and subjoining at the foot *explicit*, with the name repeated, as a testimony to the reader that the work was entire. This purpose it was with them the better fitted for answering, as the whole book was commonly written on one large and continued scroll, hence called a volume, and not, as with us, on a number of distinct leaves. So far, however, the custom obtains still, that we always prefix a short title on the page where we begin, and subjoin *The End* on the page where the work is concluded.

² "Son of God," υἱοῦ τοῦ Θεοῦ. As brevity is often studied in titles, the article before υἱου is probably on that account left out. Let it be noted in general, that the omission of the article in Gr. is not, like the insertion of the indefinite article in Eng. a positive expression that the word is to be understood indefinitely. The phrase υἱὸς τοῦ Θεοῦ, as was hinted before, (Matt. 27: 54.

N.), exactly corresponds to the Eng. 'Son of God,' which leaves the reader at liberty to understand *son* definitely or indefinitely, as he thinks proper. The term 'God's Son,' answers the same purpose; but though well adapted to the familiarity of dialogue, it does not always suit the dignity of historical narration. Matt. 14: 33. N.

2. "In the prophets," *ἐν τοῖς προφήταις*. Such is the common reading. But it ought not to be dissembled, that six MSS. two of them of considerable note, some ancient versions, amongst which are the Vul. and the Sy. and several ecclesiastical writers, read "in the prophet Isaiah." As the common reading, however, has an immense majority of copies in its favor and some noted translations, such as the Ara. and the Eth.: as it is more conformable to the scope of the place, where two quotations are brought from different prophets, and the nearest is not from Isaiah but from Malachi, I could discover no good reason for departing from the received reading.

² "Angel." Diss. VIII. Part. iii. sect. 9, etc.

3. "In the wilderness," *ἐν τῇ ἐρήμῳ*. It is called in Mt. 3: 1, "the wilderness of Judea," which is mentioned Judg. 1: 16, and in the title of Psal. xliii. It lay east from Jerusalem, along the Jordan, and the lake *Asphaltites*, also called *the Dead Sea*. By *wilderness* in Scripture, it is plain that we are not always to understand what is commonly denominated so with us, a region either uninhabitable or uninhabited. Often no more was denoted by it than a country fitter for pasture than for agriculture, mountainous, woody, and but thinly inhabited. Thus, Jer. 23: 10. E. T. "The pleasant places of the wilderness are dried up." Sep. *Ἐξηράνθησαν αἱ ρομαὶ τῆς ἐρήμου*. Houbigant, "Pascua deserti aruerunt." Literally, "The pastures of the wilderness are parched." Lightfoot has well observed, that these *ἐρήμοι* did not want their towns and villages. What is called (L. 1: 39), *τὴν ὄρεινὴν*, 'the hill-country,' where Mary visited her cousin Elizabeth, is included (ver. 80), in *ταῖς ἐρήμοις*, 'the deserts,' where the Baptist continued from his birth till he made himself known to Israel. In the similitude of the lost sheep, what is in Mt. 18: 12. "Will he not leave the ninety-nine upon the mountains?" *ἐπὶ τὰ ὄρη*, is in L. 15: 4, "Doth not leave the ninety-nine in the desert," *ἐν τῇ ἐρήμῳ*. The man who had the legion is said (Mr. 5: 5) to reside *ἐν τοῖς ὄρεσι*, and (L. 8: 29) to have been driven by the demon *εἰς τὰς ἐρήμους*. I do not say, however, that the words were equivalent. Every untilled country they called *ἐρήμος*, but every *ἐρήμος* they did not call *ὄρεινὴ*. The principal difference between the *ἐρήμος* and the rest of Judea was, that the one was pasturage and the other arable. In the arable, the property of individuals was separated by hedges, or some other fence; in the pasturage, the ground belonged in com-

mon to the inhabitants of the adjoining city or village, and so needed no fences. The word *ἐρημος* in Scripture admits a threefold application: One is, to what is with us called *wilderness*, ground equally unfit for tillage and pasture, such as the deserts of Arabia. When used in this sense, it is generally, for distinction's sake, attended with some epithet or description, as *howling*, *terrible*, or *wherewith is no water*: it is sometimes used for *low* pasture lands; sometimes for *hilly*. In this application it oftenest occurs in the Gospel, where it appears to be nearly of the same import with our word *highlands*.

4. "Publishing." Diss. VI. Part v.—² "Reformation." Ib. Part iii.

10. "The Spirit descend upon him," τὸ πνεῦμα καταβαῖνον ἐπ' αὐτόν. Vul. "Spiritum descendentem et manentem in ipso." So also the Sax. Agreeably to this we find, in four Gr. MSS. of little account, καὶ μένον inserted, which is all the authority now known.

11. "In whom," ἐν ᾧ. The Cam. and several other MSS. have ἐν σοί. Vul. "in te." So also Sy. Go. Sax. Cop. Arm.

13. "Forty days," ἡμέρας τεσσαράκοντα. The Vul. adds, "et quadraginta noctibus." Three Gr. MSS. have καὶ νύκτας τεσσαράκοντα. Conformable to which are also the Ara. Cop. Sax. and Eth. versions.

14. "Good tidings." Diss. V. Part. ii.—² "Reign." Ib. Part i.

15. "The time is accomplished," ὅτι πεπλήρωται ὁ καιρὸς. E. T. "The time is fulfilled." The time here spoken of is that which according to the predictions of the prophets, was to intervene between any period assigned by them and the appearance of the Messiah. This had been revealed to Daniel, as consisting of what, in prophetic language, is denominated seventy weeks, that is (every week being seven years) four hundred and ninety years; reckoning from the order issued to rebuild the temple of Jerusalem. However much the Jews misunderstood many of the other prophecies relating to the reign of this extraordinary personage, what concerned both the time and the place of his first appearance seems to have been pretty well apprehended by the bulk of the nation. From the N. T. as well as from the other accounts of that period still extant, it is evident that the expectation of this great deliverer was then general among them. It is a point of some consequence to the cause of Christianity, that both the time and the place of our Lord's birth coincided with the interpretations then commonly given of the prophecies by the Jews themselves, his contemporaries.

19. "Mending," καταρτίζοντας. The Gr. word καταρτίζειν not only signifies 'to mend' or 'refit,' but also 'to prepare,' 'to make.' Interpreters have generally preferred here the first signifi-

cation. This concurrence itself, where the choice is indifferent, is a good ground of preference to later interpreters. But I do not think the choice in this passage indifferent. A fishing bark, such as Josephus describes those on this lake to have been, (lib. ii. ca. 43, *De bello*), though an improper place for manufacturing nets in, might be commodious enough for repairing small injuries sustained in using.

24. "Art thou come to destroy us?" Lightfoot (Hor. Heb.) observes, that the Jews had a tradition that the Messiah would destroy Galilee, and disperse the Galileans. He thinks, therefore, that this ought to be considered as spoken by the man, who was a Galilean, and not by the demon, as it is commonly understood.

² "The holy One of God." Diss. VI. Part iv. L. iv. 34. N.

28. "Through all the region of Galilee," εἰς ὅλην τὴν περιχώρον τῆς Γαλιλαίας. E. T. "Throughout all the region round about Galilee." Vul. "In omnem regionem Galilææ." This version of the old La. interpreter entirely expresses the sense, and is every way better than that given by Be. "In totam regionem circumjacentem Galilææ," who has been imitated by other translators, both in La. and in modern languages, often through a silly attempt at expressing the etymology of the Gr. words. Had Galilee been the name of a town, περιχώρος must no doubt have meant the 'environs,' or circumjacent country. But as Galilee is the name of a considerable extent of country, the compound περιχώρος denotes no more than the simple χώρας, or, if there be a difference, it only adds a suggestion that the country spoken of is extensive. But as *the region round about Galilee* must be different from *Galilee* itself, or, which is the same thing, *the region of Galilee*, the translators that render it so totally alter the sense. The use of περιχώρος in the Sep. manifestly supports the interpretation which after the Vul. and all the ancient interpreters, I have given. Ἡ περιχώρος Ἀργόβ is in our Bible "the region of Argob;" ἡ περιχώρος τοῦ Ἰορδάνου, "the plain of Jordan." Other examples might be given, if it were necessary. To express properly in Gr. *the region round about Galilee*, we should say, ἡ περιχώρος, not τῆς Γαλιλαίας, but περὶ τὴν Γαλιλαίαν, the repetition of the preposition being quite agreeable to the genius of the tongue. Thus, Apoc. 15: 6, Περιεξωσμένοι περὶ τὰ σιῆθη. There is no occasion, therefore, for Dr. Pearce's correction, "rather into the whole region of Galilee, which was round about, i. e. about Capernaum:" a comment which is, besides, liable to this other objection, that, if the lake of Gennesaret was, as is commonly supposed, the boundary of Galilee on the east, it would not be true that Capernaum, which was situated on the side of the lake, was surrounded by Galilee.

38. "The neighboring boroughs," τὰς ἐχόμενας κωμοπόλεις. The Cam. ἐγγύς πόλεις καὶ εἰς τὰς κώμας. Vul. "Proximos vicos

et civitates." So also Sy. Go. Sax. and Ara. The reading of a single MS. can have no weight in this case; and the versions have very little. The uncommonness of the word *κομπόλεις*, which occurs not in the Sep. and nowhere else in the N. T. might naturally lead translators to resolve it into *κώμας καὶ πόλεις*. But it is understood to denote something intermediate, greater than the one and less than the other, the sense is sufficiently expressed by the Eng. word 'boroughs.'

43. "Strictly charging him," *ἐμβριμησάμενος αὐτοῦ*. Mt. 9: 30. ² N.

44. "To the priest," *τῷ ἱερεῖ*. Vul. "Principi sacerdotum." Two ordinary Gr. MSS. have *τῷ ἀρχιερεῖ*. The Sax. also follows the Vul. This is all the collateral evidence which has been produced for the reading of the Vul. Wet. adds the Go. version. But if I can trust to the Go. and Anglo-Saxon versions, published by Junius and Mareschal, Amsterdam 1684, the Go. is here entirely agreeable to the common Gr. Indeed there is every kind of evidence, external and internal, against this reading of the Vul. The power of judging in all such cases belonged by law equally to every priest. The addition of the article *τω*, in this passage, appears to have arisen from this circumstance, that, during the attendance of every course, each priest of course had his special business assigned him by lot. One, in particular, would have it in charge to inspect the leprous and unclean, and to give orders with regard to their cleansing. For this reason it is said *the priest*, not *a priest*; but we have reason to think that, except in extraordinary cases, *the high-priest* would not be called upon to decide in a matter which the law had put in the power of the meanest of the order. The Sy. uses the plural number, "to the priests."

CHAPTER II.

2 "The word of God," *τὸν λόγον*. L. 1. 2. N.

7. "Blasphemies." Diss. X. Part ii. sect. 14.

8. "Jesus knowing in himself," *ἐπιγινούσ ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ*. E. T. "When Jesus perceived in his spirit." There is something particular in the expression of the evangelist. At first, it would appear applicable only to the perception a man has of what passes within his own mind, when the object of his thought is his own faculties and their operations. This species of knowledge we commonly distinguish by the name *consciousness*. But this is far from suiting the application of the phrase here, where the thing perceived was what passed in the minds of others. To me it appears manifest, that the intention of the sacred writer was to signify that our Lord, in this case, did not as others, derive his know-

ledge from the ordinary and outward methods of discovery which are open to all men, but from peculiar powers he possessed, independently of every thing external. I have, therefore, preferred to every other the simple expression ‘knowing in himself;’ both because *perceiving in* or *by his spirit*, has some ambiguity in it, and because the phrases *ἡ ψύχη αὐτοῦ* and *τὸ πνεῦμα αὐτοῦ* often in the Jewish idiom denote ‘himself.’ May it not be reasonably concluded, that the information as to the source of this knowledge in Jesus is here given by the sacred writer, to teach all Christians, to the end of the world, that they are not to think themselves warranted, by the example of their Lord, to pronounce on what passes within the hearts of others, inasmuch as this is a branch of knowledge which was peculiar to the Son of God, whose special prerogative it was, not to need that any should testify concerning man unto him, as of himself he knew what was in man; J. 2: 25.

15. “Placed themselves at table.” Diss. VIII. Part iii. sect. 3—7.

17. “[To reformation],” *εἰς μετένοταν*. This clause is wanting here in a greater number of MSS. and ancient versions than in Mt. 9: 13. (See Note 3, on that verse.) It is rejected by Gro. Mill, and Ben. It is not improbable that it has originally, by some copyist who has thought the expression defective without it, been borrowed from L. 5: 32, about which there is no diversity of reading. But though there may be some ground to doubt of its authenticity in this place, and in that above quoted from Mt. yet, as there can be no doubt of its appositeness, I thought it better to retain it in both places, and distinguish it as of doubtful authority.

18. “Those of the Pharisees,” *οἱ τῶν Φαρισαίων*. In a considerable number of MSS. (some very valuable), we read *οἱ Φαρισαῖοι*. The Vul. has ‘Pharisæi,’ not ‘discipuli Phariseorum.’ This is also the reading of the Cop. Go. Sax. and second Sy. versions. But they are not all a sufficient counterpoise to the evidence we have for the common reading.

19. “The bridemen,” *οἱ υἱοὶ τοῦ νομφῶρος*. E. T. “The children of the bride-chamber.” It is evident that the Gr. phrase *υἱοὶ τοῦ νομφῶρος* denotes no more than the Eng. word ‘bridemen’ does, namely the young men who, at a marriage, are attendants on the bride and bridegroom: whereas the phrase in Eng. “the children of the bride-chamber,” suggests a very different idea.

² “Do they fast?” *μὴ δύνανται νηστεύειν*, E. T. “Can they fast?” In a subject such as this, relating to the ordinary manners or customs which obtain in a country, it is usual to speak of any thing which is never done, as of what cannot be done; because it cannot, with propriety, or without the ridicule of singularity, be done. *Μὴ δύνανται νηστεύειν* is therefore synonymous with *μὴ νηστεύουσι*; ‘Do they fast?’ And *οὐ δύνανται νηστεύειν* with *οὐ*

νηστεύουσι, 'They do not fast.' As the simple manner suits better the idiom of our tongue, I have preferred it.

20. "They will fast," νηστεύσουσιν. E. T. "Shall they fast." The expression here used does not convey a command from our Lord to his disciples, but is merely a declaration made by him occasionally to others, of what would in fact happen, or what a sense of propriety, on a change of circumstances, would induce his disciples of themselves to do. The import is therefore better expressed by *will* than by *shall*. At the time when the common translation was made, the use of these auxiliary verbs did not entirely coincide with the present use. In the solemn style, and especially in all the prophecies and predictions, *shall* was constantly used where every body now, speaking in prose, would say *will*. As that manner is (except in Scotland) become obsolete; and as, on many occasions, the modern use serves better the purpose of perspicuity, distinguishing mere declarations from commands, promises, and threats; I judged it better, in all such cases, to employ these terms according to the idiom which prevails at present.

24. "Which, on the Sabbath, it is unlawful to do." Mt. 12: 2. N.

26. "Abiathar the high-priest." From the passage in the history referred to, it appears that Ahimelech, the father of Abiathar, was then the high-priest.

² "The tabernacle—the loaves of the presence." Mt. 12: 4. N.

28. "Therefore the Son of Man," ὥστε ὁ υἱὸς τοῦ ἀνθρώπου. This is introduced as a consequence from what had been advanced, ver. 27, "The Sabbath was made for man, not man for the Sabbath." Hence one would conclude that 'the Son of Man,' in this verse, must be equivalent to *man* in the preceding; otherwise a term is introduced into the conclusion which was not in the premises.

CHAPTER III.

4. "To do good—or to do evil; to save, or to kill," ἀγαθοποιῆσαι, ἢ κακοποιῆσαι· ψυχὴν σῶσαι, ἢ ἀποκτεῖναι. In the style of Scripture, the mere negation of any thing is often expressed by the affirmation of the contrary. Thus, L. 14: 26, *not to love*, or even to love less, is called "to hate;" Mt. 11: 25, *not to reveal*, is "to hide;" and here, *not to do good* when we can, is "to do evil;" *not to save*, is "to kill." Without observing this particularity in the oriental idiom, (of which many more examples might be brought), we should be at a loss to discover the pertinency of our Lord's argument; as the question about preference here was solely

between *doing* and *not doing*. But from this, and many other passages, it may be justly deduced as a standing principle of the Christian ethics, that not to do the good which we have the opportunity and power to do, is, in a certain degree, the same as to do the contrary evil; and not to prevent mischief, when we can, the same as to commit it.

5. "For the blindness of their minds," ἐπὶ τῇ παρώσει τῆς καρδίας αὐτῶν. Diss. IV. sect. 22, 23, 24.

12. "He strictly charged them," πολλὰ ἐπετίμα αὐτοῖς. Ch. 9: 25. N.

14. "That he might commission them to proclaim the reign," ἵνα ἀποπέλλῃ αὐτοὺς κηρῶσαι. Diss. VI. Part v. sect. 2.

21. "His kinsmen hearing this, went out," ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον. Sir Norton Knatchbull, a learned man, but a hardy critic, explains these words as if they were arranged and pointed thus, Οἱ ἀκούσαντες, παρ' αὐτοῦ ἐξῆλθον, "Qui audiverunt, sine audientes quod turba ita fureret ab eo exiverunt," *They who heard, went out from him*. He does not plead any diversity of reading, but that such transpositions of the article are often to be met with. "Ἀκούσαντες οἱ, dicitur frequenti trajectione pro οἱ ἀκούσαντες." But it would have been more satisfactory to produce examples. For my part, I cannot help thinking, with Raphelius, that this transposition is very harsh, and but ill-suited to the idiom of the language.

² Οἱ παρ' αὐτοῦ. That this is a common phrase for denoting 'sui propinqui, 'cognati,' his kinsmen, his friends, is well known. I have preferred the word *kinsmen*, as the circumstances of the story evince that it is not his disciples who are meant, but who would most readily be understood by the appellation *friends*. Bishop Pearce is of a different opinion, and thinks that by οἱ παρ' αὐτοῦ is meant, "rather those who were with him, or about him; that is, some of the apostles or others present." Of the same opinion is Dr. M'Knight. But I cannot find warrant for this interpretation. Παρά often signifies *ad apud, juxta, prope*; 'at,' 'near,' 'with;' but not when joined with the genitive. It has, in that signification, regularly the dative of persons, and the accusative of things. Thus Phavorinus, Παρὰ πρόθεσις, ὅτε πλησιότητα δηλοῖ, ἐπὶ μὲν ἐμφυχου, δοτικῇ συντασσέται· ἐπὶ δὲ ἄψυχου, αἰτιατικῇ. He subjoins only three exceptions that have occurred to him, in all which the preposition has the accusative of the person instead of the dative, but not a single example wherein it is construed with the genitive. The use of the preposition in the N. T. in this signification, which is very frequent, I have found (except in one instance, where the dative of the thing, and not the accusative, is used) entirely conformable to the remark of the lexicographer. The instance is in J. 19: 25. Ἐιστήκεισαν δὲ παρὰ τῷ σταυρῷ.

But in no instance have I found it with a genitive, unless when the meaning is different; when it has either no relation to place, as appears to be the case here, or when it corresponds to the *La. a, ab*, and to the *Eng. from*. If the article did not form an insuperable objection to the disposition of the words proposed by Knatchbull, his way of rendering *παρ' αὐτοῦ ἐξῆλθον*, "went out from him," would be unexceptionable. Another insuperable objection against both of the above hypotheses (for both imply that it was some of the disciples, or at least some of those who were with Jesus in the house, that went out) is, that by the evangelist's account, they who went out were persons who had been informed of his situation by others. *Ἀκούσαντες οἱ παρ' αὐτοῦ*. Now, what writer of common sense would speak of men's hearing of a distress which they had seen and felt, and in which they had been partakers? For it is said, not of him alone, but of him and his disciples, that they were so crowded that they could not so much as eat. Nor can the particle *ἀκούσαντες*, in a consistency with the ordinary rules of construction refer to any thing but the distress mentioned in the preceding verse.

³ "To lay hold on him," *κρατῆσαι αὐτόν*. All the above-mentioned critics agree in thinking that the *αὐτόν* refers not to *Ἰησοῦς* but to *ὄχλος*, in the twentieth verse. L. Cl. also has adopted this opinion. He renders the words *κρατῆσαι αὐτόν*, "pour la retenir," referring to *la multitude* in the foregoing verse. As to the justness of this version, far from being dogmatical, he says modestly enough, in his notes, "Les mots *κρατῆσαι αὐτόν* sont équivoques, et peuvent être également rapportez au mot *ὄχλος* qui précède, et à Jesus Christ. Si l'on suit cette construction, l'évangéliste voudra dire, etc., mais si on rapporte ces paroles à Jesus Christ, il leur faudra donner un sens conformé." He seems to put both ways of rendering the words on a foot of equality. Bishop Pearce is more positive, and says, in his note on this passage, our *Eng. translation* must certainly be a mistake. Why? Because Jesus was in a house, and therefore they who wanted to lay hold on him could not go out for that purpose. True, they could not go out of that house; but if they who heard of his distress were in another house, (and the very expression employed by the evangelist shows that they were not witnesses of the distress), would there be any impropriety in saying, 'They went out to lay hold on him?' I admit with L. Cl. that the pronoun *αὐτόν* may refer either to *ὄχλος*, or to Jesus the subject of discourse. But that the latter is the antecedent here is the more probable of the two suppositions, for this reason: The same pronoun occurs before, in this verse, where it is admitted by every body to refer to *him*, and not to the *multitude*, *οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν*. The interpretation, therefore, which makes it refer to *him* though not absolutely necessary,

is the most obvious, and the most conformable to the syntactic order. Further, till of late, the pronoun here has been invariably understood so by interpreters. Thus, the Vul. "Cum audissent sui, exierunt tenere eum." It must have been *eam* if they had understood it of the crowd, *turba*, mentioned in the preceding sentence. With this agree, in sense, all the other translations I know, ancient or modern, oriental or European, L. Cl.'s alone excepted. The ancient commentators, Gr. and La. show not only that they understood the expression in the same way, but that they never heard of any other interpretation. Though in matters of abstract reasoning, I am far from paying great deference to names and authorities, their judgment is often justly held decisive in matters purely grammatical.

⁴ "He is beside himself," *ἐξέστη*. Vul. "In fuorem versus est." It shocks many persons to think, that so harsh, so indecent a sentence concerning our Lord, should have been pronounced by his relations. Several methods have accordingly been attempted for eluding this sentiment entirely, or at least affixing another meaning to the word *ἐξέστη*, than that here given, though the most ancient and the most common. By the explanation Dr. Pearce had given of the preceding words, (which I have assigned my reasons for rejecting), he has avoided the difficulty altogether; what is affirmed being understood by him as spoken of the crowd, and not of Jesus. But he has not adverted, that to give the words this turn, is to render the whole passage incoherent. Nothing appears plainer, than that the verdict of his friends in this verse, is the occasion of introducing the verdict of the scribes in that immediately following. Observe the parallelism (if I may be allowed the term) of the the expressions: *Οἱ παρ' αὐτοῦ ἐξῆλθον, κρατῆσαι αὐτόν, ἔλεγον γὰρ ὅτι ἐξέστη· καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱερουσαλὴμων καταβάντες ἔλεγον ὅτι Βεελζεβούλ ἔχει*. Were the scribes also speaking to the crowd? As that will not be pretended; to suppose that in one verse the crowd is spoken of, and in the next our Lord, though the expression is similar, and no hint given of the change of the subject, is, to say the least, a very arbitrary supposition. Now, that the sense given in the common version, which I have followed, is an ordinary meaning of the word is not denied. Phavorinus explains it by *μαίνεται*, and in 2 Cor. 5: 13, it is contrasted with the verb *σωφρονεῖν*, in such a manner as not to admit another interpretation. Thus: *Ἐἴτε γὰρ ἐξέστημεν, θεῶ· εἴτε σωφρονοῦμεν, ὑμῖν*. It is urged on the other side, that the word occurs in the Sep. in a different meaning, Gen. 45: 26, *ἐξέστη ἡ διανοία Ἰακώβ*. E. T. "Jacob's heart fainted." But passing the observation that the expression is not entirely the same, I should admit the same to be the meaning of the evangelist, if it were mentioned as what was reported to his friends, and not as what was said by them. When they

say, "he is beside himself;" every body understands it as a conclusion which they infer on the sudden from what they had heard. The judgment is rash and injurious, but not unnatural to people in a certain temper. The other version, "he has fainted" denoting a visible event, could not naturally come from those who knew nothing of what had happened but by information from others. If it had been said, in the future, *ἐκστήσεται*, 'he will faint,' the case had been different, as this would have been no more than an expression of their fears. L. Cl. was so sensible of the weight of the above-mentioned objections, that, though he considered the pronoun *αὐτόν* as relating to the crowd, he could not understand *ὅτι ἐξέστη*, which he renders "qu'il étoit tombé en defaillance," as either spoken of the crowd, or as spoken by the friends; but in order to keep clear of both these difficulties, he has, after Gro. adopted an hypothesis which, if possible, is still more exceptionable. He supposes, in contradiction to all appearances, that the word *ἔλεγον* in this verse is used impersonally or indefinitely, and that the same word in the next verse, so similarly introduced, is used personally or definitely. Accordingly, he translates *ἔλεγον γάρ*, not 'car ils disoient,' as the construction of the word requires, but 'car on disoit,' thus making it not what his kinsmen inferred, but what was reported to them. If this had actually been the case, the simple, obvious, and proper expression in Gr. would have been: *Ἀκούσαντες οἱ παρ' αὐτοῦ ὅτι ἐξέστηκει, ἐξῆλθον κρατῆσαι αὐτόν*. In this case also, I should have thought it not improbable, that the word implied no more than those writers suppose, namely, that he had fainted. Some are for rendering it *he wondered*, or *was amazed*, assigning to it the same meaning which the word has ch. 2: 12, where an evident subject of wonder and amazement is first mentioned, and then the passion as the natural effect. This way of rendering the words is exposed to objections equally strong, and more obvious. The only modern Eng. versions that I know, which follow the common translation, are Hey. and Wes. Gro. thinks that the Si. and Ara. favor his explanation of the word *ἐξέστη*. But Father Si. is of a different opinion. I cannot help observing, on the whole, that in the way the verse is here rendered. no signification is assigned to the words, which it is not universally allowed they frequently bear; no force is put upon the construction, but every thing interpreted in the manner which would most readily occur to a reader of common understanding, who, without any preconceived opinion, entered on the study. On the contrary, there is none of the other interpretations which does not (as has been shown) offer some violence to the words or to the syntax; in consequence of which, the sense extracted is far from being that which would most readily present itself to an unprejudiced reader. It hardly admits a doubt, that the only thing which has hindered the universal concurrence of

translators in the common version, is the unfavorable light it puts our Lord's relations in. But that their disposition was, at least, not always favorable to his claims, we have the best authority for asserting. See J. 7: 5, with the context.

I shall conclude this long critique on the whole passage, with taking notice of a different reading on the first part of it. The Cam. (with which concur two versions, the Gro. and the Cop.) substitutes *ὅτε ἤκούσαν περὶ αὐτοῦ οἱ γραμματεῖς καὶ οἱ λοιποὶ*, "when the scribes and the rest heard concerning him," for *ἀκούσαντες οἱ παρ' αὐτοῦ*. Had this reading been sufficiently supported, (which is far from being the case), I should have gladly adopted it, and saved the relations.

27. "The strong one's house." L. 11: 21. N.

29. "Eternal punishment." Ch. 12: 40. N.

CHAPTER IV.

10. "Those who were about him, with the twelve, asked him," *ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα*. Vul. "Interrogaverunt eum hi qui cum eo erant duodecim." With this agrees the Sax. In conformity to the import, though not to the letter of this reading, four Gr. MSS. of which the Cam. is one, instead of *οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα*, read *οἱ μαθηταὶ αὐτοῦ*. This is all the countenance which the reading adopted by the Vul. has from antiquity.

24. "To you who are attentive," *ὑμῖν τοῖς ἀκούουσιν*. E. T. "Unto you that hear." The places are numberless wherein the Heb. *שמעו* *shamany*, and the Gr. *ἀκούειν*, signify not barely 'to hear,' but 'to be attentive,' to show regard to what one hears. See, amongst other passages, Mt. 18: 15, 16. That it must be understood with this limitation here, is evident from its being preceded by the warning, *βλέπετε τί ἀκούετε*, and from its being followed by the words *ὅς γὰρ ἂν ἔχη*—where the phrase, *to have*, and *not to have*, are on all sides allowed to mean, in the first instance, to make, and not to make, a good use of what one has; and, in the second, barely to possess and not to possess. It may be proper to add, that in some noted MSS. the words *τοῖς ἀκούουσιν* are wanting, as well as in the Vul. Cop. and Ara. versions.

25. "From him who hath not, even that which he hath shall be taken." See the preceding N. "That which he hath," in the last clause, is what he is possessed of. I did not think it proper to interpret the word differently, according to its different senses, because there is here an intended paronomasia. Mt. 10: 39. N.

36. "Having him in the bark, they set sail," *παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ*. E. T. "They took him, even as he

was, in the ship." Vul. "Assumunt eum ita ut erat in navi." The word *ita*, 'even,' has not any thing in the original corresponding to it, and does not serve to illustrate the sense. With the Vul. agree most modern versions. L. Cl. indeed says, "Ils le prirent dans leur barque," but has overlooked the $\omega\varsigma \eta\tilde{\nu}$ entirely. Raphelius seems to understand the passage in the same way that L. Cl. does, and explains $\omega\varsigma \eta\tilde{\nu}$ "with such preparation as he had," putting the comma after $\eta\tilde{\nu}$, and not after *αυτὸν*. With Elsner, I approve more the common interpretation. Against the other there are three principal objections: 1st, The words are not $\epsilon\iota\varsigma \tauὸ πλοῖον$, but $\epsilon\tilde{\nu} \tauῶ πλοῖῳ$. 2dly, No example of $\omega\varsigma \eta\tilde{\nu}$, in their acceptation, has been yet produced. To give as an example $\acute{\omega}\sigma\pi\epsilon\rho \xi\upsilon\nu\epsilon\sigma\kappa\epsilon\upsilon\acute{\alpha}\sigma\mu\epsilon\nu\omicron\varsigma \eta\tilde{\nu}$, is too ridiculous to require an answer. Nor is it more to the purpose, to quote phrases so different as $\omega\varsigma \epsilon\tilde{\iota}\chi\epsilon\nu$ and $\omega\varsigma \acute{\epsilon}\nu\upsilon\chi\epsilon\nu$. 3dly, It does not suit the humble manner in which our Lord travelled at all times. He never affected the state of a great man; nor do we ever hear of servants, horses, or wagons, attending him with provisions. Dr. Pearce, who seems to favor that way of rendering the words, was sensible of this incongruity, and therefore explains it, *tired as he was*: but this still supposes such an ellipsis in the expression as I can find no example of.

39. "Commanded the wind." Ch. 9: 25. N.

CHAPTER V.

1. "Gadarenes." *Γαδαρηνῶν*. Vul. "Gerasenorum." Mt. 3: 28. N.

3. "In the tombs," $\epsilon\tilde{\nu} \tauοῖς \mu\eta\mu\epsilon\acute{\iota}ο\iota\varsigma$. In a very great number of MSS. amongst which are all the oldest and the best, it is $\epsilon\tilde{\nu} \tauοῖς \mu\eta\acute{\iota}\mu\alpha\sigma\iota$. The Com. and Ben. read so. This is one of those diversities, concerning which, as the sense is not affected, we can conclude nothing from translations. I agree with Mill and Wet. in adopting it, and have therefore, though of little consequence, rendered it "tombs," as I commonly use "monument," in translating $\mu\eta\mu\epsilon\acute{\iota}ο\nu$.

7. "I conjure thee," $\acute{\omicron}\rho\kappa\iota\zeta\omega \sigma\epsilon$. E. T. "I adjure thee." It was observed on Mt. 26: 63, that the verbs $\acute{\omicron}\rho\kappa\iota\zeta\epsilon\iota\nu$ and $\acute{\epsilon}\xi\omicron\rho\kappa\iota\zeta\epsilon\iota\nu$, when spoken of as used by magistrates, or those in authority, denote 'to adjure;' that is, to oblige to swear, to exact an oath; but when it is mentioned as used by others, and on ordinary occasions, it is better rendered, 'to conjure,' or to obtest solemnly.

11. "The mountain," $\tauὰ ὄρη$. There is so great a concurrence of the most valuable MSS. early editions, fathers, and ancient versions, in favor of $\tauῶ ὄρει$, in the singular, that it is hardly possible to question its authenticity. The ancient translations which

corroborate this reading, are all those that are of any account with critics; the Vul. both the Sy. the Ara. the Go. the Cop. the Sax. and the Eth. Gro. Mill, and Wet. receive it.

15. "Him who had been possessed by the legion," τὸν δαιμονιζόμενον—τὸν ἐσχηκότα τὸν λεγεῶνα. The latter clause is not in the Cam. and one other MS., and seems not to have been read by the author of the Vul. who says, "Illum qui a dæmonio vexabatur." Neither is it in the Sax.

17. "They entreated him to leave their territories," ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν. E. T. "They began to pray him to depart out of their coasts." It has been long observed by critics, that ἄρχομαι in Scripture, before an infinitive, is often no more than expletive, ἄρχομαι λέγειν for λέγω, etc. That this is sometimes the case, cannot be doubted; but as, in my judgment, it does not hold so frequently as some imagine, I shall make a few observations for ascertaining the cases in which the verb is significant and ought to be translated. The 1st is, when an adverb of time appears to refer us to the special circumstances expressed by ἄρχομαι. Thus Mt. 4: 17, Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρῦσσειν. "From that time Jesus began to proclaim."—Then was the first example he gave of the practice. So Mt. 16: 21. The 2d is, when the scope of the place produces the same effect with an adverb of time. Thus we see with equal evidence, that ἡ δὲ ἡμέρα ἤρξατο κλίειν, L. 9: 12, must be translated, "the day began to decline." Ἀρχομένων δὲ τούτων γίνεσθαι, L. 21: 28, "When these things began to be fulfilled." Οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἴσχυσεν ἐπιτελέσαι, L. 14: 30. "This man began to build, but was not able to finish." These though the clearest, are not the only cases wherein ἄρχομαι is not redundant. The third is, when a clause is subjoined which appears to have some reference to the particular circumstance expressed by ἄρχομαι. Thus Mt. 12: 1, 2, Οἱ μαθηταὶ αὐτοῦ ἤρξαντο τίλλειν στάχνας—Οἱ δὲ Φαρισαῖοι ἰδόντες εἶπον. The known captiousness of the Pharisees, and their forwardness on every occasion to reproach our Lord, give ground to think that it was the historian's intention to suggest, that the disciples were but begun to pluck the ears of corn when they obtruded their censure, and that, consequently, began to pluck is not a mere pleonasm for plucked. The 4th and only other case which occurs, is when ἄρχομαι seems to insinuate that what was done was not much, that it was of short continuance, like an action only begun. An example of this we have in Mt. 11: 20, ἤρξατο ὀνειδίξειν τὰς πόλεις, "He began to reproach the cities." Mt. 26: 22, ἤρξαντο λέγειν ἕκαστος αὐτῶν marks more strongly the abruptness and coincidence of the cry, than ἔλεγεν ἕκαστος could have done. I own, however, that the two cases last mentioned have not equal evidence with the two that precede them, and would there-

fore condemn no interpreter for dropping ἄρχομαι in both. For my part, I choose to retain it, as I think it neither quite unmeaning, nor even unsuitable to modern idioms. Si. in Fr. in these cases, sometimes renders ἄρχεσθαι by the verb ‘se mettre,’ which seems equivalent. Thus, “Ses disciples se mirent à arracher”—and “Il se mit à reprocher.” In other cases, particularly in the text, the redundancy of ἄρχομαι is manifest.

23. “I pray thee come, and lay thy hands upon her,” ἵνα ἐλθὼν ἐπιθῆς αὐτῇ τὰς χεῖρας. Vul. “Veni, impone manum super eam.” Perhaps the La. version of the words has arisen from a different reading in the original. The Cam. with other differences, has ἐλθέ in the imperative. Perhaps it has been what the La. translator thought a proper expression of the sense. The conjunction ἵνα, with the subjunctive mood, not preceded by another verb, is justly to be regarded as another form of the imperative. The only difference between it and an ordinary imperative is, that it is a humble expression, serving to discriminate an entreaty from a command. In this respect it corresponds to the Heb. particle *na*, which, when it is subjoined to the imperative, forms in effect a different mood: for what two things can differ further than *to entreat* and *to command*? Yet, to mark the difference in most languages, can be effected only by some such phrase as *I pray thee*; which, therefore, ought not to be considered as words inserted without authority from the original, since without them the full import of the original is not expressed. It has, accordingly, been supplied in some such way in most versions. Be. says, “Rogo;” Er. Zu. and Cal. “Oro;” Dio. “Deh;” G. F. “Je te prie;” Beau. “Je vous prie.” The same may be affirmed, not only of our common version, but of the generality of Eng. translations. This remark will supersede the correction proposed by Dr. Pearce, which, though not implausible, leans too much on conjecture to be adopted here.

CHAPTER VI.

2. “And how are so great miracles,” ὅτι καὶ δυνάμεις τοιαῦται. E. T. “That even such mighty works.” The conjunction ὅτι is wanting in a great number of MSS. including many of chief note, and in several of the oldest and best editions. Wet. and other writers reject it. Add to all these, that the sense is clearer without it.

3. “With us,” πρὸς ἡμᾶς. Vul. “Apud nos.” To the same purpose the Sy. etc. The Seventy have employed πρὸς in interpreting the Heb. *etsel*, which answers to La. *juxta, apud*, 2 Chr. 28: 15. Is. 19: 19. Jer. 41: 17. In the same way it is employed

in the N. T. ; J. 1: 1, ὁ λόγος ἦν πρὸς τὸν θεόν, "The word was with God." Is there any occasion here to recur, with Markland, to classical authors, for an application of the term, which must be acknowledged to be, even in them, very uncommon?

9. "To be shod with sandals, and not to put on two coats." The reading in Gr. here followed is, Ἀλλ' ὑποδεμένους σανδάλια, καὶ μὴ ἐνδύσασθαι δύο χιτῶνας. Authorities are almost equally divided between ἐνδύσασθαι in the infinitive, and ἐνδύσασθε in the imperative; for I consider, with Bishop Pearce, those copies which read ἐνδύσασθε as favoring the former, the change of the termination *αι* into *ε* being a common blunder of transcribers. Now, though the authorities on the other side were more numerous than they are, the sense and structure of the discourse are more than sufficient to turn the balance. Mr. had hitherto been using the oblique, not the direct style, in the injunctions which he reports as given by our Lord. This verse, therefore, is most naturally construed with παρήγγειλεν αὐτοῖς in the preceding verse. It is not usual with this writer to pass abruptly from the style of narration to that of dialogue, without giving notice to the reader. It is the more improbable here, as intimation is formally given in the next verse in regard to what follows; καὶ ἔλεγεν αὐτοῖς. For, if this notice was unnecessary when he first adopted the change of manner, it was unreasonable afterwards, as it hurt both the simplicity and the perspicuity of the discourse. I cannot help therefore, in this instance, differing from both the late critical editors Mill and Wet.

11. "As a protestation against them," εἰς μαρτύριον αὐτοῖς. Ch. 13: 9. N.

² "Verily I say unto you, the condition of Sodom and Gomorrah shall be more tolerable on the day of judgment, than the condition of that city." The Gr. answering to this, Ἀμὴν λέγω ὑμῖν, ἀνεκτίτερον &c. is wanting in the Cam. and three other MSS. The Vul. Sax. and Cop. also, have nothing that corresponds to it.

15. "It is a prophet, like those of ancient times," ὅτι προφητῆς ἐστίν, ἢ ὡς εἰς τῶν προφητῶν. E. T. "That it is a prophet, or as one of the prophets." There is, however, such a consent of MSS. several of them of the first note, versions, as Vul. Sy. Ara. Go. Cop. Sax. and Eth. with editions, fathers, critics, for rejecting the conjunction ἢ, as to remove all doubt concerning it. The sentence is also more perspicuous without it. Οἱ προφηταί, used in this manner, always meant the ancient prophets, Isaiah, Jeremiah, etc.

20. "Protected," συνειρήσει. E. T. "Observed." On the margin we read *kept*, or *saved him*, to wit, from the effects of Herodias' resentment. This is evidently the true version. The Vul. has "custodiebat;" Ar. in the same sense, "conservabat;" Er. and the other La. translators, less properly, "observabat." That

the import of the verb is *to preserve, to protect*, appears not only from the connexion in this place, but from all the other passages in the N. T. where it occurs. Mt. 9: 17. L. 2: 19. 5: 38.

² “Did many things recommended by him,” *ἀκούσας αὐτοῦ, πολλὰ ἐποίη.* That Herod attended with pleasure on John’s teaching, we are told in the very next clause of the sentence, *ἰδέως αὐτοῦ ἤκουε.* As this ought not to be considered as a tautology, the former, *ἀκούσας αὐτοῦ* must be regarded only as explanatory of *πολλὰ ἐποίη*, the import of which I have given in the translation.

27. “Dispatched a sentinel,” *ἀποστείλας σπεκουλάτωρα.* E. T. “Sent an executioner.” The word *executioner*, with us, means one whose office it is to execute the sentence of the law on criminals. They had not then a peculiar office for this business. The lictors, indeed, were employed in it by those Roman magistrates who were entitled to their attendance. Other persons in authority in the provinces, commonly entrusted it to some of the soldiery. The term used by Mr. is a La. word, and properly signifies *sentinel*, watch or scout.

33. “Many who saw them depart, and knew whither they were sailing, ran out of all the cities, got thither by land before them,” *Εἶδον αὐτοὺς ὑπάγοντας οἱ ὄχλοι, καὶ ἐπέγνωνσαν αὐτὸν πολλοί, καὶ πεξῆ ἀπὸ πασῶν τῶν πόλεων συνέδρομον ἐκεῖ, καὶ προῆλθον αὐτούς.* E. T. “The people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them.” There are two various readings of some moment on this passage. The first is, the omission of *οἱ ὄχλοι*, the second, the omission of *αὐτόν*. The authorities for both are not equal, but are, all things considered, sufficient ground for adopting them. As to the first, it is favored by the Vul. both the Sy. the Cop. Arm. Sax. and Eth. versions, and by MSS. editions, fathers, and critics, more than necessary: as to the second, the rejection of the pronoun is warranted by the Cam. and several other MSS. as well as by the Vul. which renders the words thus: “Viderunt eos abeuntes, et cognoverunt multi; et pedestres de omnibus civitatibus concurrerunt illuc, et prævenerunt eos.” But what I think a superior warrant, and a kind of intrinsic evidence that the words in question are intruders, is, that the sense, as well as the construction (which seemed embarrassed before) is cleared by their removal. It could not probably, be in the sight of the multitude that our Lord and his apostles would embark, since their intention was to be private, though many might discover it, who would inform others. That the historian should say that many knew him, now after he had been so long occupied every day in teaching them, and curing their sick, and had been constantly attended by the admiring crowd, is exceedingly improbable. There would be comparatively but few, if any, there, who did not know him. It may be said, indeed, that when

the *αὐτόν* is excluded, there seems to be some defect, as it is not expressly said what they knew: but this is so fully supplied by the following words, which acquaint us that the people got thither before them, as to put it beyond a doubt that what he meant to say they knew, was the place whither our Lord and his disciples intended to sail.

² “By land.” Mt. 14: 13. N.

³ “And came together to him,” *καὶ συνῆλθον πρὸς αὐτόν*. This clause is wanting in three MSS. and in the Vul. Sy. Sax. and Cop. versions.

36. “Buy themselves bread, for they have nothing to eat,” *ἀγοράσωσιν ἑαυτοῖς ἄρτους· τί γὰρ φάγωσιν οὐκ ἔχουσιν*. Vul. “*Emant cibos quos manducunt.*” The Cam. alone in conformity to the Vul. *ἀγοράσωσι τὶ φαγεῖν*. In two or three MSS. of little account, there are on this clause some other inconsiderable variations.

40. “Squares,” *πρᾶσιαί*. E. T. “Ranks.” The word denotes small plat, such as a flower-bed in a garden. It has this meaning in Eccclus. 24: 31. I do not find it in the Sep. or in any other part of the N. T. These beds were in the form of oblong squares. Thus, Hesychius: *Πρᾶσιαί αἱ ἐν τοῖς κηποις τετραγώνου λαχανία*. To the same purpose, also, Phavorinus. The word is therefore very improperly rendered either *ranks* or *rows*. That the whole people made one compact body, an hundred men in front, and fifty deep, (a conceit which has arisen from observing that the product of these two numbers is five thousand), appears totally inconsistent with the circumstances mentioned both by Mr. who calls them in the plural *συμποσία* and *πρᾶσιαί*, and by L. who calls them *κλισαί*.

44. “Five thousand,” *ὡσεὶ πεντακισχίλιοι*. We have the authority of all the best MSS. editions and versions, Vul. both the Sy. Eth. Ara. Sax. and Cop. for rejecting *ὡσεὶ*, ‘about.’

51. “Which struck them still more with astonishment and admiration,” *καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο καὶ ἐθαύμαζον*. The two last words are wanting in three MSS. with which agree the Vul. Sy. Sax. and Cop. versions.

52. “Their minds were stupified,” *ἦν ἡ καρδία αὐτῶν πεπωρωμένη*. Diss. IV. sect. 22, 23, 24.

CHAPTER VII.

2. “With impure (that is, unwashen) hands,” *κοιναῖς χερσὶ, τοῦτ' ἔστιν ἀνίπτοις*. E. T. “With defiled (that is to say, with unwashen) hands” The Gr. word rendered here *impure*, and in the E. T. *defiled*, literally signifies *common*. It was quite in the Jew-

ish idiom to oppose *common* and *holy*, the most usual signification of the latter word in the O. T. being, separated from common, and devoted to sacred use: Diss. VI. Part iv. sect. 9, etc. Their meals were (as the apostle expresses it, 1 Tim. 4: 5,) “sanctified by the word of God and prayer.” They were, therefore, not to be touched with unhallowed hands. The superficial Pharisee, who was uniform (wherever religion was concerned) in attending to the letter, not to the spirit, of the rule, understood this as implying solely that they must wash their hands before they eat. As we learn from antiquity, that this evangelist wrote his Gospel in a Pagan country, and for the use of Gentile as well as Jewish converts, it was proper to add the explanation *τουτ' ἔστιν ἀνίτοις* to the epithet *κοιναῖς*, which might have otherwise been misunderstood by many readers. Pref. sect. 5.

3. “All the Jews who observe,” we must, with Markland, render thus, *πάντες οἱ Ἰουδαῖοι κρατοῦντες*: otherwise we represent all the Jews as observing the traditions, though it is certain that the Sadducees did not observe them. To omit repeating the article before the participle, is not unexampled in these writings.

3, 4. “For the Pharisees—eat not until they have washed their hands, by pouring a little water upon them; and if they be come from the market, by dipping them,”—*οἱ γὰρ Φαρισαῖοι—ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας, οὐκ ἐσθίουσι,—καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι*. E. T. “For the Pharisees—except they wash their hands oft, eat not; and when they come from the market, except they wash, they eat not.” A small degree of attention will suffice to convince a judicious reader, that there must be a mistake in this version. For if, by what we are told ver. 3, we are to understand, as is allowed by every body, that they did not eat on any occasion till they had washed their hands; to what purpose was this added, ver. 4, “And when they come from the market, except they wash, they eat not?” Could any person suppose that, if washing before meals was a duty, they having been at the market, where they were most exposed to defilement, would release them from the obligation? Besides, there is, in the first clause, an indistinctness and obscurity which leaves the reader much at a loss for the meaning. Except they wash oft, they eat not. Does this imply, that they must wash often before every meal? or that their washing frequently before one meal will compensate for their not washing at all before another? It is well known, and indeed the circumstances of the story, as related here and in Mt. may satisfy us, that neither of these was the case. For illustrating this passage, let it be observed, first, that the two verbs rendered *wash* in the E. T. are different in the original. The first is *νίψωνται*, properly translated ‘wash;’ the second is *βαπτίσωνται*, which limits us to a particular mode of washing; for *βαπτίζω*

denotes 'to plunge,' 'to dip.' This naturally suggests the idea, that the word *πυγμῆ*, in the first clause, added to *νίψονται*, may express the manner of washing, and so complete the contrast in the first and second clauses. *Πυγμῆ*, according to the old lexicographers, signifies the fist, or the hand contracted for grasping: but I find no authority for rendering it *oft*. In modern lexicons *crebro* is admitted as one meaning. But this, I suspect, is solely because the Vul. so translates the word in this passage. The suspicion of Er. is not implausible, that the old translator had read *πυκνή*. Perhaps it is still more likely, that he had supposed *πυγμῆ* to have come into the place of *πυκνή* through the blunder of some early copyist. The first Sy. translator has for the same cause, the not understanding of the import of *πυγμῆ* in this place, rendered it by the word denoting *carefully*, which, though equally unwarranted, suits the sense better than *crebro*. The. who is in this followed by Euth. supposes that the word may mean "up to the elbow." But as neither of these seems to have been versed in Jewish ceremonies, their judgment, in a point of this kind, is of little weight. Besides, it destroys the contrast clearly indicated by the evangelist between *νίπτειν* and *βαπτίζειν*. The opinion of Wet. I think with bishop Pearce, is on the whole far the most probable, that the word denotes here a *handful*. This is at least analogical. Thus *foot*, in most languages, denotes 'the length of the foot.' The like may be said of *cubit* and *span*. As the sense manifestly supplies the word *water*, the import is a handful (that is a small quantity) of water. "*Βαπτίζεσθαι*," says that excellent critic, "est manus aquæ immergere, *νίπτεσθαι* manibus affundere." This is more especially the import, when the words are, as here, opposed to each other. Otherwise *νίπτειν*, like the general word *to wash* in Eng. may be used for *βαπτίζειν*, *to dip*, because the genus comprehends the species; but not conversely *βαπτίζειν* for *νίπτειν*, the species for the genus. By this interpretation, the words, which, as rendered in the common version, are unmeaning, appear both significant and emphatical; and the contrast in the Gr. is preserved in the translation. The Vul. does not confound the two verbs as the E. T. does: at the same time it fails in marking the precise meaning of each. "Pharisæi enim—nisi crebro laverint manus, non manducant: et a foro, nisi baptizentur, non comedunt." Ar. whose object is to trace etymology, not to speak either intelligibly or properly, renders *πυγμῆ*, "pugillatim." Be. as unmeaningly, says "pugno." Er. Leo. Cal. and Cas. follow the Vul. the three former saying "crebro," the last "sæpe." None of them sufficiently distinguishes the two verbs. They use the verb *lavare* in the active voice in the first clause, in the passive in the second—seeming to intimate, that in the first case the hands only were washed; in the second, the whole body. The Vul. gives countenance to this

interpretation. But it ought to be observed, that βαπτίζονται is not in the passive voice, but in the middle, and is contrasted to νίψονται, also in the middle; so that by every rule the latter must be understood actively, as well as the former. All the modern versions I have seen, are, less or more, exceptionable in the same way.

4. "Baptisms of cups," βαπτισμοὺς ποτηρίων. E. T. "The washing of cups." I have chosen to retain the original word for the following reasons: First, It is not an ordinary washing, for the sake of cleanliness, which a man may perform in any way he thinks convenient, that is here meant; but it is a religious ceremony, practised in consequence of a sacred obligation, real or imagined. Secondly, The analogy that subsists in phraseology between the rites of the old dispensation and those of the new, ought, in my opinion, to be more clearly exhibited in translations of Scripture than they generally are. It is evident, that first John's *baptism*, and afterwards the Christian, though of a more spiritual nature, and directed to a more sublime end, originated in the usages that had long obtained among the Jews. Yet, from the style of our Bible, a mere Eng. reader would not discover that affinity which, in this and some other instances, is so manifest to the learned. The Heb. כִּבְּשׁ perfectly corresponds to the Gr. βάπτω and βαπτίζω, which are synonymous, and is always rendered by one or other of them in the Sep. I am not for multiplying technical terms, and therefore should not blame a translation wherein the words *baptize*, *baptism*, and others of the same stamp, were not used, if in their stead we had words of our own growth of the same import. Only let uniformity be observed, whether in admitting or in rejecting them; for thus we shall sooner attain the scriptural use, and discover how far the latter were analogous to the former institutions. If it be asked, why I have not then rendered βαπτίζονται, in the preceding clause, *baptize*? I answer, 1st, That the appellation *baptisms*, here given to such washings, fully answers the purpose; and, 2dly, That the way I have rendered that word, shows better the import of the contrast between it and νίψονται, so manifestly intended by the evangelist. The Vul. in this instance favors this manner, saying here, "baptismata calicum," and Heb. 9: 10, "variiis baptismatibus;" but has not been imitated by later translators not even by those who translated from the Vul. and have been zealous for retaining the words which are retained in that version as consecrated.

9. "Ye judge well, continued he, in annulling," καὶ ἔλεγεν αὐτοῖς, Καλῶς ἀθετεῖτε. E. T. "And he said unto them, "Full well ye reject." Bishop Pearce justly prefers the marginal version, *frustrate*, to the textuary *reject*. But I cannot approve his other amendment, of disjoining the adverb καλῶς from ἀθετεῖτε, with which the structure of the sentence leads us to connect it, and

prefixing it to *ἔλεγε*, thus making it "he said well." It would be a sufficient reason against this alteration, that, where there is not a good reason for changing, it is safer to follow the order of the words in the original. But were the Gr. what it is not, equally favorable to both interpretations, there is the strongest reason here for preferring the common one. It is not in the manner of these biographers, nor does it suit the taste that prevails through the whole of their writings, to introduce any thing said by our Lord, accompanied with an epithet expressing the opinion of the writer. They tell the world what he said, and what he did, but invariably leave the judgment that ought to be formed about both, to the discernment of their readers. The declared verdicts of others, whether friends or enemies, as becomes faithful historians, they also relate; but, like zealous disciples, wholly intent on exhibiting their Master, they care not though they themselves pass totally unnoticed. Their manner is exactly that of those who considered all his words and actions as far above standing in need of the feeble aid of their praise. The two examples produced by that author do not in the least justify the change, nor invalidate a syllable of what has been now advanced. In neither are they the words of the evangelist, but of interlocutors introduced in the history. The first is, J. 8: 48, *Οἱ Ἰουδαῖοι εἶπον αὐτῷ, Οὐ καλῶς λέγομεν*, "The Jews said to him, Have we not reason to say?" The other is 13: 13, where our Lord says, *Ἰμεῖς φωνεῖτε με Ὁ διδάσκαλος καὶ Ὁ κύριος, καὶ καλῶς λέγετε*, "Ye call me The teacher, and The master, and ye say right." I am aware that the difference may not be thought material; but I cannot help considering the slightest alteration as material which affects the taste of these invaluable writings, and thereby tends to deprive us of an important criterion of their genuineness and divine original. Diss. III. sect. 18.—"Ye judge well." This is spoken ironically. See notes on Mt. 23: 32, and 26: 45, and on J. 4: 17.

11, 12. "But ye maintain, 'If a man say to father or mother, Be it corban (that is, devoted) whatever of mine shall profit thee,' he must not thenceforth do aught for his father or his mother;" *ὑμεῖς δὲ λέγετε, Ἐὰν εἶπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ Κορβᾶν (ὃ ἐστὶ δῶρον) ὃ ἐὰν ἐξ ἐμοῦ ὠφελῆθῃς· καὶ οὐκέτι ἀγίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ αὐτοῦ ἢ τῇ μητρὶ αὐτοῦ.* E. T. "But ye say, 'If a man shall say to his father or mother, It is corban (that is to say, a gift) by whatsoever thou mightest be profited by me,' he shall be free; and ye suffer him no more to do aught for his father or his mother." For the illustration of this passage, in which it must be acknowledged there is some difficulty, let us, first, attend to the phrase, *it is corban*. As *corban*, in the original, is not accompanied with the substantive verb, it suits better the import of the passage to supply it in the imperative, *be it*, than in the indicative, *it*

ἐς. Whatever the man meant to do, it is evident that, by the form of words specified, the thing was done as he was bound. The expression, therefore, ought not to imply that the obligation had been contracted before. Be. who has been followed by most modern translators, erred in inserting the verb *est*. He ought either, with the Vul. to have left the ellipsis unsupplied, or to have said, *sit*, or *esto*. Κορβάν is a Sy. word, which this evangelist, who did not write in a country where that language was spoken, has explained by the Gr. word δῶρον and signifies here ‘a gift made to God,’ or ‘a thing devoted.’ Our translators say, “by whatsoever thou mightest be profited by me;” that is, when expressed more fully, ‘That is *corban*, whatever it be, by which thou mightest be profited by me.’ Now, as to the meaning of the expression, some explain it as importing, ‘Let every donation I make to God turn out to thy advantage.’ And they suppose, that when a man has once said this, he is, every time he makes a present to the temple, or an oblation on the altar, to be considered as discharging the duty he owes to his parents. This seems to be the sense of the Vul. : “Si dixerit homo patri aut matri, Corban (quod est donum) quodcumque ex me tibi profuerit.” To the same purpose, though in different words, Er. Zu. Cal. and Cas. From Be.’s version it would be difficult to conclude what had been his apprehension of the meaning. His words are, “Si quispiam dixerit patri vel matri, Corban (id est donum) est, quocumque a me juvari posse, insons erit.” But by a marginal note on the parallel passage in Mt. he has shown that his idea was the same with that of the ancient interpreter, “Sensus est, quicquid templo donavero, cedet in rem tuam, perinde enim est, ac si tibi dedero.” There are several reasons which lead me to think that this cannot be the sense of the words. In the first place, such a method of transferring the benefit of oblations and gifts (if compatible with their usages, which I very much doubt) would have deprived the giver of all the advantage resulting from them. We may believe it would not suit the system of the covetous and politic Pharisees, who were the depositaries of the sacred treasure, to propagate the opinion, that the same gifts and offerings could be made equally to redound to the benefit of two or three, as of one. This would have been teaching the people an economy in their oblations and presents to the temple, which but ill suited the spirit of their doctrine. 2dly, The effect of this declaration could, at the most, only have been to release the son who said so, from the obligation of giving any support to his father, or doing ought for him : but it could never be construed into a positive obligation to do nothing. By saying, ‘I will do this for you, I will transfer to you the merit of all my oblation,’ I cannot be understood to preclude myself from doing as much more as I please. Yet this was the effect of the words mentioned, as we learn from the sacred

writers. Thus Mt. says expressly, that after a man has made this declaration, *Ὁὐ μὴ τιμήσῃ*, (rather *τιμήσει*, as it is in some noted MSS. and early editions), "He shall not honor his father or his mother." I know that in Be.'s translation, and those which follow it, this argument is in a manner annihilated. By making the words now quoted belong to the hypothetical part of the sentence, and introducing, as the subsequent member, without warrant from the original, the words *he shall be free*, translators have darkened and enervated the whole. But that the doctrine of the Pharisees extended further than to release the child from the duty of supporting his parents; nay, that it extended so far as to bring him under an obligation not to support them, is still more evident from what is told by Mr. *Ὁὐκέτι ἀγίστις*, "Ye suffer him no more to do aught for his father or his mother." This plainly expresses, not that he is at liberty to do nothing for them, if he choose to do nothing, but that he must never after do aught for them, if he would. This appears even from the common translation, whose words I have quoted; though the passage is greatly marred by the same unwarranted supply as in Mt. I may justly say *marred*, since the words supplied are inconsistent with those which follow. A man is free, who may do, or not do, as he pleases. This was not the case. The same act which superseded the obligation of the commandment brought him under a counter-obligation, which, according to the Pharisaical doctrine, he was less at liberty to infringe than ever he had been with regard to the former. The method of getting rid of God's commandment, we see, was easy; but there was no release from their tradition. 3dly, our Lord, in both places, mentions two commandments of the law in regard to parents, the one enjoining honor to them, the other prohibiting, under the severest sanction, that kind of dishonor which consists in contumelious words. Both are introduced in illustration of the sentiment with which he began, that they preferred their own traditions to the commandments of God. Now the mention of the divine denunciation against those who treat their parents with reproachful language was foreign to the purpose, if there was nothing in the maxims of the Pharisees here animadverted on, which tended to encourage such criminal conduct. But the speech of the son, as those interpreters explain it, "May every offering I make to God redound to your advantage," cannot be said to be abusive, or even disrespectful. With whatever view it may be spoken, it carries the appearance of reverence and regard. See Mr. 15: 4. N. The An. Eng. version has suggested a different meaning, to wit, that the son had actually given, or intended to give, to the temple, all that he could afford to bestow on his parents: "If any one shall tell his father or his mother, that what he could bestow for their relief is *corban*, that is, to be given to the temple, you discharge him from the obligation of doing any thing for

his father or his mother." And in the parallel passage in Mt. it is, "is dedicated to the temple," though the original does not authorize the change of the tense. This meaning Mr. Harwood also has introduced into his paraphrase, which he calls a liberal translation. Mt. 15: 5, "But you, in direct opposition to this divine command, say, that whosoever dedicates his substance to pious and religious uses, is under no obligation to relieve an aged and necessitous parent." And, Mr. 7: 11, 12, "that, if any man bequeath his fortune to the service of the temple, from that moment he ceases to be under any obligation at all to relieve the most pressing wants of his aged and necessitous parents." I do not think it necessary to attempt a refutation of this opinion, or rather, these opinions; for more ways than one are suggested here, and a sort of casuistry, which, by the way, savors more of the corruptions of the church than of those of the synagogue. Only let it be observed, that the second and third arguments urged against the former hypothesis, serve equally against this; to which I shall add, that, as no Jewish customs have been alleged in support of it, it is far from being what the words would naturally suggest. If such had been our Lord's meaning, the obvious expression would have been, not, If a man say to his father, but, If a man dedicate or bequeath to the temple. Whereas the efficacy in the text is laid entirely on what he says, not on what he does, or intends to do. For my part, I agree with those who think that, by the expression which I have rendered, "be it devoted, whatever of mine shall profit thee," the son did not directly give, or mean to give, any thing to God; he only precluded himself from giving any relief to his parents. For if he should afterwards repent of his rashness, and supply them with any thing, he had by (what I may call) eventually devoting it to God, given, according to the Pharisaic doctrine, the sacred treasury a title to reclaim it. Gro. is of opinion, that this chance of eventual profit to the treasury, whereof the priests, and the leading men of the Pharisees, had the management, contributed not a little to the establishment of such impious maxims. The words, therefore, "be it corban," or "devoted," involve an imprecation against himself, if he shall ever bestow any thing to relieve the necessities of his parents; as if he should say to them, 'May I incur all the infamy of sacrilege and perjury, if ever ye get a farthing from me;' than which we can hardly conceive any thing spoken by a son to his parents, more contemptuous, more unnatural, more barbarous, and consequently more justly termed *κακολογία*, 'opprobrious language.' Lightfoot quotes a passage from a Rabbinical performance, which sets the intent of such expressions in the clearest light. When a man had a mind to make a vow against using any particular thing, suppose wine, he said, Let all the wine that I shall taste be *conem*, a word of similar import with *corban*. By saying so, it was not un-

derstood that he devoted any thing to God, but that he bound himself never to taste wine. And if, notwithstanding this, he was afterwards induced to drink wine, he became both sacrilegious and perjured: sacrilegious, because the wine was no sooner tasted by him than it was sacred; perjured, because he had broken his vow; for such declarations were of the nature of vows. It appears from Maimonides, that the term came, at length, to denote any thing prohibited. To say, It is *corban* to me, is to say, I dare not use it; to me it is all one as though it were consecrated to God. In the above explanation we are supported by the authority of Gro. Capellus, Lightfoot, all deeply conversant in Jewish literature; with whom also agree these later critics, L. Cl. Beau. Wh. Wet. Pearce, and several others. Some of our late Eng. translators seem also to have adopted this interpretation. The only difficulty that remains in the sentence arises from the conjunction *καί*, which, in sentences conditional or comparative, where the concluding member has an immediate dependence on the preceding, appears to break the natural connexion, by forming one of a different kind. To this I answer with Gro. that the *καί* in the N. T. like the Heb. γ , is sometimes a mere expletive, and sometimes has the power of other conjunctions. I shall mention some of the examples in the Gospels referred to by that author. The learned reader may compare the original with the common translation, Mt. 28: 9. L. 2: 15, 21. 5: 35. 9: 51. In all these, the translators have dropped the copulative entirely. In L. 2: 27, 28, they have rendered it *then*, and L. 15: 1, *that*. Every impartial person will judge whether it be a greater latitude in translating to omit a conjunction, which, in certain cases not dissimilar, is allowed to be an expletive, or to insert, rather interpolate, a whole clause, which is not only not necessary, but not altogether consistent with the rest of the passage. The last clause, ver. 12, is here rendered more according to the sense than according to the letter. 'Ye maintain—he must not do,' is entirely equivalent to, 'Ye do not permit him to do;' for it was only what they permitted or prohibited by their doctrine of which he was speaking. But the former is the only way here of preserving the tenor of the discourse. In the latter, the first member of the sentence is in the words of the Pharisees, the second in the words of our Lord.

19. "It entereth not into his heart, but into his belly, whence all impurities in the victuals pass into the sink," *οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν, καὶ εἰς τὸν ἀεθρῶνα ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα*. E. T. "It entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats." A late learned prelate, whom I have had occasion often to quote, proposes a different version of the above passage. The way in which he would render it, as may be collected

from his commentary and notes, is this: 'It entereth not into his heart, but into his stomach, and goeth out into the lower part of the belly, which purgeth all meats.' *Κοιλία*, he says, commonly rendered 'belly,' is often used for *στόμαχος*, 'stomach.' Thus Mt. 12: 40, Jonah is said to have been *ἐν τῇ κοιλίᾳ*, in the belly [that is, *stomach*] of the great fish. But let it be observed, that the Gr. word *κοιλία* in no other way imports *στόμαχος*, than as the Eng. word *belly* imports *stomach*. With us it is equally proper to say, that Jonah was in the *belly*, as that he was in the *stomach* of the fish. Thus we say of gluttons, that all their care is to fill their bellies. Yet in such cases we could not say that either the Gr. word or the Eng. is used in an acceptation different from the common. Whatever goes into the stomach goes into the belly, of which the stomach is a part. Whosoever goes to Rome goes to Italy. It is common to every language often to express the part by the whole, and the species by the genus. This kind of synecdoche is so familiar, and even so strictly proper, as hardly to deserve a place among the tropes. Let it be observed further, than when a more extensive or general term is used, every thing advanced must be suited to the common acceptation of the term. Thus I may say indifferently, that our food goes into the stomach, or into the belly; but if I use the latter term, I cannot add, it passes thence into the intestines, (these being also in the belly), which I might have added if in the first clause I had used the word stomach. The same holds also of the corresponding expression in Gr. and for the same reason. Yet, in this glaringly improper manner does the evangelist express himself, if *ἀπεθρών*, as the bishop explains it mean a part of the belly. If it were necessary to go further into this examination, it might be observed, that *ἀπεθρών*, by the explanation produced from Suidas and Pasor, which makes it at the most, answer only to the *intestinum rectum*, will not suit his purpose, the secretion of the chyle being more the work of the other intestines. Let it at the same time be remembered, that the version *latrina, secessus*, is admitted, on all sides, to be according to the common meaning of the word. Add to this, that *καθαρίζον* is susceptible of an easy explanation on this hypothesis. It agrees with *πάν*; but *πάν* does not relate to *βρώματα*. It must be explained from the subject treated, *πάν κοινόν, πάν ἀκάθαρτον*. Nor can any thing be clearer than the meaning and construction, when the words are thus explained: 'Any impurity that should enter from without, with the food, into the body, can never contaminate the man, because it no-wise affects his mind, but passeth into his belly, whence it is thrown out into the sink, leaving what is fit for nourishment clear of all dregs and defilement.' Gro. has well expressed the last clause, "Si quid est in cibo naturalis immunditiæ, id alvo ejectum purgat relictum in corpore cibum." No interpretation more effectually

exposes the cavil reported by Jerom. Our Lord's words, so far from implying that all that is swallowed is thrown out of the body, imply the contrary. The other interpretation requires also, that we do violence to the words in reading *καθαρίζοντα* for *καθαρίζον*, without the sanction of a single MS. edition, ancient version, or early writer.

22. "Insatiable desires," *πλεονεξίαι*. E. T. "Covetousness." The use of the word *πλεονεξία* in the Sep. warrants interpreters to render it 'covetousness,' in the N. T. But in every place where the word occurs, it does not seem to be properly limited to that meaning. Phav. and Suid. both define it *ἡ ὑπὲρ τῆς ἐπιθυμίας τοῦ πλείονος βλάβη*; they add *παρὰ τῷ ἀπόστολῳ*, because it is not the common classical use. Now as this definition is applicable to more vices than *avarice*, there are some passages in Scripture where the sense requires it should be rendered by a more comprehensive term. This is particularly the case when the plural number is employed, as here, and 2 Pet. 2: 14.

24. "Having entered a house," *εἰσελθὼν εἰς τὴν οἰκίαν*. But a great number of MSS. many of them of the first note, have no article. Some of the earliest and best editions have none. The Sy. and the Go. interpreters have not read the article. It is rejected by Wet. and most critics.

26. "A Greek," *Ἑλληνίς*. This woman is called, Mt. 15: 21. "Canaanitish;" here, "a Syrophenician," and "a Greek." There is in these denominations no inconsistency. By birth, she was of *Syrophenicia*; so the country about Tyre and Sidon was denominated; by descent, of *Canaan*, as most of the Tyrians and Sidonians originally were; and by religion a *Greek*, according to the Jewish manner of distinguishing between themselves and idolaters. Ever since the Macedonian conquests, Greek became a common name for idolater, or at least one uncircumcised, and was held equivalent to Gentile. Of this we have many examples in Paul's Epistles, and in the Acts. *Jews and Greeks*, *Ἕλληνες* are the same with *Jews and Gentiles*.

31. "Leaving the borders of Tyre and Sidon, he returned," *πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου καὶ Σιδῶνος, ἦλθε*. Vul. "Iterum exiens de finibus Tyri, venit per Sidonem." Agreeable to which are the Cop. and the Sax. versions, as well as the Cam. and two other MSS. which, instead of the three last words in Gr. read *ἦλθε διὰ Σιδῶνος*. Whatever may have recommended this reading to Dr. Mill, it has no external evidence worth mentioning, and is besides, in itself, exceedingly improbable. Our Lord's ministry was to the Jews; and to their country he appears to have confined his journies. Even Si. and Maldonat, though both, especially the last, not a little partial to the Vul. give the preference here to the common Gr. Maldonat says, "Credendum non est, Christum in urbes

Gentilium ingressum fuisse, qui non nisi ad oves quæ perierant domûs Israel, se missum dixerat."

32. Who had an impediment in his speech," *μογιλάλον*. Vul. "Mutum." This deviation from the meaning is not authorized by a single MS.

33. "Spat upon his own fingers, and put them into the man's ears and touched his tongue," *ἔβαλε τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ*. E. T. "Put his fingers into his ears, and he spit and touched his tongue." The reference of the pronoun *his* is here quite indeterminate. The Cam. MS. gives a better arrangement, *πτύσας ἔβαλε κ. ἔ.* Two other MSS. say *ἔβαλε τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ, καὶ ἤψατο*. Though one or two copies are of no authority, yet as there is no doubt about the meaning, that arrangement in Eng. which conduces most to perspicuity ought to be preferred.

34. "Ephphatha." Pref. Mt. sect. 19.

CHAPTER VIII.

12. "No sign shall be given to this generation," *εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον*. As the negative in the original is expressed by the conditional particle *εἰ, if*, Simon, in his note on the place, mentions this as an argument, that the words are of the nature of an oath. "Cette particule *si* semble indiquer le serment." It is true that, among the Hebrews, the form of an oath by imprecation was very common. "God do so to me, and more also," said Ruth to her mother-in-law, "if aught but death part thee and me." This was an oath that she would not leave her. Sometimes there was an ellipsis of the curse, and no more than the hypothetical clause was expressed. In this case, the conditional conjunction had the force of negation, if there was no negative in the sentence; and the contrary effect if there was. But as use in every tongue gradually varies, it is manifest, and might be proved by examples, that the conditional particle came at length, in many cases, to be understood merely as a negative. That it is so here, we need no better evidence than that, in all the other places of the Gospels where we have the same declaration, what is here expressed by *εἰ δοθήσεται σημεῖον*, is expressed in them by *σημεῖον οὐ δοθήσεται*. Mt. 12: 39. 16: 4, and L. 11: 29. Notes.

24. "Having looked up," *καὶ ἀναβλέψας*. E. T. "And he looked up." *Ἀναβλέπειν* sometimes signifies 'to recover sight,' sometimes 'to look upwards' to an object situated above us, sometimes 'to raise our eyes' from looking downwards, or even from a state of passiveness to exertion. In this sense, 'to look up,' is often used in Eng. As the subject here is the cure of a blind man,

many are led to prefer the first of these senses. My reasons for thinking differently are as follows: 1st, When *ἀναβλέπειν*, in the Gospel, signifies 'to recover sight,' it indicates a complete recovery, which was not the case here. 2dly, If it denote here 'he recovered his sight,' there is a contradiction in the passage, as the same reason would lead us to infer, from the very next verse, that he had not recovered it; for Jesus, after doing something further, *ἐποίησεν αὐτοῦ ἀναβλέψαι*, made him again look up. 3dly, Because the man's recovering his sight is expressed by a distinct clause, *ἀποκατεστάθη καὶ ἐνέβλεψε τηλαυγῶς*. There is no reason to adopt the second meaning mentioned, as the objects he had to look at appear to have been on a level with himself. The third sense, therefore, which is that of the E. T. seems entitled to the preference. The application is similar to that in the Sep. Isa. 42: 18, *Οἱ τυφλοὶ ἀναβλέψατε ἰδεῖν*. E. T. "Look, ye blind, that ye may see." That the word is sometimes used for looking at things not placed above us, is also evident from L. 21: 1.

² "I see men, whom I distinguish from trees only by their walking," *βλέπω τοὺς ἀνθρώπους ὡς δένδρα περιπατοῦντας*. E. T. "I see men as trees walking." But in many MSS. some of them of principal note, in several old editions, and in the commentaries of The. and Euth. the words are, *βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας*. This reading is preferred by both Mill and Wet. and is followed by Cas. and some modern interpreters. Thus, the sentence is made to consist of two members, whereof the second is introduced as the reason for saying in the first, that he saw men. I have endeavored to give a just expression of the sense in the version.

26. "Neither go into the village, nor tell aught to any of the villagers," *μηδὲ εἰς τὴν κώμην εἰσελθῆς, μηδὲ εἴπῃς τινὶ ἐν τῇ κώμῃ*. Vul. "Vade in domum tuam; et si in vicum introieris nemini dixeris." This version has evidently sprung from a different reading; as there has been, in fact, a great deal of variety here, both in MSS. and in versions. The Sy. and a good majority of MSS. favor the common reading. Some have thought that there is an impropriety in that reading, as it seems to suppose they could relate the miracle to the people in the village, though they did not enter it. But the words, *οἱ ἐν τῇ κώμῃ*, are no more than a periphrasis for 'the villagers.'

28. "And others, one of the prophets," *ἄλλοι δὲ ἓνα τῶν προφητῶν*. Vul. "Alii vero quasi unum de prophetis." In conformity to which, the Cam. alone reads *ὡς* before *ἓνα*. But no translation, not even the Sax. concurs here with the Vul.

31. "He began to inform them," *ἤρξατο διδάσκειν αὐτοὺς*. Chap. 5: 17. N.

² "Be rejected," *ἀποδοκιμασθῆναι*. This word is, probably,

used in reference to the expression in the Psalms, "The stone which the builders rejected," ὃν ἀπεδοκίμασαν, as it is rendered by the Seventy.

37. "What will a man not give?" τί δώσει ἄνθρωπος; E. T. "What shall a man give?" Gro. justly observes, that τί, here, is equivalent to πόσα; 'How much!' 'What great things!' The emphasis is better expressed in our language by the negative, which, however strange it may appear, more exactly hits the sense than a literal version.

² "Ransom," ἀντάλλαγμα. E. T. "Exchange." The Gr. word means both; but the first is, in the present case, the only proper term in Eng. We ransom what by law, war, or accident, is forfeited, and in the power of another, though we may still be in possession; but we always exchange what we have for what we have not. If a man's life be actually taken, it is too late for bartering.

CHAPTER IX.

12, 13. "And (as it is written of the Son of Man)," καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου. E. T. "And how it is written of the Son of Man." Twelve MSS. amongst which are the Al. and two others of note, read καθὼς for καὶ πῶς. I cannot help thinking this a sufficient warrant for receiving it, when, by the rules of construction, no proper meaning can be drawn from the words as they lie. The Vul. and Zu. follow the common reading, and render πῶς 'quomodo.' Er. Cas. Cal. say 'quemadmodum;' which may be interpreted either way. Be. whether it was that he judged καθὼς the true reading, or that he thought πῶς here of the same import, renders it 'ut.' In this he has been followed by the G. F. which says 'comme,' and Dio. who says 'sicome.' It gives an additional probability, that a similar clause, ver. 13, relating to John, as this does to Jesus, which seems, in some respect, contrasted with it, is ushered in with the conjunction καθὼς, καθὼς γέγραπται ἐπ' αὐτόν. This clause is very generally understood by interpreters, as relating to the coming, not to the sufferings, of the Baptist. I have, therefore, for the sake of perspicuity, transposed it.

20. "No sooner did he see him," ἰδὼν αὐτόν. An ambiguity in both expressions, but such as, explained either way, hurts not the import of the passage.

23. "If thou canst believe," τὸ εἶ δύνασαι πιστεῦσαι. Vul. "Si potes credere." The Sy. literally the same. I see little occasion here for criticism. The τό is wanting in so great a number of MSS. that one who thinks the construction embarrassed by it is excusable in rejecting it. And even if allowed to remain, it will

not be pretended that such superfluous particles are entirely without example. The turns given to the words by Gro. by Knatchbull, and other critics, though ingenious, are too artificial.

24. "Supply thou the defects of my faith," βοήθει μου τῇ ἀπιστίᾳ. E. T. "Help thou mine unbelief." It is evident from the preceding clause, πιστεύω, that ἀπιστία denotes here a 'deficient faith,' not a total 'want of faith.' I have used the word *supply*, as hitting more exactly what I take to be the sense of the passage. Gro. justly expresses it, "Quod fiducia meæ deest, bonitate tua supple." His reason for not thinking that the man asked an immediate and miraculous increase of faith, appears well founded: "Nani ut augmentum fiducia ab Jesu speraverit, et quidem subito, vix credibile est." The words, however, in the way I have rendered them, are susceptible of either meaning, and so have all the latitude of the original.

25. "He rebuked," ἐπειμίησε. Vul. "Comminatus est;" that is, 'he severely threatened.' In this manner the Gr. word is rendered in the Vul. no fewer than eight times in this Gospel, where it occurs only nine times. This is the more remarkable, as in the Gospels of Mt. and L. where we often meet with it, it is not once so rendered, not even in the parallel passages to those in Mr. No La. translator that I know has in this imitated the Vul. Some say 'objurgavit;' some 'increpavit,' or 'increpuit.' Beau. who says 'menaca,' and Lu. who says 'hedrauete,' are the only persons I know who, in translating from the Gr. into modern languages, have employed a word denoting 'threatened.' If there were more evidence than there is, that this is one usual acceptation of the term, there would still be sufficient ground for rejecting it as not the meaning of the evangelists. For, 1st, The verb ἐπιτιμάω is used when the object addressed is inanimate, as *the wind, the sea, a natural disease*; for though, in such cases, even when rendered *rebuke* or *command*, there is a prosopopeia; yet, as we immediately perceive the sense, the expression derives both lustre and energy from the trope; whereas the mention of threats, which always introduces the idea of punishment to be inflicted on disobedience, being nowise apposite to the subject, could serve only to render the expression ridiculous. 2dly, The evangelists have often given us the very words of the ἐπιτιμίησις used by Jesus, but in no instance do we discover in them any thing of the nature of menace. We have one example in this verse, for it is ἐπειμίησε λέγων. 3dly, The same word is adopted, Mt. 16: 22, to express the rebuke given by Peter to his Master, in which it would be absurd to suppose that he employed threats. 4thly, The Gr. commentator Euth. has given, on Mt. 12: 16, the word παρήγγειλε as synonymous to ἐπειμίησε. 5thly, Recourse to threats, in the orders given to individuals, would ill suit either the meekness or the dignity of character

uniformly supported by our Lord. Even the verb *ἐμβρομαόμαι*, though nearer in its ordinary signification to that of the La. 'com-minor,' yet, in no place of the Gospels, can properly be rendered *to threaten*. It is twice used by J. for 'to groan,' or 'to sigh deeply.' There are only two other passages in which it is applied to our Lord, once by Mt. and once by Mr. In both places the words he used are recorded, and they contain no *threatening* of any kind. The only term for *threat*, in these writers, is *ἀπειλή*; for *to threaten*, *ἀπειλεῖν* and *προσαπειλεῖν*.

29. "This kind cannot be dislodged, unless by prayer and fasting." *Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεθῆναι, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.* E. T. "This kind can come forth by nothing but by prayer and fasting." Some doubts have been raised in regard to the meaning of the words *this kind*. The most obvious interpretation is doubtless, that which refers them to the word *demon* immediately preceding. But as, in the parallel passage in Mt. 17: 19, mention is made of *faith* as the necessary qualification for dispossessing demons, Knatchbull and others have thought that *this kind* refers to the *faith* that is requisite. But to me it appears an insurmountable objection to this hypothesis, that we have here the same sentiment, almost the same expression, and ushered in with the same words, *this kind*, though in what goes before there is no mention of faith, or of any thing but demon, to which it can refer. It would be absurd to suppose, that the pronouns and relatives in one Gospel refer to antecedents in another. Every one of the Gospels does, indeed, give additional information; and, in various ways, serves to throw light upon the rest. But every Gospel must be a consistent history by itself; otherwise an attempt at explanation would be in vain. Now my argument stands thus: The story related in both Gospels is manifestly the same: that the words in question may refer to *demon* in Mt., no person who attentively reads the passage can deny; that they cannot refer to *faith*, but must refer to *demon* in Mr. is equally evident. Either then they refer to *demon* in both, or the evangelists contradict one another. Other arguments might be mentioned: one is, that the application of *γένος* to an abstract quality such as *faith*, is, I suspect, unexampled in the language of Scripture; whereas, its application to different orders of beings, or real existences, is perfectly common. Some have considered it as an objection to the above explanation, that it supposes different kinds of *demons*; and that the expulsion of some kinds is more difficult than that of others. I answer, 1st, The objection is founded entirely in our ignorance. Who can say that there are not different kinds of demons? or, that there may not be degrees in the power of expelling? Revelation has not said that they are all of one kind, and may be expelled with equal ease. I answer, 2dly, *By this kind*, is not meant this kind of demons, but

this kind or order of beings called demons. And if there be any implicit comparison in the words, it is with other cures. Another objection is that in Mt. 17: 20 the power of expulsion is ascribed solely to faith; whereas, here, it is ascribed to prayer and fasting. The answer to this objection will perhaps show, that the question does not so much affect the import of the passage, as it affects the grammatical construction and literal interpretation of the words. By the declaration, "This kind cannot be dislodged, unless by prayer and fasting," we are not (as I apprehend) to understand, that a certain time was to be spent in prayer and fasting before the expulsion of every demon, but that the power of expelling was not otherwise to be attained. "Quod est causa causæ," say dialecticians, "est etiam causa causati." This is conformable to the idioms which obtain in every tongue. It was evidently concerning the power of expelling that the disciples put the question, 'Why could not we——?' Now, to the attainment of that power, fasting and prayer were necessary, because they were necessary for the attainment of that faith with which it was invariably accompanied. That ἐξελθεῖν should be used according to the import of the Heb. conjugation *hophal*, may be supported by many similar examples in the N. T.

37. "Not me, but him who sent me:?" that is, 'not so much me, as him who sent me.' Mt. 9: 13. ³ N.

40. "Whoever is not against you is for you," "Ὁς οὐκ ἔστι καθ' ἡμῶν, ὑπερ ἡμῶν ἐστίν." But in a great number of MSS. some of them of note, in several editions, in the Vul. both the Sy. versions, the Sax. and the Go. the reading is ὑμῶν in both places, which is also preferred by Gro. Mill, and Wet.

44, 46, 48. "Their worm——and their fire." 'Ὁ σκώληξ αὐτῶν——καὶ τὸ πῦρ. Diss. XII. Part ii. sect. 30.

CHAPTER X.

1. "Came into the confines of Judea through the country upon the Jordan," ἐρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας διὰ τοῦ πέραν τοῦ Ἰορδάνου. Vul. "Venit in fines Judææ ultra Jordanem." The Sy. and the Go. appear to have read in the same manner as the Vul. agreeably to which διὰ τοῦ is omitted in some MSS.

12. "If a woman divorce her husband." This practice of divorcing the husband, unwarranted by the law, had been (as Josephus informs us) introduced by Salome, sister of Herod the Great, who sent a bill of divorce to her husband Costobarus; which bad example was afterwards followed by Herodias and others. By law, it was the husband's prerogative to dissolve the marriage: The wife could do nothing by herself. When he thought fit to dissolve it,

her consent was not necessary. The bill of divorce, which she received, was to serve as evidence for her, that she had not deserted her husband, but was dismissed by him, and consequently free.

19. "Do no injury," *μη ἀποστειρήσης*. E. T. "Defraud not." This does not reach the full import of the Gr. verb, which comprehends alike all injuries, whether proceeding from force or from fraud, and is therefore better rendered by P. R. "Vous ne ferez tort à personne." This is followed by Sa. Beau. and even by Si. himself, who changing only the mood, says, "Ne faites torte à personne." In the same way Dio. has also rendered it, "Non far danno a niuno;" here rightly following Be. who says, "Ne damno quemquam affcito." To the same purpose the Vul. "Ne fraudem feceris;" by the sound of which, I suspect, our translators have been led into the version, "Defraud not," which does not hit the meaning of the La.

21. "Carrying the cross," *ἄρας τὸν σταυρόν*. These words are not in the Ephrem. and Cam. MSS. There is nothing corresponding to them in the Vul. Sax. and Cop. versions. Mt. 10: 38. N.

25. "Pass through," *διελθεῖν*. There is the same diversity of reading here, which was observed in the parallel place in Mt. 19: 24. But the other reading, *εἰσελθεῖν*, is not here so well supported by either MSS. or versions.

29. See the note immediately following.

30. "Who shall not receive now, in this world, a hundred-fold, houses, and brothers, and sisters, and mothers and children, and lands, with persecutions." There are two difficulties in these words, of which I have not seen a satisfactory solution. The first is in the promise, that a man shall receive, in this world, *a hundred-fold, houses and brothers*——. The second is in the limitation, *with persecutions*. As to the first, there is no difficulty in the promise, as expressed by the evangelist Mt. and L. To say, barely that men shall receive a hundred-fold for all their losses, does not imply that the compensation shall be in kind; nor do I find any difficulty in the declaration, that thus far their recompense shall be in this world. James, 1: 2, advises his christian brethren "to count it all joy when they fall into diverse temptations." Paul, 2 Cor. 7: 4, says, concerning himself, that he was "exceeding joyful in all his tribulation." The same principle which serves to explain these passages, serves, to explain the promise of a present recompense, as expressed by Mt. and L. The Christian's faith, hope, peace, and joy in the Holy Ghost, were more than sufficient to counterbalance all his losses. But if the mention of *houses and brothers*——, add nothing to the meaning of those evangelists, to what purpose was it made by Mr.? Instead of enlightening, it could only mislead, and make a retribution in kind be expected in

the present life. Some things are mentioned, ver. 29, of which a man can have only one: these are *father* and *mother*. In ver. 30, we have *mothers*, but not *fathers*. *Wife* is mentioned, ver. 29, but *not wives*, ver. 30. Hence that profane sneer of Julian, who asked whether the Christian was to get a hundred wives. As to these omissions, however, there are some varieties in MSS. and versions. In ver. 29, the word *γυναικα* is wanting in two MSS. as well as in the Vul. Cop. Arm. and Sax. versions. None, indeed, in ver. 30 have either *γυναικα* or *γυναικας*, but many MSS. and some of note, read *μητέρα*; many also add *καὶ πατέρα*, though these words in the singular ill suits the *ἐξατονιαπλασίονα* which precedes them. These differences and omissions also contribute to render the passage suspected. According to rule, if one was repeated, all should have been repeated; and the construction required the plural number in them all. Bishop Pearce suspects an interpolation, occasioned by some marginal correction or gloss, which must have been afterwards taken into the text. If the text has been in this way corrupted, the corruption must have been very early, since the repetition in ver. 30, though with some variety is found in all the ancient MSS., versions, and commentaries extant. In a case of this kind, I do not think a translator authorized to expunge a passage, though he may fairly mention the doubts entertained concerning it. In a late publication of Mr. Wakefield's (*Silva Critica*), this passage is explained in such a manner (sect. 83,) as makes the words "now in this world, a hundred-fold, houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions," to signify just nothing at all. I own I am not fond of a comment that destroys the text, or, which amounts to the same thing, exhibits it as words without meaning. Besides, the promise here is so formally divided into two parts, one regarding the present life, the other the future, that it may be fairly questioned whether such a total annihilation of one essential part, does not bring the significance of the other at least under suspicion. See Mt. 26: 29. ² N.

² "As to the other question about the qualifying words, *μετὰ διωγμῶν*, I observe that the Cam. and one other MS. read *διωγμοῦ*, agreeable to which is the Sy. version: but this makes no alteration in the sense. I observe also, that there are three MSS., none of them of any name, which read *μετὰ διωγμὸν*, 'after persecution.' Wet. who commonly pays no regard to conjectural emendations, has, nevertheless, adopted this. A promise, according to the letter, regarding things merely temporal, to be accompanied *with persecutions*, that learned and ingenious critic considered as illusory. The more a man has, in that situation, his distress is the greater. He subjoins: "Omnia vero plana erunt, si, quæ etiam ingeniosa D. Heinsii conjectura fuit, sequamur codices qui habent *μετὰ διωγμὸν*. Atque ita promittuntur halcyonia et pacata tempora duris succes-

surā.” Thus, Druthmar, a Benedictine monk of the ninth century, who wrote a commentary on Mt. considers the riches and power of the Pope as a clear fulfilment of the promise with regard to Peter, who put the question, and the large endowments of the monasteries as a fulfilment to the rest : “ Nunc quoque magnum regnum habet Petrus de villis et servis per omnem mundum, et ipse et omnes sancti, propter amorem Dei.” I own that, to me, all things do not appear so plain, even after the alteration proposed by Wet. If this promise, of temporal prosperity, be understood as made to individuals, how is it fulfilled to the martyrs, and to all those who continue to be persecuted to the end of their lives? But if it be understood, as those interpreters seem to fancy, of the church in general, which, after a state of persecution for near three centuries, was put by Constantine in a state of security and prosperity, the following questions will naturally occur : Do not the words here used manifestly imply, that the promise was intended for every disciple who should come within the description? Thus ver. 29 : *Οὐδείς ἐστὶν ὃς ἀφῆκεν*—“ There is none who shall have forsaken”— 30, *ἐὰν μὴ λάβῃ*—“ who shall not receive.” The evangelists Mt. and L. are equally explicit on this head. *Πᾶς ὃς ἀφῆκεν*—“ Whosoever shall have forsaken”— *λήψεται*—“ shall receive”—are the words of Mt. And in L. it is, *Οὐδείς ἐστὶν ὃς ἀφῆκεν*—“ There is none who shall have forsaken”— *ὃς οὐ μὴ ἀπολάβῃ*—“ who shall not receive.”—It is impossible for words to make it clearer. Now, could the promise be said to affect the actual sufferers, as the words certainly imply, if all that is meant was, ‘ If ye my hearers, have given up, or shall give up, every thing for my sake, houses, lands, friends—those who shall be in your places, three hundred years hence, who have suffered nothing, being themselves perhaps good for nothing, and have lost nothing, shall be richly rewarded for what ye have done, and shall live in great opulence and splendor?’ If understood, therefore, of an enjoyment which every persecuted individual would obtain here, after all his sufferings were over, it is not true; for many died in the cause: and, if understood of the church in general, it is not to the purpose; nor can it, by any interpretation, be made to suit the terms employed. For my part, if I were, with Heinsius and Wet. to account *μετὰ διωγμὸν*, ‘ after persecution,’ the true reading, I should heartily agree with those who consider this as a strong evidence of the millenium; for in no other way that I know, can it be consistently interpreted. I have other objections against that interpretation which makes it relate to the change that the church was to undergo, after being established by the imperial laws. If our Lord’s kingdom had been, what it was not, a worldly kingdom; if greatness in it had resulted, as in such kingdoms, from wealth and dominion, there would have been reason to consider the reign of Constantine as the halcyon days of the

church, and a blessed time to all its members. But if the reverse was the fact; if our Lord's kingdom was purely spiritual; if the greatness of any member resulted from his humility and usefulness; and if superior authority arose purely from superior knowledge and charity; if the riches of the Christian consisted in faith and good works—I am afraid the changes introduced by the emperor, were more the corrupters than the establishers of the kingdom of Christ. The name indeed was extended, the profession supported, and those who assumed the name, when it became fashionable and a means of preferment, multiplied; but the spirit, the life, and the power of religion, visibly declined every day. Let us not, then, shamefully confound the unrighteous Mammon with the hidden treasures of Christ. Those divine aphorisms called *the beatitudes*, which ascribe happiness to the poor, the meek, the mournful, the hungry, the persecuted, were not calculated for a particular season, but are evidently intended to serve as fundamental maxims of the christian commonwealth to the end of the world. Though there be, therefore, some difficulty in reconciling the words, *with persecutions*, with what is apparently a promise of secular enjoyments, it is still preferable to the other reading; both because the correction is a mere guess, and because it is less reconcilable than this to the state of the church militant, in any period we are yet acquainted with. For it will ever hold, that all that will live godly in Christ Jesus shall, in some shape or other, suffer persecution. And to reject on mere conjecture, because of a difficulty, real or apparent, all that Mr. has additional to what is recorded by Mt. and L. would be contrary to all the rules of sound criticism, and might give rise to a freedom which would be subversive of the authority of Scripture altogether.

40. "I cannot give," *οὐκ ἔστιν ἐμὸν δοῦναι*. Vul. "Non est meum dare vobis." In the addition of *vobis*, this interpreter is almost singular, having no warrant from MSS. and being followed only by the Sax. version. It is, besides, but ill adapted to the words in connexion. The same peculiarity in the two versions occurs also in Mt. 20: 23.

42. "Those who are accounted the princes," *οἱ δοκοῦντες ἄρχεῖν*. E. T. "They which are accounted to rule. The Gr. expression, suitably to a common idiom both in sacred and in classical authors, may be rendered simply as though it were *οἱ ἄρχοντες* 'the princes;' but I think there is here an energy in the word *δοκοῦντες*, as denoting those whom the people acknowledge and respect as princes. It also suits the sense better to use the name *princes* here than the verb *to rule*, which is not so well adapted to the preceding participle, *accounted*. The word *princes* denoting strictly and originally no more than *chief men*, it may not improperly be regarded as merely a matter of public opinion, who they are that come under this denomination. But we cannot with proprie-

ty express ourselves in the same doubtful way of those who actually govern, especially when they govern, as represented here, in a severe and arbitrary manner.

46. "Son of Timeus." This may be no more than an interpretation of the name, for so *Bartimeus* signifies; in which case the words *τοῦτι' ἐστι*, as in *Abba father*, which occurs oftener than once, are understood.

48. "Charged him to be silent," *ἐπετιμῶς αὐτῷ ἵνα σιωπήσῃ*. See Notes on Mt. 20: 31, and ch. 9: 25.

CHAPTER XI.

1. "As far as Bethphage and Bethany," *εἰς Βηθφαγή καὶ Βεθανίαν*. *Βηθφαγή καὶ* are not in the Cam.; nor are there any words corresponding to them in the Vul. and the Sax. versions.

10. Immediately after *βασιλεία*, in the common Gr. copies, we read the words *ἐν ὀνόματι Κυρίου*, 'in the name of the Lord;' but they are wanting in several MSS. some of them of principal note, and in the Vul. Sy. Cop. Arm. Ara. and Sax. versions. Origen did not read them. And they are rejected by Gro. Mill, and Ben. Their situation between *βασιλεία* and its regimen, *τοῦ πατρὸς ἡμῶν*, gives them much the appearance of an interpolation. Besides, the phrase *ἐρχόμενος ἐν ὀνόματι Κυρίου*, in the preceding verse, accounts very naturally for the inadvertency of giving *ἐρχόμενη* here the same following. There is, therefore, some reason for rejecting these words, but none, that I know, for rejecting the whole clause.

² "In the highest heaven." L. 2: 14. N.

13. "For the fig-harvest was not yet," *οὐ γὰρ ἦν καιρὸς σύκων*. E. T. "For the time of figs was not yet." Waving the different hypotheses that have been adopted for explaining this expression, Dr. Pearce has, from several passages in sacred writ, particularly Mt. 21: 24, justly observed, that by the time of any kind of fruit or grain, is meant the time of reaping it. This, indeed, coincides with the interpretation which a reader would naturally give it. What can the time of any fruit be, but the time of its full maturity? And what is the season of gathering, but the time of maturity? But figs may be eaten for allaying hunger, before they be fully ripe; and the declaration, that the season of figs was not yet come, cannot be (as the order of the words, in the original, would lead one at first to imagine) the reason why there was nothing but leaves on the tree; for the fig is of that tribe of vegetables, wherein the fruit appears before the leaf. But if the words, *καὶ ἐλθὼν ἐπ' αὐτήν, οὐδὲν εὔρεν εἰ μὴ φύλλα*, be read as a parenthesis, the aforesaid declaration will be the reason of what immediately preceded, namely, our Lord's looking for fruit on the tree. The

leaves showed that the figs should not only be formed, but well advanced; and the season of reaping being not yet come, removed all suspicion that they had been gathered. When both circumstances are considered, nothing can account for its fruit, but the barrenness of the tree. If the words had been, *οὐδὲν εὗρεν εἰ μὴ ὄλυνθους, οὐ γὰρ ἦν καιρὸς σύκων*, 'he found nothing but green figs, for it was not the time of ripe fruit,' we should have justly concluded that the latter clause was meant as the reason of what is affirmed in the former; but, as they stand, they do not admit this interpretation. A transposition, entirely similar, we have in chap. 16: 3, 4. The idiom of modern tongues requiring a more rigid adherence to the customary arrangement, I have thought it reasonable to transpose the clauses. And, for removing all ambiguity, I have, after bishop Pearce, [see his Answer to Woolston on the Miracles], rendered *καιρὸς σύκων* 'the fig-harvest,' (though this application of the word *harvest* is unusual), rather than by a phrase so indefinite as *the time of figs*.

15. "The temple." Mt. 21: 12. N.

17. "My house shall be called a house of prayer for all nations," *ὅτι ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν*. E. T. "My house shall be called, of all nations, the house of prayer." Our translators have followed Be. who renders the passage as if the last words had been *ὑπὸ πάντων τῶν ἔθνων*, "Domum meam domum precatonis vocatum iri ab omnibus gentibus;" and is, I think, the only La. translator who, by inserting the preposition *ab*, has perverted the sense. He has been copied, as usual, by the G. F. "Ma maison sera appellée maison d'oraison par toutes nations." This is an error of the same sort with that which was observed on Mt. 5: 21. See the Note on that verse. The court of the Gentiles, a part of *τὸ ἕθρον*, *the temple*, as it is expressed in this passage, was particularly destined for the devout of all nations who acknowledged the true God, though they had not subjected themselves to the Mosaic law, and were accounted aliens. The proselytes who had received circumcision, and were by consequence subject to the law, were on the same footing with native Jews, and had access to the court of the people. Justly, therefore, was the temple styled "a house of prayer for all nations." The error in the common version is here the more extraordinary, as in their translation of Isaiah, they render the passage quoted "for all people."

² There is another error in the common version, in this passage, which, for aught I know, is peculiar to it. *Οἶκος* is rendered *the house*, not *a house*, as it ought to be. This difference, though on a superficial view it may appear inconsiderable, is in truth of the greatest moment. *The house of prayer* was the utmost that a Jew could have said of the temple of Jerusalem. To represent all the

Gentiles, most of whom knew nothing about it, and the rest, at the furthest, put it on no better footing than the idol-temples of the surrounding nations, as using a style which implied that it was, by way of eminence, the place of all the earth appropriated to divine worship, is both misrepresenting the fact, and misrepresenting the sacred writers, who are far from advancing any thing that can be justly so interpreted.

18. "For they dreaded him," *ἐφοβοῦντο γὰρ αὐτόν*. I see no reason, with Pearce, to reject the *αὐτόν* on so slight authority as six or seven MSS. Their fear of the people, mentioned in other passages, so far from being inconsistent, naturally led them to dread one who had so great an ascendancy over the minds of the people, who expose the hypocrisy of the spiritual guides of the age, and was so much an enemy to their traditions and casuistry.

21. "Which thou hast devoted," *ἣν κατηράσω*. E. T. "Which thou cursedst." In Eng. the word *cursed* is not now so commonly, nor, I think so properly, applied to inanimate things. Besides, that acceptation of the verb *to curse*, to which our ears are most familiarized, associates, in our minds, the idea of something at once so atrocious and so vulgar, as makes one dislike exceedingly the application of it to a solemn act of our Lord, intended to convey instruction, in the most striking manner, on two important articles, the power of faith, and the danger of unfruitfulness under the means of improvement. *Devoted*, though sometimes used in a different sense, is here so fixed in meaning by the words connected, that it is impossible to mistake it; and is surely a more decent term than *cursed*.

22. "Have faith in God," *ἔχετε πίστιν Θεοῦ*. That is, say some, 'Have a strong faith.' The words rendered literally are, 'Have a faith of God.' It is a known Hebraism, to subjoin the words *of God* to a substantive, to denote great, mighty, excellent; and to an adjective, as the sign of the superlative. In support of this interpretation, bishop Pearce has produced a number of passages, universally explained in this manner. The context here will suit either explanation. Though this is a point on which no one ought to be decisive, I cannot help, upon the whole, preferring the common version. My reasons are these: 1st, I find that the substantives construed with *Θεοῦ*, when it signifies great or mighty, (for it is only with these we are here concerned), are names either of real substances, or of outward and visible effects. Of the first kind are, *prince, mountain, wind, cedar, city*; of the second are, *wrestling, trembling, sleep*; but nowhere, as far as I can discover, do we find any abstract quality, such as faith, hope, love, justice, truth, mercy, used in this manner. When any of these words are thus construed with God, he is confessedly either the subject, or the object, of the affection mentioned. 2dly, The word *πίστις*, both in the Acts and in the Epistles, is often construed with the genitive of the object,

precisely in the same manner as here. Thus, Acts 3: 16, *πίστις τοῦ ὀνόματος αὐτοῦ* is 'faith in his [Christ's] name;' Rom. 3: 22, *πίστις Ἰησοῦ Χριστοῦ* is 'faith in Jesus Christ.' See, to the same purpose, Rom. 3: 26. Gal. 2: 16, 20. 3: 22. Philip. 3: 9: *ἐλπὶς* is used in the same way, 1 Thess. 1: 3. As these come much nearer the case in hand, they are, in my judgment, more than a counterpoise to all that has been advanced in favor of the other interpretation.

CHAPTER XII.

4. "They wounded in the head with stones;" *λιθοβολήσαντες ἐκεφαλαίωσαν*. Vul. "In capite vulneraverunt." Agreeably to this version, the Cam. and five other MSS. omit *λιθοβολήσαντες*. The Cop. and Sax. translations follow the same reading.

14. "Is it lawful to give tribute to Cæsar or not? Shall we give or shall we not give?" *ἔξεστι κῆνσον Καῖσαρι δοῦναι, ἢ οὐ; δῶμεν, ἢ μὴ δῶμεν*; Vul. "Licet dare tributum Cæsari, an non dabimus?" With this agree the Go. and the Sax. The Cam. omits the whole clause *δῶμεν, ἢ μὴ δῶμεν*.

19. "Moses hath enacted," *Μωσῆς ἐγραψεν*. E. T. "Moses wrote." The word *γράφειν*, when applied to legislators, and spoken of laws or standing rules, is, both in sacred use and in classical, *sancire*, 'to enact.'

29. "The Lord is our God; the Lord is one," *Κύριος ὁ Θεὸς ἡμῶν. Κύριος εἷς ἐστι*. E. T. "The Lord our God is one Lord." The words are a quotation from Moses, Deut. 6: 4: as rendered by the Seventy. In Heb. they run thus: *יהוה יהוה אחד יהוה יהוה*, literally in Eng. 'Jehovah our God Jehovah one.' In such sentences there is no substantive verb in Heb. (as in European languages) to connect the words. Their juxtaposition is held sufficient. Sometimes in Gr. and La. which do not labor under the same defect, the verb is omitted as unnecessary. Now, in my apprehension, (and in this I agree with Vitringa), the words quoted ought to be rendered as two sentences; in Deut. thus, 'Jehovah is our God: Jehovah is one;' and not as one sentence, 'Jehovah our God is one Jehovah.' My reasons are these: 1st, It appears to have been the purpose of their great legislator to establish among the people these two important articles, as the foundation of that religious constitution he was authorized to give them. The first was, that the God whom they were to adore, was not any of the acknowledged objects of worship in the nations around them, and was therefore to be distinguished among them, the better to secure them against seduction, by the peculiar name *Jehovah*, by which alone he chose to be invoked by them. The second was the unity of the divine nature; and consequently that no pretended divinity (for all

other gods were merely *pretended*), ought to be associated with the only true God, or share with him in their adoration. There is an internal probability in this explanation, arising from the consideration that these were notoriously the fundamental articles of their creed. 2dly, In reply of the Scribe, ver. 32, which was approved by our Lord, and in which we find, as it were, echoed every part of the answer that had been given to his question, there are two distinct affirmations which he begins: these are, "There is one God," and "there is only one;" corresponding to *The Lord is our God*, and *the Lord is one*. The first clause, in both declarations, points to the object of worship; the second, to the necessity of excluding all others. Accordingly, the radical precept relating to this subject, quoted by our Lord, Mt. 4: 10, from the Sep. is exactly suited to both parts of this declaration, "Thou shalt worship the Lord thy God." This may be called the positive part of the statute, and corresponds to the article, *The Lord is our God. Thou shalt serve him only*: This is the negative part, and corresponds to the article, *The Lord is one*. 3dly, Such short and simple sentences, without either verb or conjunction to unite them in themselves, or connect them with one another, are not unfrequent in the sacred language. An example, perfectly similar, we have, Exod. 15: 3, יְהוָה אֱישׁ מַלְחָמָה (or, as we read in the Samaritan Pentateuch, יְהוָה שְׂמוֹ (יְהוָה גְּבוּרָה בְּמַלְחָמָה, rightly rendered in the E. T. as two distinct sentences, "The Lord is a man of war; the Lord is his name:" by Houbigant, "Dominus est bellator fortis; dominus est nomen ejus." 4thly, It is unexampled in sacred writ to join אֱחָד as an adjective to a proper name. The case is different when it is affirmed as an attribute, because then a copula or substantive verb is understood. For though the Gr. word *κύριος* be an appellative, we ought to remember that in this passage it supplies the place of *Jehovah*, a proper name. Now a proper name, which naturally belongs but to one, does not admit numeral adjectives. If such an adjective, therefore, be subjoined to the name, it ought to be considered as something formally predicated of it, not as an epithet or attendant quality. If the whole purpose of the quotation were to assert, in one sentence, the unity of the Godhead, the only natural expression in Heb. would have been יְהוָה אֱלֹהֵינוּ אֱחָד in Gr. *κύριος ὁ Θεὸς ἡμῶν Θεὸς εἷς ἐστίν*, 'Jehovah, or The Lord, our God is one God.' But, as it stands, if it had been meant for one simple affirmation, the expression would have been both unnatural and improper. The author of the Vul. seems, from a conviction of this, to have rendered the words in defiance of the authority of MSS. "Deus unus est." In Deut. he says, indeed, "Dominus unus est." But in some old editions, previous to the revisal and corrections of either Sixtus V. or Clement VIII, the reading is, as in Mr. "Deus unus est." I have consulted two

old editions in folio, one printed at Paris 1504, the other at Lyons 1512, both of which read in this manner.* Some may say, and it is the only objection I can think of, that though my interpretation might suit the Heb. of Deut. it does not suit the Gr. of the evangelist. We have here the substantive verb *ἔστι*, which, as it is used only once in the end, seems to connect the whole into one sentence. I answer, that it is not uncommon in the penmen of the N. T. to use the copula in the last short sentence or member, and leave it to be supplied by the reader's discernment in the preceding. Thus, Mt. 11: 30, *Ὁ ζυγός μου χρηστός, καὶ τὸ φορτίον μου ἐλαφρόν ἐστι*. Here every body admits that we have two distinct affirmations, and that the *ἔστι* which occurs only in the end, must be supplied in the former clause, after *χρηστός*.

² "Our God," *ὁ Θεὸς ἡμῶν*. Three MSS. read *ὑμῶν*; one reads *σου*. Vul. "Deus tuus."

34. "Nobody ventured to put questions to him," *οὐδεὶς ἐτόλμα αὐτὸν ἐπερωτῆσαι*. E. T. "No man durst ask him any question." These words convey a suggestion of some stern prohibition, or terrible menace, denounced by our Lord, which frightened every body from further attempts this way. But this was not the case. The people saw how completely those were foiled who tried to ensnare him by captious questions, and how ill those succeeded who entered into disputation with him; and were therefore naturally led, from respect to a superiority so great and so manifest, to avoid exposing their own ignorance or bad intention. This is sufficiently expressed in the version; J. 21: 12. ² N.

40. "Punishment," *κρίμα*. E. T. "Damnation." But this word, with us, is confined to the *punishment of hell*, to which the impenitent will be hereafter condemned. I think it unwarrantable in a translator to limit the words of the sacred penmen to this meaning, when neither the terms used, nor any thing in the context, can be said to limit them. The phrases *κρίσις τῆς γέεννας* and *αἰώνιος κρίσις*, literally, 'the punishment of hell,' and 'eternal punishment,' are the only terms in the Gospels which may be properly rendered 'damnation.' And even in these I think it preferable, for an obvious reason, to use the periphrasis of the sacred writer. By the frequent, unnecessary, and sometimes censurable recourse of translators to the terms, *damned*, *damnation*, *damnable*, and others of like import, an asperity is given to the language of most modern translations of the N. T. which the original evidently has not. Chap. 16: 16. ³ N.

* Since I wrote the above, I have seen an edition of the Vul. earlier than either of these, printed at Venice 1484, in which also the expression is "Deus unus est." These are all the editions of that Translation of an older date than the Council of Trent, which I have had occasion to see.

41. "The treasury," τοῦ γαζοφυλάκιου. This name seems to have been given to those chests into which the money devoted for the use of the temple and the sacred service was put. The first account we have of such a repository is in 2 Ki. 12: 9. But the chest mentioned there seems to have been intended for receiving only the money brought in by the priests, as it was set in the court of the priests, near the altar, a place to which they only had access; whereas the treasury here meant was accessible to people of all ranks and both sexes, as we learn from our Lord's remark on the gift of a poor widow. It must, consequently, have been in the court of the women, beyond which they were not permitted to go. *Gazophylacium*, from signifying the chest which contained the treasure, came to denote the place in the temple where the chest was deposited. We find our Lord, J. 8: 20, teaching in 'the treasury;' that is, I suppose, in that side of the court of the women where the sacred treasure was kept.

42. "Two mites, which make a farthing." Diss. VIII. Part. i. sect. 10.

CHAPTER XIII.

8. "Famines and commotions," λιμοὶ καὶ ταραχαί. Vul. "Famines." The Cop. Sax. and Eth. read as the Vul. Καὶ ταραχαί are wanting in the Cam. and one other MS.

9. "To bear testimony to them," εἰς μαρτύριον αὐτοῖς. E. T. "For a testimony against them." Vul. "In testimonium illis." Thus also, Mt. 10: 18, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσι, E. T. renders, "For a testimony against them and the Gentiles." But, in Mt. 24: 14, εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι is translated, "For a witness unto all nations." This is evidently the most natural interpretation, and suits the usual import of the dative case. Nor is there aught in the context of any of the three passages that would lead one to interpret it differently from the rest. The change, consequently, appears capricious. In one place, indeed, namely chap. 6: 11, the words in connexion sufficiently warrant the change of the preposition. But that the construction there is rather unusual, may be concluded from the parallel passage, L. 9: 5, where the words are, εἰς μαρτύριον ἐπ' αὐτούς, a phrase which occurs in no other part of the Gospel. Be. was the first translator who, in the verse under review, introduced the preposition *adversus*.

11. "Have no anxiety beforehand, nor premeditate what ye shall speak," μὴ προμεριμνᾶτε τί λαλήσητε, μηδὲ μελετᾶτε. Vul. "Nolite præcogitare quid loquamini." The latter clause, answering to μηδὲ μελετᾶτε, is wanting here and in the Cop. and Sax. versions. So it is also in the Cam. and four other MSS.

14. "Foretold by the prophet Daniel," τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου. This clause is not in the Cam. and three other MSS. of some note. It is wanting also in the Vul. Cop. Sax. and Arm. versions.

32. "Or." The common Gr. copies have καὶ; but if we judge from the value as well as number of MSS. which read ἢ, and from the support this reading has in the ancient writers and versions, we cannot hesitate to admit it as genuine.

² "Hour," ὥρα. This word may be rendered 'season.' Mt. 8: 13. N.

35. "In the evening." These are the four night watches, answering with us to the hours of nine and twelve at night, three and six in the morning.

CHAPTER XIV.

3. "Of spikenard," νάρδον πιστικῆς. Vul. "Nardi spicati." Critics have been divided about the exact import of this term. Some have thought it has arisen from the La. name *nardus spicatus*, the latter part of which, denoting the species of the plant, has, by some accident, been corrupted into πιστικῆς. Others consider this word only as an epithet, expressive of the purity or fineness of the balsam. In the former way the Vul. translates it; in the latter the Sy. As in meaning, however, they pretty much coincide, the *spikenard* being accounted the most precious kind of *nard*, it seemed better to make no alteration on the word which our translators have adopted from the Vul.

² "She broke open the box," συντρίψασα τὸ ἀλάβαστρον. E. T. "She brake the box." Some late translators, not seeing any necessity for breaking the box, in order to get out the liquor, have chosen to say *shook*. Blackwall (Sac. Clas. vol. ii. part 2. ch. 3,) thinks that the breaking refers to the parts of the liquor, which would be so separated by shaking as to diffuse their fragrance wider, and flow easier. Συντρίβειν, I acknowledge, does not always mean 'to break;' perhaps oftener 'to bruise.' Συντρίβεσθαι, however, always implies that there is violence, and that the thing spoken of has sustained damage. Now it is evident, that it is not the liquor to which the verb is applied, but the box. For though, by a common figure, the containing for the contained, the box might be used to denote the liquor; these two are here so contradistinguished, that the trope can hardly have place. The historian has told us, that the woman had ἀλάβαστρον μύρου νάρδον πιστικῆς πολυτελοῦς. After naming the box, the liquor is specified. To this, as being last mentioned, the participle συντρίψασα might refer, if nothing were subjoined; but the repetition of ἀλάβαστρον after συντρίψασα,

ought, by the syntactic order, expressly to exclude that interpretation; as it could be intended only to prevent a wrong reference to *μύρον*. The *συντριψασα*, therefore, whatever it denotes, must regularly refer to the box. 'This, say they, is not the usual method of taking out the liquor; but it may be sometimes a necessary method. Nor does it follow, as a consequence of breaking the box, that the liquor must be lost. The effect would depend entirely on the form of the vessel, and the manner of breaking it. We may strike off the neck of a bottle or flagon, without spilling the liquor. I have, however, chosen the words *broke open*, as sufficiently denoting that it required an uncommon effort to bring out the contents, which is all that the word here necessarily implies. And it is a circumstance that ought not to be altogether overlooked, being an additional evidence of the woman's zeal for doing honor to her Lord. That the term ought not to be rendered *shook*, is to me evident. I know no example of it in this meaning in any author, sacred or profane. Verbs denoting *to shake*, frequently occur in Scripture. But the word is never *συντριβω*, but *τινάσσω*, *σειω*, *σαλεύω*.

14. "The guest-chamber," *τὸ κατάλυμα*. L. 2. 7. ³ N.

15. "Furnished," *ἐστρωμένον*. I have followed the E. T. in rendering the Gr. word by a general term. To make a stricter interpretation intelligible to ordinary readers, would require more circumlocution than it would be proper to introduce into so simple a narrative. The Eng. word which comes nearest the import of the Gr. is 'carpeted.' But when this term is used, as here, of a dining-room, it is not meant (as without an explanation would occur to us) only of the floor, but of the couches on which the guests reclined at meals. On these they were wont, for the sake both of neatness and of conveniency, to spread a coverlet or carpet. As this was commonly the last thing they did in dressing the room, it may not improperly be employed to denote the whole.

22. "Take, eat, this is my body," *λάβετε, φάγετε, τοῦτό ἐστι τὸ σῶμα μου*. Vul. "Sumite, hoc est corpus meum." The same defect is in both the Sy. the Cop. the Ara. the Sax. and the Eth. versions. The Al. and some other noted MSS. omit *φάγετε*.

30. "Even thou." Though in the common Gr. we have not the pronoun *σὺ* after *ὅτι*, it is found in so great a number of MSS. many of them of principal note, in so many ancient versions, fathers and early editions, that it has been generally received by critics. That *σὺ* is emphatical in this place there can be no doubt. Peter's solemn declaration ended with these words, *ἀλλ' οὐκ ἔγω*. Our Lord's words *ὅτι σὺ* stand directly opposed to them. It may be added, that the pronoun, in the learned languages, being in such cases unnecessary for expressing the sense, because its power is included in the verb, is hardly ever mentioned but with an em-

phasis, which can rarely be transfused into modern tongues without the aid of some particle, as here of the adverb *even*.

41. "All is over," ἀπέχει. E. T. "It is enough." This expression is here both indefinite and obscure. L. Cl.'s version is nearer the point, "C'est une affaire faite," or An. "Tis done." The intention was manifestly to signify, that the time wherein they might have been of use to him by their counsel and comfort was now lost; and that he was in a manner already in the hands of his enemies.

43. "Clubs." L. 22: 52. N.

51. "Who had only a linen cloth wrapt about his body," περιβλημένος σινδόνα ἐπὶ γυμνοῦ. E. T. "Having a linen cloth cast about his naked body." Bp. Pearce supposes this to have been a tunic, or vestcoat, the garment worn next the skin, (for shirts, as necessary as we imagine them, appear to be of a later date, unless we give that name to a linen tunic): but the words in connexion, περιβλημένος ἐπὶ γυμνοῦ, lead us to think that this was a loose cloth cast carelessly about him. The historian would never have added ἐπὶ γυμνοῦ, speaking of the tunic, or, as we commonly render it, *coat*, which was always ἐπὶ γυμνοῦ, close to the body. By this, on the contrary, he signifies that the man had on no tunic, and was consequently obliged to make his escape naked, when they pulled off his wrapper. Besides, a man's appearing only in his tunic was nothing extraordinary, and would never have excited the attention of the soldiers. The common people on ordinary occasions, or when employed in manual labor, seldom appeared otherwise. What our Lord says, ch. 13: 16, "Let not him who shall be in the field turn back to fetch his mantle," is an evidence of this; for these two, *the tunic* and *the mantle*, completed their dress.

² "The soldiers," οἱ νεανίσκοι. E. T. "The young men." A common denomination for soldiers among the Greeks. Had the evangelist said νεανίσκοι τινες, or simply νεανίσκοι, I should have rendered it *young men*. The definite expression οἱ νεανίσκοι points to a known part of the company, which could be no other than *the soldiers*. Though this incident, recorded by Mr. may not appear of great moment, it is, in my opinion, one of those circumstances we call picturesque, which though in a manner unconnected with the story, enlivens the narrative, and adds to its credibility. It must have been late in the night, when (as has been very probably conjectured) some young man, whose house lay near the garden, being roused out of sleep by the noise of the soldiers and armed retinue passing by, got up, stimulated by curiosity, wrapt himself (as Casaubon supposes) in the cloth in which he had been sleeping, and ran after them. This is such an incident as is very likely to have happened, but most unlikely to have been invented. It is proper to

add, that *οἱ νεανίσκοι* are wanting in the Cam. and two other MSS. with which agree the Vul. Sy. Cop. Ara. and Sax. versions.

53. "All the chief priests," *πάντες οἱ ἀρχιερεῖς*. Vul. "Omnes sacerdotes." The interpreter seems to have read *ἱερεῖς*. But this reading is not warranted by any MS. or version, except the Sax.

56. "Were insufficient," *ἴσαι οὐκ ἦσαν*. E. T. "Agreed not together." Vul. "Convenientia testimonia non erant." Between those two ways of rendering this passage, translators have been divided. Er. and Zu. are the only La. translators I have seen who agree with that here given, "nec erant satis idonea." The Fr. translations also of P. R. L. Cl. and Beau. the Eng. An. and Wes. concur with mine. On a doubtful point, where the words appear susceptible of either interpretation, one ought to be determined by the circumstances of the case. Now there is nothing, in the whole narrative, that insinuates the smallest discrepancy among the witnesses. On the contrary, in the Gospels, the testimony specified is mentioned as given by all the witnesses. The differences in Mt. and Mr., one saying, "I will rebuild," another, "I can rebuild;" one adding, "made with hands," another omitting it, not only are of no moment in themselves, but are manifestly differences in the reports of the evangelists, not in the testimony of the witnesses; nor are they greater than those which occur in most other facts related from memory. What therefore perplexed the pontiffs and the scribes was, that, admitting all that was attested, it did not amount to what could be accounted a capital crime. This made the high-priest think of extorting from our Lord's mouth a confession which might supply the defect of evidence. This expedient succeeded to their wish. Jesus, though not outwitted by their subtilty, was noway disposed to decline suffering, and therefore readily supplied them with the pretext they wanted.

59. "Defective." See the last Note.

61. "The son of the Blessed One," *ὁ υἱὸς τοῦ εὐλογητοῦ*. Vul. "Filius Dei benedicti." In the Al. and two other MSS. we read *θεοῦ τοῦ εὐλογητοῦ*. But it is entirely suitable to the Heb. idiom to employ the adjective *εὐλογητός*, without the noun, as a distinguishing appellation of God.

70. The clause *καὶ ἡ λαλιά σου ὁμοιάξει* is wanting in the Cam. and three other MSS. with which agree the Vul. Cop. and Sax. versions.

72. "Reflecting thereon, he wept," *ἐπιβαλὼν ἔκλαιε*. E. T. "When he thought thereon, he wept." There are not many words in Scripture which have undergone more interpretations than this term, *ἐπιβαλὼς*. The Vul. perhaps from a different reading, followed by Er. Zu. Cas. and Cal. says, "Cœpit flere." In this also agree the Sy. the Sax. and the Go. versions. Ar. "Sepa-

rans se flevit." Be. "Quum se proripuisset, flevit." Dio. "Si mise a piangere." G. F. after Be. "S'estant jetté hors, il pleura." P. R. Beau. and L. Cl. as Dio. "Il se mit à pleurer." Hey. "He burst into tears." Almost all our other Eng. versions of this century, An. Dod. Wes. Wor. Wy. have it, "He covered his head," or "his face, and wept." Schmidius and Raphelius have warmly, but not in my judgment successfully, defended Be.'s version, making *ἐπιβάλλειν* to mean, 'se foras proripere sive ejicere,' *to rush out*. Elsnor has clearly shown, that the examples produced in support of this interpretation conclude nothing; and that the word, as its etymology suggests, denotes more properly *to rush in*, than *to rush out*. Accordingly, when it is construed with a preposition, the preposition is always *εἰς* or *ἐπί*, never *ἐξ* or *ἀπό*. He therefore prefers an explanation which had been first given by The. and afterwards defended by Salmasius and others: "Having covered his head, he wept." Yet the Gr. commentator does not give this as the certain meaning of the word; but mentions two interpretations, leaving it to the reader to make his choice. His words are, *ἐπιβαλὼν, γὰρ φησὶν, ἔκλαιε, τοῦτ' ἐστίν, ἐπικαλυψαμένος τὴν κεφαλὴν, ἢ ἀντὶ τοῦ, ἄρξαμενος μετὰ σφοδρότητος*. But has any authority been produced for rendering *ἐπιβαλεῖν*, by itself, 'to cover the head?' The authority of The. himself, a writer of the eleventh century, especially on a point of which he is evidently doubtful, will not go far. Pains have been taken to evince that the Greeks and Romans (for nothing, if I remember right, has been affirmed of the Jews) had such a custom; but not that it was ever expressed by the single word *ἐπιβάλλω*. It is natural in man who weeps, to endeavor to hide his face; not so much to conceal his emotion, as to conceal the effect of it, the distortion it brings upon his countenance. But the matter of consequence to Peter was to conceal his emotion altogether. Now, he could not have taken a more effectual method of publishing it to all around him, than by muffling his head in his mantle. This could not fail to attract the attention of many who had no opportunity of observing the change on his features. I consider the version of this word in Dio. Beau. and L. Cl. as made from the Vul. or the Cam. the only Gr. copy which reads *ἤρξατο κλαῖν*. Hey.'s seems to be a free version of The.'s, *ἄρξαμενος μετὰ σφοδρότητος, ἔκλαιε*. In regard to what appears to have been the oldest manner of translating the word *ἐπιβαλὼν*, 'he began,' I should, with Palairet, have no objection to it, had the words been *ἐπέβαλε κλαῖν*, and not *ἐπιβαλὼν ἔκλαιε*; for, though no phrase in Scripture is more common than *he began to do* for *he did*, we do not find a single instance in which the first verb is expressed by the participle, and the second by the indicative mood, (I might add, or in which *ἐπιβάλλειν* is used for 'to begin'). Now the form, in idiomatic phrases, must be carefully observed, for they hardly ever con-

vey the same sense when differently construed. Simon of the Oratory, after Gro. makes this participle equivalent to the ἡσιῖ ‘ad-dens.’ But it is remarkable, that though the verb ἐπιβάλλω occurs very often in the version of the Seventy, they have not once used it in translating the Heb. אָרַב, which is also a very common verb. Palairet follows Ham. who has given a version which differs from all the preceding, “He looked upon him [Jesus], and wept.” But our former question recurs, Where do we find ἐπιβάλλω, without any addition, used in this sense? Not one quotation where the verb is not followed by ὄφθαλμούς, ὄψεις, or ὄμματα, has been brought in support of this meaning. The meanings would be endless which might be given it, should we form an interpretation from every word that may be construed with ἐπιβάλλω. After weighing impartially the above and other explanations, I think with Wet. that the sense exhibited by the E. T. is the most probable. That there is an ellipsis in the words, is undeniable. Now, we can never plead use in favor of a particular signification of an elliptic term, but when we can show that such is the meaning of the word where there is the same ellipsis. To say ἐπιβαλλεῖν means ‘to look upon,’ because ἐπιβαλλεῖν ὄφθαλμούς has that meaning; or, that it signifies ‘to cover the face,’ because βαλλεῖν χάρη ἐπ’ ὀμματων has that signification, appears to me so extraordinary a mode of reasoning, that I am surprised to find critics of undoubted learning and discernment adopting it. If I should produce examples of ἐπιβαλλεῖν τὸν νοῦν, or τὴν διανοίαν, as signifying to think of a thing, to reflect upon it, than which nothing is easier, I should give full as much probability to this signification of the word ἐπιβαλλεῖν, when alone, as has been given by any quotations I have yet seen, to the most plausible of the meanings above-mentioned. But more can be said here. The verb by itself is explained by Phavorinus as admitting this interpretation. Ἐπιβάλλει οὖν τις νοήματι ἢ ἔργῳ, ἡγοῦν ἡκριβομένως καὶ ἐπιτυχῶς νοεῖ, ὃ καὶ ἐπιβόλος φαμέν. Suidas explains ἐπιβολή by ἔννοια. And of the word used singly in this acceptation, Wet. has produced clear examples from Polybius, Theophrastus, Plutarch, Diodorus Siculus, Diogenes Laertius, and several others, to which I refer the learned reader; and shall only add, that if these authorities do not put the matter beyond all question, they at least give it a greater probability than has been yet given to any of the other hypotheses.

CHAPTER XV.

5. “Answered no more,” οὐκέτι οὐδὲν ἀπεκρίθη. E. T. “Yet answered nothing.” But this implies that he had answered nothing to the former question; the reverse of which is the fact, as appears

ver. 2, and is justly observed by bishop Pearce. All the La. translators say rightly, "Nihil amplius respondit," or what is manifestly equivalent. All the foreign translations I have seen give the same sense. Yet, to show how difficult it is to preserve an uniform attention, and how liable at times even judicious persons are to run blindfold into the errors of their predecessors, it may be observed, that Wes. is the only modern Eng. translator who has escaped a blunder, not more repugnant to the fact, as recorded in the verses immediately preceding, than contradictory to the import of the Gr. expression here used. His version is, "Answered nothing any more." The rest, without exception, say, "Still answered nothing," or words to that purpose. Yet, in the G. E. the sense was truly exhibited, "Answered no more at all."

7. "Who in their sedition had committed murder," οὔτινες ἐν τῇ στάσει φόνον πεποιθήκεισαν. Vul. "Qui in seditione fecerat homicidium." No MS. authorizes this rendering.

8. "With clamor the multitude demanded," Ἀναβοήσας ὁ ὄχλος ἤρξατο αἰτεῖσθαι. Vul. "Cum ascendisset turba cœpit rogare." Accordingly the Vat. MS. has ἀναβάς for ἀναβοήσας. Agreeable to which are also the Cop. and Eth. versions. The Cam. reads ἀναβάς ὄλος, and is followed by the Go. but not by the Sax. which has nothing answering to the first clause, "cum ascendisset," but is in what follows conformable to the Vul.

12. "What then would ye have me do with him whom ye call king of the Jews?" Τί οὖν θέλετε ποιήσω ὃν λέγετε βασιλέα τῶν Ἰουδαίων; Vul. "Quid ergo vultis faciam regi Judæorum?" But in this omission the Vul. is singular. There is no Gr. MS. known as yet, which has not ὃν λέγετε: no version except the Sax. which does not translate it,

25. "Nailed him to the cross," ἐσταύρωσαν αὐτόν. E. T. "Crucified him." The Eng. verb *to crucify*, denotes properly to put to death by nailing to the cross. The word σταυρόω, here, means no more than 'to fasten to the cross with nails.' In strict propriety, we should not say a man cried out after he was crucified, but after he was nailed to the cross.

² "The third hour." J. 19: 14. N.

34. "Eloi," Ἐλωϊ. This is the Sy. as well as the Heb. word for *my God*. See J. 20: 17, in the Sy. version. It is there pronounced *Elohi*; but the aspiration must be dropped when written in Gr. letters, as it suits not the analogy of the Gr. language to admit it in the middle, or at the end of a word. For this reason they say *Abraam*, not *Abraham*; *Judas*, not *Judah*.

42. "When it was evening," καὶ ἤδη ὀψίας γενομένης. The word answering to *evening* is used with some latitude in Scripture. The Jews spoke of two evenings, Mt. 14: 23. N. It is probably the former of these that is meant here and Mt. 27: 57, for at six

the preparation ended and the Sabbath began, when they durst no longer be so employed.

43. "Senator." *Βουλευτής*. L. 23: 30. N.

44. "Pilate, amazed that he was so soon dead," *ὁ δὲ Πιλάτος ἐθαύμασεν, εἰ ἤδη τέθνηκε*. E. T. "And Pilate marvelled if he were already dead." Raphaelius, with whom agrees bishop Pearce, has shown, by examples from Xenophon and Eusebius, that the conjunction *εἰ* is, in some cases, properly translated *that*. We have a strong evidence that this is the meaning here, from the question put to the centurion, "whether Jesus had been dead *πάλα*, any time," not *ἤδη*, "already." That there are two MSS. which read *ἤδη*, is perhaps not worth mentioning.

CHAPTER XVI.

2. "About sunrise," *ἀνατείλαντος τοῦ ἡλίου*. E. T. "At the rising of the sun." Vul. "Orto jam sole." This expresses too much; for let it be observed, that it is not the preterperfect participle that is here used by the evangelist, but an aorist. Nor is there a word in the Gr. (except in a few copies), nor in any other ancient versions, answering to *jam* in the L. The E. T. seems, in this place, to follow the Cam. which reads *ἀνατέλλοντος* in the present. But this reading is peculiar to that copy.

8. "Getting out, fled," *ἐξελθοῦσαι ταχὺ ἔφυγον*. E. T. "Went out quickly, and fled." But the word *ταχὺ* is wanting in a great number of MSS., some of them of principal note, in several of the best editions and ancient versions, particularly the Vul. and both the Sy. It is also rejected by Mill, and Wet.

16. "He who shall believe," *ὁ πιστεύσας*. E. T. "He who believeth." The Gr. aorists have not always the power of the preterite: but agreeably to the import of the name, are frequently indefinite in regard to time. Here they are better rendered by the present, as in the E. T. than by the past; the present, with us, being often used indefinitely. Had the words immediately preceding related to a judgment to come, the most proper tense here, in Eng. for expressing the Gr. aorist, would have been the future perfect: that is, a future which is past, in respect of another future referred to: "He who shall have believed, shall be saved." In this manner all the La. translations except Ar. have expressed it: "Qui crediderit." But, as the words immediately preceding are an order to the apostles, with which the words of this passage are connected as regarding what is necessarily consequent on the execution of that order, (for of necessity they would be either believed or disbelieved), the time is, in our idiom, best expressed by a simple future. Though the future perfect could not be accounted im-

proper, it is so complex, [‘He who shall have believed, and shall have been baptized’], that, unless where perspicuity renders it necessary, it is better to avoid it. The later Fr. translators (though that tense be, in their language, a degree simpler than in ours) take this method. P. R. Sa. and Si., though translating from the Vul. and Beau. say, “Celui qui croira,” not “qui aura cru.”

² “He who shall believe—he who will not believe,” ὁ πιστεύσας—ὁ ἀπιστήσας. E. T. “He that believeth—he that believeth not.” The change of the future from *shall* to *will* may, to a superficial view, appear capricious; but I imagine the idiom of the language requires this distinction between a positive and a negative condition. It is accordingly expressed in the same manner in the G. E. A sovereign might properly say to his minister, ‘Publish, in my name, this edict to the people: if they shall obey it, they shall be rewarded, but if they will not obey, they shall be punished.’ In the former part of the declaration, it is not the will that is required, so much as the performance: in the latter part, a threat is annexed to the non-performance, merely on account of the obstinacy, that is, pravity of will, by which it is occasioned. This distinction particularly suits the nature of the present case. The belief that results not from evidence, but from an inclination to believe, is not styled *faith* so properly as *credulity*, which is always accounted an extreme. Nor is that *unbelief*, or even *disbelief*, criminal, that is not justly imputable to a *disinclination* to believe in spite of evidence; which is termed *incredulity*, and is as much an extreme as the other. It is required, not that our will operate in producing belief, (ample evidence is afforded for this purpose, as mentioned in the two subsequent verses), but that our will do not operate in a contrary direction, to prevent or obstruct our believing. God alone gives light, he requires of us only that we do not shut our eyes against it. It may be thought an objection to this explanation, that it would imply that there is a *demerit* in the unbelief that is punishable, at the same time that there is no *merit* in the faith that is to be rewarded. This is doubtless the case. There is no positive *merit* in faith; and if, when compared with infidelity, there may be ascribed to it a sort of negative merit, the term is evidently used in a sense not strictly proper. But this is no objection to the explanation given above. These contraries do not stand on a footing entirely similar. Death, we know, is the wages of sin; but eternal life, which is the same with salvation, is the gift of God, through Jesus Christ our Lord.

³ “Shall be condemned,” κατακριθήσεται. E. T. “Shall be damned.” But this is not a just version of the Gr. word. The term *damned*, with us, relates solely to the doom that shall be pronounced upon the wicked at the last day. This cannot be affirmed, with truth, of the Gr. κατακρίνω, which corresponds exactly to

the Eng. verb *condemn*. It may relate to that future sentence, and it may not. All the La. translations I know, Vul. Ar. Zu. Er. Cas. Cal. Be. say "condemnabitur." But if the word had been *damnabitur*, it would have made no difference, as these two La. verbs are synonymous. It is not so with the Eng. words, *to damn* and *to condemn*. I cannot help observing, that though the Itn. and Fr. languages have verbs exactly corresponding, in the difference of their meanings, to the two Eng. verbs, their translators have, very properly, preferred the more general term. Dio. says, "Sara condannato;" G. F. L. Cl. Beau. P. R. Si. Sa. "Sera condanné." In regard to the more modern Eng. versions, they have all replaced the proper word *condemned*, except Wes. who retains the term of the common translation. Chap. 12: 40. N. It is still worse to render the simple verb *κρίνειν* (2 Thess. 2: 12,) 'to damn;' that verb properly signifying not so much as *to condemn*, but 'to judge,' 'to try:' though sometimes used by a figure, the cause for the consequence, to denote *to punish*.

Jerom has observed, that there were few of the Gr. copies he had seen, which had the last twelve verses of this chapter. They are still wanting in many MSS., and are not comprehended in the Canons of Eusebius. But they are in the Sy. version, the Ara. and the Vul. and were in the old Itc. and other ancient versions. They are in the Al. and Cam. MSS. They are also in The.'s Commentaries. But what weighs most with me, I acknowledge, is, that the manner wherein so ancient a writer as Irenæus, in the second century, refers to this Gospel, renders it highly probable that the whole passage was read in all the copies known to him: "In fine autem evangelii, ait Marcus, 'Et quidem Dominus Jesus, postquam locutus est eis, receptus est in cœlos, et sedet ad dexteram Dei.'" Adv. Hær. lib. iii. cap. 11. The verse quoted is the nineteenth, and the chapter has but twenty. It deserves our notice, that there is not a single MS. which has this verse, that has not also the whole passage from the eighth to the end; nor is there a MS. which wants this verse, that does not also want the whole. No authority of equal antiquity has yet been produced upon the other side. It has been conjectured, that the difficulty of reconciling the account here given of our Lord's appearances after his resurrection, with those of the other evangelists, has emboldened some transcribers to omit them. The plausibility of this conjecture, the abruptness of the conclusion of this history without the words in question, and the want of any thing like a reason for adding them if they had not been there originally, rendered their authenticity at least probable. Transcribers sometimes presume to add and alter in order to remove contradictions, but not as far as I can remember, in order to make them.

P R E F A C E

T O

S T . L U K E ' S G O S P E L .

LUKE, to whom this Gospel, the third in order, has been, from the earliest ecclesiastical antiquity, uniformly attributed, was for a long time a constant companion of the apostle Paul, and assistant in preaching the gospel, as Mark is said to have been of the apostle Peter. Of Luke we find honorable mention made once and again in Paul's Epistles; Col. 4: 14. 2 Tim. 4: 11. Philem. 24. But the most of what we can know of his history must be collected from the Acts of the Apostles, a book also written by him in continuation of the history contained in the Gospel. Though the author, like the other evangelists, has not named himself as the author, he has signified plainly in the introduction of his work that he is not an apostle, nor was himself a witness of what he attests, but that he had his intelligence from apostles and others who attended our Lord's ministry upon the earth.

2. It has been made a question whether he was originally a Jew or a Pagan. The latter opinion has been inferred from an expression of the apostle Paul to the Colossians, chap. 4: 10—14, where, after naming some with this addition, *who are of the circumcision*, he mentions others, and among them Luke, without any addition. These are, therefore, supposed to have been Gentiles. But this, though a plausible inference, is not a necessary consequence from the apostle's words. He might have added the clause *who are of the circumcision*, not to distinguish the persons from those after-mentioned as *not of the circumcision*, but to give the Colossians particular information concerning those with whom perhaps they had not previously been acquainted. If they knew what Luke, and Epaphras, and Demas, whether Jews or Gentiles, originally were, the information was quite unnecessary with regard to them. It will perhaps add a little to the weight of this consideration to observe, that, in those days, in introducing to any church such christian brethren as were unknown to them before, it was a point of some importance to inform them, whether they were of the circumcision or not; inasmuch as there were certain ceremonies and observances wherein the Jewish converts were indulged, which, if found in one

converted from Gentilism,^r might render it suspected that his conversion was rather to Judaism than to Christianity.

3. Some ancients, on the contrary, have imagined that he was not only a Jew, but one of the seventy commissioned by our Lord to preach the Gospel, Luke 10: 1. This, I think, may be confuted from what is advanced by Luke himself, who does not pretend to have been a witness of our Lord's miracles and teaching, but to have received his information from witnesses. This would not have been done by one who had attended our Lord's ministry, and was, though not an apostle, of the number of his disciples. I am not ignorant that Whitby,* after others, has attempted so to explain the words, as to make what is said concerning the information received from witnesses to relate only to those who had published their narratives before that time, and that the phrase *παρηκολουθηκο̄τι ἄνωθεν πᾶσιν ἀκριβῶς*, is intended for marking the distinction between their source of intelligence and his. In my opinion, he has totally mistaken the import of this clause, as I shall show in explaining the place.† But that our evangelist was, with all the other writers of the New Testament, a convert to Christianity from Judaism, not from Gentilism, is, upon the whole, sufficiently evident from his style, in which, notwithstanding its greater copiousness and variety, there are as many Hebraisms as are found in the other evangelists, and such as, I imagine, could not be exemplified in any writer originally Gentile, unless his conversion to Judaism had been very early in life.

4. Further, Luke seems to have had more learning than any of the other evangelists. And if he be the person mentioned in the above-cited passage of the Epistle to the Colossians, ch 4: 14, of which I see no reason to doubt, he was by profession a *physician*. Grotius has hence inferred several particulars, which, as they are not supported by any positive proofs, can be ranked only among conjectures. The reason which Luke himself assigned for his writing was, it would appear, to prevent people's giving, without examination or inquiry, too easy credit to the narratives of the life of Jesus, which at that time, seem to have abounded. I acknowledge that the word *ἐπεχείρησαν*, *have undertaken*, used here by Luke, does not necessarily imply any blame laid on the execution; but the scope of the place seems to imply it, if not on all, at least on some of these undertakings: for if all, or even most, were well executed, the number was an argument rather against a new attempt, than for it. The very circumstance of the number of such narratives at so early a period, is itself an evidence that there was something in the first publication of the Christian doctrine, which, notwithstanding the many unfavorable circumstances wherewith it was

* Preface to the Gospel of St. Luke.

† Ch. I: 3. Note.

attended, excited the curiosity, and awakened the attention, of persons of all ranks and denominations; insomuch, that every narrative which pretended to furnish men with any additional information concerning so extraordinary a personage as Jesus, seems to have been read with avidity.

5. Who they were to whom the evangelist alludes, who had, from vague reports, rashly published narratives not entirely to be depended on, it is impossible for us now to discover. Grotius justly observes, that the spurious Gospels mentioned by ancient writers are forgeries, manifestly, of a later date. He seems to expect the Gospel according to the Egyptians, which, though much earlier than the rest, can scarce claim an antiquity higher than that according to Luke. That there were, however, some such performances at the time when Luke began to write, the words of this evangelist are sufficient evidence; for, to consider this book merely on the footing of a human composition, what writer of common sense would introduce himself to the public by observing the numerous attempts that had been made by former writers, some of whom at least had not been at due pains to be properly informed, if he himself were actually the first, or even the second, or the third, who had written on the subject; and if one of the two who preceded him had better opportunities of knowing than he, and the other fully as good? But the total disappearance of those spurious writings, probably no better than hasty collections of flying rumors, containing a mixture of truth and falsehood, may, after the genuine Gospels were generally known and read, be easily accounted for. At midnight the glimmering of a taper is not without its use; but it can make no conceivable addition to the light of the meridian sun. And it deserves to be remarked by the way, that whatever may be thought to be insinuated here by the evangelist concerning the imperfect information of former historians, there is no hint given of their bad design.

6. Some have inferred from Luke's introduction, that this must have been the first genuine Gospel that was committed to writing. In my opinion, this would need to be much more clearly implied in the words than it can be said to be, to induce a reasonable critic to adopt an opinion so repugnant to the uniform voice of antiquity. The remark of Grotius on this head appears to have more weight than is commonly allowed it. Luke, he observes, wrote in Greek; Matthew's Gospel had been written in the Hebrew of the times, and probably was not then translated into Greek. The expression of Papias implies, in my opinion, as was hinted already,* that that Gospel remained a considerable time without any translation into Greek. If so, the only authentic Gospel which had preceded

* Preface to Matthew's Gospel, sect. 6.

Luke's in Greek, was the Gospel by Mark, which comparatively was but a compend.

The arguments (if we can call them arguments) in Basnage's Exercitations, employed to prove that the Gospel by Luke was the first written, will be found on examination to rest on nothing but conjectures, supported by reasonings which to a superficial view may appear ingenious, but are merely hypothetical, and can never overturn the only adequate evidence of a point of fact, the testimony of those who had the best occasion to know, in a matter which they were under no conceivable temptation to misrepresent.

7. Luke, in composing this Gospel, is supposed by some to have drawn his information chiefly from the apostle Paul, whom he faithfully attended, as Mark did from the apostle Peter. They even proceeded so far as to suppose, that when Paul in his Epistles uses the expression *my Gospel*, (Rom. 2: 16. 16: 25. 2 Tim. 2: 8), he means the Gospel according to Luke: but nothing can be more unnatural than this interpretation. That Paul, who was divinely enlightened in all that concerned the life and doctrine of his Master, must have been of very great use to the evangelist, cannot be reasonably doubted; yet from Luke's own words we are led to conclude, that the chief source of his intelligence, as to the facts related in his Gospel, was from those who had been eye and ear-witnesses of what our Lord both did and taught. Now of this number Paul evidently was not. But, though Luke appears to have been an early and assiduous attendant on the ministry of that apostle, and to have accompanied him regularly in his apostolical journies, from his voyage to Macedonia till he was carried prisoner to Rome, whither also the evangelist went along with him, he could not fail to have many opportunities, both before and after joining him, of conversing with those apostles and other disciples who had heard the discourses, and seen the miracles of our Lord.

8. As to the time when this Gospel was written, hardly any thing beyond conjecture has yet been produced. The same may be said of the place of publication. Jerom thinks it was published in Achaia, when Paul was in that country, attended by Luke; and by the computation of Euthymius, it was fifteen years after our Lord's ascension: but Paul's journey into Achaia could not have been so early. Grotius supposes that both the Gospel and the Acts were written soon after Paul left Rome to travel into Spain. His principal reason seems to have been, because the latter of these histories ends nearly about that time, to wit, when Paul was first a prisoner at Rome. But though this may be admitted to be a very strong presumption that the Acts of the Apostles were composed then, it affords no sort of evidence that the Gospel may not have been composed and published long before. That it actually

was some time before the other, appears to me the more probable supposition of the two. By the introduction to the Gospel, where the author particularly addresses himself to his friend Theophilus, his whole intention at that time appears to have been, to give a history of our Lord's life, teaching, and miracles. And, even in concluding the Gospel, no hint is given of any continuation or further history then in view. Again, in the beginning of the Acts, when he addresses the same friend, he speaks of the Gospel as of a treatise which he had composed on a former occasion, and which was then well known. And as to the place of publication, though nothing certain can be affirmed concerning it, I am inclined to think it more probable that it was Antioch, or at least some part of Syria, if not of Palestine. Every thing here seems addressed to those who were well acquainted with Jewish customs and places. No hints are inserted by the way of explanation, as we find in the Gospels of Mark and John.

9. But, though no certainty can be had about the precise time and place of publication, we have, in regard to the author, the same plea of the uniform testimony of Christian antiquity which was pleaded in favor of the preceding evangelists, Matthew and Mark. Some indeed have thought that, as an evangelist, Luke has the testimony of Paul himself, being, as they suppose, *the brother whose praise is in the Gospel*, mentioned in 2 Cor. 8: 18. But admitting that Luke is the person there intended, another meaning may, with greater plausibility, be put on the expression *in the Gospel*, which rather denotes in preaching the gospel, than in writing the history of its author. The name *evangelist* was first applied to those extraordinary ministers, such as Philip and Timothy, both expressly called so, (Acts 21: 8. 2 Tim. 4: 5), who attended the apostles, and assisted them in their work. Luke was doubtless an evangelist in this sense, as well as in the current but later acceptance of the term. It may indeed be justly affirmed, that Paul appears to have been the first who has quoted this Gospel, though he does not name Luke, and quoted it as of authority. In writing to Timothy he has these words, *For the Scripture saith*, "Thou shalt not muzzle the ox that treadeth out the corn," and "The laborer is worthy of his reward," 1 Tim. 5: 18. The former of these sayings is a quotation from the Pentateuch, Deut. 25: 4; the latter is found nowhere else in these terms but in Luke. (10: 7), whose very words the apostle has adopted. "Ἄξιός ἐστις ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. Lardner has taken notice of allusions to some passages in this Gospel to be found in some of the apostolic fathers; and there are evident quotations from it, though without naming the author, in Justin Martyr, and the Epistle of the churches of Vienne and Lyons. Tatian, a little after the middle of the second century, composed a Harmony of the Gospels, the first of the kind that had

been attempted, which he called the *DIATESSARON*, (*διὰ τεσσάρων*), *of the four*, and which demonstrates that at that time there were four Gospels, and no more, of established authority in the church. Irenæus, not long after, mentions all the evangelists by name, arranging them according to the order wherein they wrote, which is the same with that universally given them, throughout the Christian world, to this day. When he speaks of Luke, he recites many particulars which are peculiar to that Gospel. And, though the reasons assigned by that ancient author why the Gospels can be neither fewer nor more than four, we should justly consider as very whimsical; the attempt, though unsuccessful, to account for it, shows at least the certainty of the fact, that the four Gospels were then received by Christians of all denominations, and that beside them there was no Gospel or history of Jesus of any estimation in the church. From that time downwards, the four evangelists are often mentioned; and whatever spurious narratives have from time to time appeared, they have not been able to bear a comparison with those, in respect either of antiquity or of intrinsic excellence. Early in the third century, Ammonius also wrote a Harmony of the four Gospels. As these were at that time, and had been from their first publication, so they continue to this day to be regarded as the great foundations of the Christian faith. If Monsieur Freret had been so lucky as to meet with Lardner's *Credibility of the Gospel History*, and had taken the trouble to read it attentively before he wrote his *Examen Critique*, his natural penetration must have made him sensible, notwithstanding the artless simplicity of the English writer, how little his own much-labored remarks can bear a comparison with the naked truth.

10. The Gospel by Luke has supplied us with many interesting particulars, which had been omitted by both his predecessors, Matthew and Mark. From him we learn whatever relates to the birth of John the Baptist; the annunciation, and other important circumstances concerning the nativity of the Messiah; the occasion of Joseph's being then in Bethlehem; the vision granted to the shepherds; the early testimonies of Simeon and Anna; the wonderful manifestation of our Lord's proficiency in knowledge, when only twelve years old: his age at the commencement of his ministry, connected with the year of the reigning emperor. He has given us also an account of several memorable incidents and cures which had been overlooked by the rest; the conversion of Zaccheus the publican; the cure of the woman who had been bowed down for eighteen years, and of the dropsical man; the cleansing of the ten lepers; the repulse he met with when about to enter a Samaritan city; and the instructive rebuke he gave, on that occasion, to two apostles, for their intemperate zeal: also the affecting interview he had, after his resurrection, with two of his disciples, in the

way to Emmaus, and at that village. Luke has likewise added many edifying parables to those which had been recorded by the other evangelists. Of this number are the parable of the creditor who had two debtors; of the rich fool who hoarded up his increase, and, when he had not one day to live, vainly exulted in the prospect of many happy years; of the rich man and Lazarus; of the reclaimed profligate; of the Pharisee and the publican praying in the temple; of the judge who was prevailed on by a widow's importunity, though he feared not God nor regarded man; of the barren fig-tree; of the compassionate Samaritan; and several others; most of which so early a writer as Irenæus has specified as peculiarly belonging to this Gospel; and has thereby shown to all after-ages, without intending it, that it is, in every thing material, the same book which had ever been distinguished by the name of this evangelist till his day, and remains so distinguished to ours.

11. In regard to Luke's character as a writer, it is evident, that though the same general quality of style, an unaffected simplicity, predominates in all the evangelists, they are, nevertheless, distinguishable from one another. Luke abounds in Hebraisms as much as any of them; yet it must be acknowledged, that there are also more Grecisms in his language than in that of any of the rest. The truth is, there is greater variety in his style, which is probably to be ascribed to this circumstance—his having been more, and for a longer time conversant among the Gentiles, than any other evangelist. His ordinary place of abode, if not the place of his birth, appears to have been Antioch, the capital of Syria, the seat of government, where people of the first distinction in the province had their residence, and to which there was great resort of strangers. Here the Greek language had long prevailed. Besides, Luke's occupation, as a physician, may very probably have occasioned his having greater intercourse with those of higher rank. Not that the profession itself was then in great esteem in that country; for it has been justly observed, that in Rome, as well as in Syria, slaves who gave early signs of quickness of parts and manual dexterity, were often instructed in physic, who, if they proved successful, were commonly rewarded with their freedom. That Luke himself, whatever may have been his early condition in life, was, when a Christian minister, a freeman and a master of his time, is evident from his attendance on the apostle Paul in his peregrinations for the advancement of the gospel. But the profession of medicine and surgery (for these two were then commonly united) not only proved the occasion of a more general intercourse with society, but served as a strong inducement to employ some time in reading. This may sufficiently account for any superiority this evangelist may be thought to possess above the rest, in point of language.

12. His name, *Λουκᾶς*, *Luke*, rendered in one place in the

common translation *Lukas*, (Philem. 24), is supposed to have been a contraction of the Roman name *Lucilius*, or of *Lucanus*, in like manner as *Demas* is contracted from *Demetrius*, and *Epaphras* from *Epaphroditus*. Names thus contracted from the master's name were commonly given to slaves, but not peculiarly to such. That a considerable portion of Luke's time had been spent in Rome, or at least in Italy, has been argued from some Latinisms discovered in his style; such as, *ὁς ἐργασίαν*, *da operam, endeavor*, ch. 12: 58; and *καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς*, *Benefacite his qui oderunt vos*, with the dative case, *Do good to them who hate you*, ch. 6: 27; whereas, in the parallel place in Matthew, ch. 5: 44, the verb is construed more in the Greek manner with the accusative, *καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς*. But I see no reason why, in the evangelist Luke, by birth a Syrian, this should be accounted a Latinism rather than a Syriasm, as in Syriac the *ḥ* prefixed (which is necessary in the expression of this precept) is always considered as corresponding to the dative in Greek and Latin. That he has also a greater variety in his words and phrases than any of the evangelists, will be quickly discovered by an attentive reader of the original. I mention one evidence of this, from a circumstance I have had particular occasion to attend to, which is this: Each of the evangelists has a considerable number of words which are used by none of the rest; but in Luke's Gospel, the number of such peculiarities, or words used in none of the other Gospels, is greater than that of the peculiar words found in all the other three Gospels put together. Again, some expressions which are frequent in the other Gospels, in Luke, occur but rarely. The Hebrew word *Amen* as an affirmative adverb joined with *λέγω ὑμῖν*, and used for ushering in solemnly the instructions given by our Lord, is employed by Luke much seldomer than by any of the other evangelists. Instead of it he sometimes says *ἀληθῶς*, sometimes *ναί*, and once *ἐπ' ἀληθείας λέγω ὑμῖν*, phrases never used by the rest. On the other hand, he, oftener than they, employs the neuter article *τό*, in reference not to a noun, but to a sentence, or part of a sentence. Of this there are at least seven instances in his Gospel: Luke 1: 62. 9: 46. 22: 2, 4, 23, 24, 37. I recollect but two in the rest, one in Matthew 19: 18, and one in Mark 9: 23. As to these two, they are not parallel places to any of the passages wherein this mode of construction has been adopted by Luke. It may be observed in passing, that the terms peculiar to Luke are for the most part long and compound words. The first word of his Gospel, *ἐπειδήπερ*, is of the number. So much for what regards his words and idioms.

13. As to the other qualities of his style, we may remark, that there is more of composition in the sentences than is found in the other three. Of this the very first sentence is an example, which

occupies no fewer than four verses. In the passages, however, wherein those incidents are related, or those instructions given, which had been anticipated by Matthew or by Mark, there is sometimes, not always, a perfect coincidence with these evangelists in the expression, as well as in the sense: sometimes, however, the coincidence in translations is more complete than in the original. I have observed that there are degrees, even in the simplicity of the sacred writers; for though all the evangelists are eminent for this quality, there are some characteristic differences between one and another, which will not escape the notice of a reader of discernment. Matthew and John have more simplicity than Mark; and Luke has, perhaps, the least of all. What has been observed of the greater variety of his style, and of his more frequent use of complex sentences, may serve as evidence of this. And even as to the third species of simplicity formerly mentioned,* simplicity of design, he seems to approach nearer the manner of other historians, in giving what may be called his own verdict in the narrative part of his work. I remember at least one instance of this. In speaking of the Pharisees, he calls them *φιλάργυροι*, *lovers of money*, ch. 16: 14. The distinction with regard to Judas, which it was proper in them all to observe, as there were two of the name among the apostles, is expressed by Luke, ch. 6: 16, with more animation, *ὅς καὶ ἐγένετο προδότης, who proved a traitor*, than by Matthew, ch. 10: 4, who says, *ὁ καὶ παραδούς αὐτόν*, or by Mark, ch. 3: 19, whose expression is, *ὅς καὶ παρέδωκεν αὐτόν*; both which phrases, strictly interpreted, imply no more than *who delivered him up*. The attempt made by the Pharisees to extort from our Lord what might prove matter of accusation against him, is expressed by Luke, ch. 11: 53, in language more animated than is used by any of the rest, *ἤρξαντο δεινῶς ἐρέχειν, καὶ ἀποστοματίζειν αὐτόν περὶ πλειόνων, began vehemently to press him with questions on many points*. On another occasion, speaking of the same people, he says, ch. 6: 11. *Αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας, But they were filled with madness*. In the moral instructions given by our Lord, and recorded by this evangelist, especially in the parables, none can be happier in uniting an affecting sweetness of manner with genuine simplicity. Of this union better instances cannot be imagined, than those of the humane Samaritan, and of the penitent prodigal.

14. To conclude, though we have no reason to consider Luke as, upon the whole, more observant of the order of time than the other evangelists, he has been at more pains than any of them to ascertain the dates of some of the most memorable events, on which, in a great measure, depends the date of all the rest. In some places, however, without regard to order, he gives a number of detached

* Diss. III. sect. 18, etc.

precepts and instructive lessons, one after another, which probably have not been spoken on the same occasion, but are introduced as they occur to the writer's memory, that nothing of moment might be omitted. In regard to the latter part of the life, and to the death of this evangelist, antiquity has not furnished us with any accounts which can be relied on.

THE
GOSPEL BY ST. LUKE.

INTRODUCTION.

1. FORASMUCH as many have undertaken to compose a narrative of those things which have been accomplished amongst us, as they who were from the beginning eye-witnesses, and afterwards ministers of the word, delivered them to us; I have also determined, having exactly traced every thing from the first, to write a particular account to thee, most excellent Theophilus; that thou mayest know the certainty of those matters wherein thou hast been instructed.

SECTION I.—THE ANNUNCIATION.

1 Chr. 24; 10. 5 IN the days of Herod, king of Judea, there was a priest named Zacharias, of the course of Abijah; and his wife, named Elizabeth, was of the daughters of Aaron. They were both righteous before God, blameless observers of all the Lord's 6 commandments and ordinances. And they had no child, because Elizabeth was barren, and they were both advanced in 7 years.

8 Now when he came to officiate as priest in the order of his 9 course, it fell to him by lot, according to the custom of the Ex. 30: 7. Lev. 16: 17. 10 priesthood, to offer incense in the sanctuary. And while the incense was burning, the whole congregation were praying with- 11 out. Then there appeared to him a messenger of the Lord, 12 standing on the right side of the altar of incense. And Zacha- 13 rias was discomposed at the sight, and in great terror. But the angel said to him: Fear not, Zacharias; for thy prayer is heard, and Elizabeth thy wife shall bear thee a son, whom 14 thou shalt name John.* He shall be to thee matter of joy and transport; and many shall rejoice because of his birth. 15 For he shall be great before the Lord: and he shall not drink wine, nor any fermented liquor; but he shall be filled with 16 the Holy Spirit, even from his mother's womb. And many

* The Lord's favor.

of the sons of Israel he shall bring back to the Lord their God. Mal. 4: 6.
Matt. 11: 14.

17 Moreover, he shall go before them in the spirit and power of Elijah, to reconcile fathers to their children, and, by the wisdom of the righteous, to render the disobedient a people well disposed for the Lord. And Zacharias said to the angel: Whereby

18 shall I know this; for I am an old man and my wife is advanced in years? The angel answering, said unto him: I am Gabriel,* who attend in the presence of God, and am sent to tell

19 thee this joyful news. But know that thou shalt be dumb, and shall not recover thy speech, until the day when these things happen; because thou hast not believed my words, which shall be fulfilled in due time.

21 Meantime the people waited for Zacharias, and wondered

22 that he staid so long in the sanctuary. But when he came out, he could not speak to them; and they perceived that he had seen a vision in the sanctuary; for he made them understand

23 him by signs, and remained speechless. And when his days of officiating were expired, he returned home. Soon after, Elizabeth his wife conceived, and lived in retirement five months,

24 and said: The Lord hath done this for me, purposing now to deliver me from the reproach I lay under among men.

26 NOW in the sixth month God sent Gabriel his messenger

27 to Nazareth, a city of Galilee, to a virgin betrothed to a man called Joseph, of the house of David; and the virgin's name

28 was Mary. When the angel entered, he said to her: Hail, favorite of heaven! the Lord be with thee, thou happiest of women! At his appearance and words she was perplexed, and

29 revolved in her mind what this salutation could mean. And the angel said to her: Fear not, Mary, for thou hast found fa-

30 vor with God. And behold, thou shalt conceive and bear a

31 son, whom thou shalt name Jesus.† He shall be great, and shall be called the Son of the Highest. And the Lord God

32 will give him the throne of David his father. And he shall reign over the house of Jacob forever: his reign shall never end.

34 Then said Mary to the angel: How shall this be, since I have

35 no intercourse with man? The angel answering said unto her: The Holy Spirit will descend upon thee, and the power of the Highest will overshadow thee; therefore the holy progeny shall

36 be called the Son of God. And lo, thy cousin Elizabeth also

37 hath conceived a son in her old age; and she who is also called barren, is now in her sixth month: for nothing is impossible with God. And Mary said: Behold the handmaid of the

38 Lord! Be it unto me according to thy word. And the angel departed.

Isa. 7: 14.
Matt. 1: 21.
ch. 2: 21.
Dan. 7: 14.

* God's power.

† Saviour.

39 In those days Mary set out and travelled expeditiously into
 40 the hill-country, to a city of Judah; where having entered the
 41 house of Zacharias, she saluted Elizabeth. As soon as Eliza-
 beth heard Mary's salutation, the babe leaped in her womb;
 and Elizabeth was filled with the Holy Spirit, and cried with a
 42 loud voice: Thou art the most blessed of women, and blessed
 43 is the fruit of thy womb. But how have I deserved this hon-
 44 or, to be visited by the mother of my Lord? for know, that as
 soon as the sound of thy salutation reached mine ears, the babe
 45 leaped in my womb for joy. And happy is she who believed,
 that the things which the Lord had promised her shall be per-
 formed.

46 Then Mary said: My soul magnifieth the Lord, and my
 48 spirit rejoiceth in God my Saviour; because he hath not dis-
 dained the low condition of his handmaid, for henceforth all
 49 posterity will pronounce me happy. For the Almighty, whose
 50 name is venerable, hath done wonders for me. His mercy, on
 them who fear him, extendeth to generations of generations.
 51 He displayeth the strength of his arm, and dispelleth the vain
 52 imaginations of the proud. He pulleth down potentates from
 53 their thrones, and exalteth the lowly. The needy he loadeth
 54 with benefits; but the rich he spoileth of every thing. He sup-
 55 porteth Israel his servant, (as he promised to our fathers), ever
 inclined to mercy towards Abraham and his race.

56 And Mary, after staying with Elizabeth about three months,
 returned home.

SECTION II.—THE NATIVITY.

57 WHEN the time for Elizabeth's delivery was come, she
 58 brought forth a son: and her neighbors and relations, who
 heard that the Lord had shown her great kindness, congratu-
 59 lated with her. And on the eighth day, when they came to
 the child's circumcision, they would have him called by his
 60 father's name, Zacharias. And his mother interposed, saying:
 61 No; but he shall be called John. They said unto her: There
 62 is none of thy kindred of that name. They therefore asked
 93 his father by signs, how he would have him called. He, hav-
 ing demanded a table-book, wrote thereon: 'His name is John,'
 64 which surprised them all. And his mouth was opened directly,
 65 and his tongue loosed. And he spake, praising God. Now
 all the neighborhood were struck with awe; and the fame of
 these things spread throughout all the hill-country of Judea.
 66 And all who heard these things, pondering them in their hearts,

Ps. 33: 10.
 Eze. 21; 26.
 Sam. 2: 6.
 Ps. 34: 10.
 Isa. 41: 8.
 Gen. 17; 19.
 22: 18.

said: What will this child prove hereafter? And the hand of the Lord was with him.

67 Then Zacharias his father, being filled with the Holy Spirit,
 68 prophesied, saying: Blessed be the Lord the God of Israel, be-
 69 cause he hath visited and redeemed his people; and (as an- Ps. 132: 17.
 70 ciently he promised by his holy prophets) hath raised a prince
 71 for our deliverance in the house of David his servant; for our Jer. 23: 6.
 72 deliverance from our enemies, and from the hands of all who & 30: 10.
 73 hate us; in kindness to our forefathers, and remembrance of
 74 his holy covenant; the oath which he swore to our father Abra- Gen. 22: 16.
 75 ham to grant unto us, that, being rescued out of the hand of Jer. 31: 33.
 76 our enemies, we might serve him boldly, in piety and upright-
 77 ness, all the days of our life. And thou, child, shalt be called ch. 1: 17.
 78 a prophet of the Most High; for thou shalt go before the Lord,
 79 to prepare his way, by giving the knowledge of salvation to his
 80 people in the remission of their sins, through the tender com-
 81 passion of our God, who hath caused a light to spring from on Mal. 4: 2.
 82 high to visit us, to enlighten those who abide in darkness and in
 83 the shades of death, to direct our feet into the way of peace.
 84 Now the child grew, and acquired strength of mind, and
 85 continued in the deserts until the time when he made himself
 86 known to Israel.

II. ABOUT that time Cæsar Augustus issued an edict that all
 87 the inhabitants of the empire should be registered. (This first
 88 register took effect when Cyrenius* was president of Syria.)
 89 When all went to be registered, every one to his own city, Jo-
 90 seph also went from Nazareth, a city of Galilee, to the city of Matt. 4: 4.
 91 David in Judea, called Bethlehem, (for he was of the house Jo. 7: 42.
 92 and lineage of David), to be registered, with Mary his betroth-
 93 ed wife, who was pregnant. While they were there, the time
 94 came that she should be delivered. And she brought forth her
 95 first-born son, and swathed him, and laid him in a manger, be-
 96 cause there was no room for them in the house allotted to stran-
 97 gers.
 98 Now there were shepherds in the fields in that country, who
 99 tended their flock by turns through the night-watches. On a
 100 sudden a messenger of the Lord stood by them, and a divine
 101 glory encompassed them with light; and they were frightened
 102 exceedingly. But the angel said to them: Fear not; for, lo!
 103 I bring you good tidings, which shall prove matter of great joy
 104 to all the people; because to-day is born unto you, in the city
 105 of David, a Saviour who is the Lord Messiah. And by this
 106 ye shall know him; ye shall find a babe in swaddling-bands, ly-
 107 ing in the manger. Instantly the angel was attended by a mul-

* In the Latin authors *Quirinius*.

14 titude of the heavenly host, who praised God, saying: Glory to God in the highest heaven, and peace upon the earth, and goodwill towards men.

15 And when the angels returned to heaven, having left the shepherds, these said one to another: Let us go to Bethlehem, and see this which hath happened, whereof the Lord hath informed us. And hastening thither they found Mary and Joseph with the babe, who lay in the manger. When they saw this, they published what had been imparted to them concerning this child. And all who heard it wondered at the things told them by the shepherds. But Mary let none of these things escape unobserved, weighing every circumstance within herself.

16
17
18
19
20 And the shepherds returned, glorifying and praising God for all that they had heard and seen, agreeably to what had been declared unto them.

Gen. 17: 12.
ch. 1: 31.

21 ON the eighth day, when the child was circumcised, they called him Jesus, the angel having given him that name before his mother conceived him.

Lev. 12: 2.

22 AND when the time of their purification was expired, they carried him to Jerusalem, as the law of Moses appointeth, to present him to the Lord, (as it is written in the law of God, "Every male, who is the first-born of his mother, is consecrated to the Lord,") and to offer the sacrifice enjoined in the law, a pair of turtle-doves, or two young pigeons.

Ex. 13: 2.
Num. 8: 17.

23 Now there was at Jerusalem a man named Simeon, a just and religious man, who expected the consolation of Israel; and the Holy Spirit was upon him, and had revealed unto him that he should not die until he had seen the Lord's Messiah.

24 This man came, guided by the Spirit, into the temple. And when the parents brought in the child Jesus, to do for him what the law required, he took him in his arms, and blessed God, and said: Now, Lord, thou dost in peace dismiss thy servant, according to thy word; for mine eyes have seen the Saviour whom thou hast provided in the sight of all the world; a luminary to enlighten the nations, and be the glory of Israel thy people. And Joseph, and the mother of Jesus, heard with admiration the things spoken concerning him. And Simeon blessed them, and said to Mary his mother: This child is destined for the fall and the rise of many in Israel, and to serve as a mark for contradiction, (yea, thine own soul shall be pierced as with a javelin), that the thoughts of many hearts may be disclosed.

Isa. 8: 14.
Ro. 9: 32.
1 Pet. 2: 7.

25 There was also a prophetess, Anna, daughter of Phanuel, of the tribe of Asher, in an advanced age, who had lived seven years with a husband whom she married when a virgin; and being now a widow of about eighty-four years, departed not

38 from the temple, but served God in prayer and fasting night and day ; she also, coming in at that instant, gave thanks to the Lord, and spake concerning Jesus to all those in Jerusalem who expected deliverance.

39 After they had performed every thing required by the law of the Lord, they returned to Galilee, to their own city Nazareth. And the child grew, and acquired strength of mind, being filled with wisdom, and adorned with a divine gracefulness.

SECTION III.—THE BAPTISM.

41 NOW the parents of Jesus went yearly to Jerusalem at the 42 feast of the passover. And when he was twelve years old, they having gone thither, according to the usage of the festival, and 43 remained the customary time ; being on their return, the child Jesus staid behind in Jerusalem, and neither Joseph nor his 44 mother knew it. They, supposing him to be in the company, went a day's journey, and then sought him among their rela- 45 tions and acquaintance ; but not finding him, they returned to 46 Jerusalem, seeking him. And after three days they found him in the temple, sitting among the doctors, both hearing them, 47 and asking them questions. And all who heard him were astonished : but they who saw him were amazed at his under- 48 standing and answers. And his mother said to him : Son, why 49 hast thou treated us thus ? Behold, thy father and I have sought thee with sorrow. He answered : Why did ye seek 50 me ? Knew ye not that I must be at my Father's ? But they did not comprehend his answer.

Ex. 23: 14.
Deut. 16: 1.

51 And he returned with them to Nazareth, and was subject unto them ; and his mother treasured up all these things in her 52 memory. And Jesus advanced in wisdom and stature, and in power with God and man.

III. NOW, in the fifteenth year of the reign of Tiberius, Pontius Pilate being procurator of Judea, Herod tetrarch of Galilee, Philip his brother tetrarch of Iturea and the province of Trachonitis, and Lysanias tetrarch of Abilene, in the high- 2 priesthood of Annas* and Caiaphas, the word of God came, 3 in the wilderness, to John the son of Zacharias. And he went through all the country along the Jordan, publishing the bap- 4 tism of reformation for the remission of sins. As it is written in the book of the prophet Isaiah, "The voice of one proclaiming in the wilderness, prepare a way for the Lord, † make

Acts. 4: 6.
Mar. 3: 1.
Mar. 1: 2.
Isa. 40: 3.
Jo. 1: 23.

* Called by Josephus, Ananus.

† Jehovah.

- 5 for him a straight passage. Let every valley be filled, every mountain and hill be levelled ; let the crooked roads be made straight, and the rough ways smooth, that all flesh may see the Saviour *sent* of God." Then said he to the multitudes that flocked out to be baptized by him : Offspring of vipers, who hath prompted you to flee from the impending vengeance ?
- 8 Produce then the proper fruits of reformation ; and not say within yourselves, ' We have Abraham for our father ; for I assure you, that of these stones God can raise children to Abraham. And even now the axe lieth at the root of the trees. Every tree, therefore, which produceth not good fruit, is felled and thrown into fire.
- 10 Upon this the multitude asked him : What must we do then ?
- 11 He answered : Let him who hath two coats impart to him who hath none ; and let him who hath victuals do the same.
- 12 There came also publicans to be baptized, who said, Rabbi, what must we do ? He answered : Exact no more than what is appointed you. Soldiers likewise asked him : and what must we do ? He answered : Injure no man, either by violence or false accusation, and be content with your allowance.
- 15 As the people were in suspense concerning John, every man imagining within himself that he might be the Messiah, John addressed them all, saying : I indeed baptize in water ; but one mightier than I cometh, whose shoe-latchet I am not worthy to untie ; he will baptize you in the Holy Spirit and fire : his winnowing shovel is in his hand, and he will thoroughly cleanse his grain : he will gather the wheat into his granary, and consume the chaff in unquenchable fire. And, with many other exhortations he published the good tidings to the people.
- 19 But Herod the tetrarch having been reproved by him on account of Herodias his brother's wife, and for all the crimes which Herod had committed, added this to the number, that he confined John in prison.
- 21 NOW when John baptized all the people, Jesus was likewise baptized ; and while he prayed, the heaven was opened, and the Holy Spirit descended upon him in a bodily form, like a dove, and a voice came from heaven, which said : Thou art my beloved Son ; In thee I delight. Now Jesus was himself about thirty years in subjection, being (as was supposed) a son of Joseph, son of Heli, son of Matthat, son of Levi, son of Melchi, son of Janna, son of Joseph, son of Matthias, son of Amos, son of Nahum, son of Esli, son of Naggai, son of Maath, son of Mattathias, son of Shimeï, son of Joseph, son of Judah, son of Joanna, son of Reza, son of Zerrubabel, son of Salathiel, son of Neri, son of Melchi, son of Addi, son of Cosam, son of Elmodam, son of Er, son of Joses, son of Elic-

Matt. 3. 7.

1 Jo. 3: 17.
Ja. 2: 15.Matt. 8: 11.
Mar. 1: 7.
Jo. 1: 26.
Acts, 1: 5.
& 11: 16.
& 19: 4.Matt. 14: 3.
Mar. 6: 17.Matt. 3: 13.
Mar. 1: 9.
Jo. 1: 32.
Matt. 17: 5.
ch. 9: 35.
2 Pet. 1: 17.
Matt. 1: 1.

zer, son of Jorim, son of Matthat, son of Levi, son of Simeon,
 30 son of Judah, son of Joseph, son of Jonan, son of Eliakim,
 31 son of Meleah, son of Mainan, son of Mattatha, son of Na-
 32 than, son of David, son of Jesse, son of Obed, son of Boaz,
 33 son of Salmon, son of Nashon, son of Amminadab, son of Ram,
 34 son of Hezron, son of Pharez, son of Judah, son of Jacob, son
 35 of Isaac, son of Abraham, son of Terah, son of Nahor, son of
 36 Serug, son of Reu, son of Peleg, son of Eber, son of Salah,
 son of Cainan, son of Arphaxad, son of Shem, son of Noah,
 37 son of Lamech, son of Methuselah, son of Enoch, son of Jared,
 38 son of Mehalael, son of Cainan, son of Enos, son of Seth, son
 of Adam, son of God.

IV. NOW Jesus, full of the Holy Spirit, returned from the Matt. 4: 1.
Mar. 1: 12.
 2 Jordan, and was led by the Spirit into the wilderness, where
 he continued forty days, and was tempted by the devil. Hav-
 ing eaten nothing all that time, when it was ended, he was hun-
 3 gry. And the devil said to him: If thou be a son of God,
 4 command this stone to become bread. Jesus answered him,
 saying: It is written, "Man liveth not by bread only, but by Deut. 8: 3.
 5 whatever God pleaseth." Then the devil having brought him
 to the top of a high mountain, showed him all the kingdoms of
 6 the earth in an instant, and said to him: All this power and
 glory I will give thee; for it is delivered to me, and to whom-
 7 soever I will, I give it: if, therefore, thou wilt worship me,
 8 it shall all be thine. Jesus answering, said: It is written, Deut. 6: 13.
10: 20.
1 Sam. 7: 3.
 "Thou shalt worship the Lord* thy God, and shalt serve him
 9 only." Then he brought him to Jerusalem, and placing him
 10 on the battlement of the temple, said to him; If thou be a son
 11 of God, throw thyself down hence; for it is written, "He will
 give his angels charge concerning thee to keep thee; and in Ps. 91: 11.
Deut. 6: 16.
 their arms they shall uphold thee, lest thou dash thy foot against
 12 a stone." Jesus answered: It is said, "Thou shalt not put the
 13 Lord* thy God to the proof." When the devil had ended all
 the temptations, he departed from him for a time.

SECTION IV.—THE ENTRANCE ON THE MINISTRY.

14 THEN Jesus, by the impulse of the Spirit, returned to Ga- Matt. 4: 12.
Mar. 1: 14.
 15 lilee, and his renown spread throughout the whole country, and
 he taught in their synagogues with universal applause.
 16 Being come to Nazareth, where he had been brought up, he Matt. 13: 54.
Mar. 6: 1.
Jo. 4: 43.
 17 entered the synagogue, as his custom was, on the Sabbath day,
 and stood up to read. And they put into his hands the book

* Jehovah.

- of the prophet Isaiah ; and having opened the book, he found
 18 the place where it was written, "The Spirit of the Lord* is
 upon me, inasmuch as he hath anointed me to publish glad tid-
 ings to the poor : he hath commissioned me to heal the broken-
 hearted, to announce liberty to the captives, and recovery of
 19 sight to the blind ; to release the oppressed, to proclaim the
 20 year of acceptance with the Lord."* And having closed the
 book, and returned it to the servant, he sat down, and the eyes of
 21 all in the synagogue were fixed upon him. And he began with
 saying to them : This very day the Scripture which ye have
 22 just now heard is fulfilled. And all extolled him ; but, being
 astonished at the words full of grace which he uttered, they
 23 said, Is not this Joseph's son ? He said to them : Ye will
 doubtless apply to me this proverb, ' Physician, cure thyself.'
 Do as great things here in thine own country, as we hear thou
 24 hast done in Capernaum. But in fact, added he, no prophet
 25 was ever well received in his own country. I tell you of a
 truth, there were many widows in Israel in the days of Eli-
 jah, when heaven was shut up for three years and a half, so
 26 that there was great famine throughout all the land ; yet to
 none of them was Elijah sent, but to a widow in Sareptat
 27 of Sidonia. There were likewise many lepers in Israel in the
 days of Elisha the prophet ; and Naaman the Syrian was
 28 cleansed, but none of those. On hearing this, the whole sy-
 29 nagogue were enraged, and, breaking up, drove him out of the
 city, and brought him to the brow of the mountain whereon
 their city was built, that they might throw him down headlong.
 30 But he passing through the midst of them, went away.
 31 Then he came to Capernaum, a city of Galilee, and taught
 32 them on the Sabbath. And they were astonished at his man-
 ner of teaching ; for he spoke with authority.
 33 Now there was in the synagogue a man possessed by the
 34 spirit of an unclean demon, who roared out, saying : Ah ! Jesus
 of Nazareth, what hast thou to do with us ? Art thou come
 to destroy us ? I know who thou art, the Holy One of God.
 35 And Jesus rebuked him, saying : Be silent, and come out of
 him. Whereupon the demon, having thrown him down in the
 36 middle of the assembly, came out without harming him. And
 they were all in amazement, and said one to another : What
 meaneth this, that with authority and power he commandeth the
 37 unclean spirits, and they come out ? Thenceforth his fame was
 blazed in every corner of the country.
 38 When he was gone out of the synagogue, he entered the
 house of Simon, whose wife's mother had a violent fever, and

* Jehovah.

† In the Old Testament Zarephath.

Isa. 61; 1.

1 Ki. 17: 9.

2 Ki. 5: 14.

Matt. 7; 28.
Mar. 1; 22.

Mar. 1: 23.

Matt. 8: 14.
Mar. 1; 29.

39 they entreated him on her behalf. Jesus standing near her, rebuked the fever, and it left her, and she instantly arose and served them.

40 After sunset, all they who had any sick, of whatever kind of disease, brought them to him; and he, laying his hands on every one, cured them. Demons also came out of many, crying out: Thou art the Messiah, the Son of God. But he rebuked them, and would not allow them to speak, because they knew that he was the Messiah. When it was day, he retired into a desert place; and the multitude sought him out, and came to him, and urged him not to leave them; but he said to them: I must publish the good tidings of the reign of God in other cities also, because for this purpose I am sent. Accordingly he made this publication in the synagogues of Galilee.

Mar. 1: 24.

V. ONE time, as he stood by the lake of Gennezareth,* the multitude pressing upon him to hear the word of God, he saw two barks aground near the edge, but the fishermen were on shore washing their nets. Having gone aboard one of them, which was Simon's, he desired him to put off a little from the land. Then he sat down, and taught the people out of the bark.

4 When he had done speaking, he said to Simon: Launch out into deep water, and let down your nets for a draught. Simon answered: Master, we have toiled all night, and have caught nothing; nevertheless, at thy word, I will let down the net. 6 Having done this, they enclosed such a multitude of fishes, that 7 the net began to break. And they beckoned to their companions in the other bark to come and help them. And they came and loaded both the barks, so that they were near sinking. 8 When Simon Peter saw this, he threw himself at Jesus' knees, 9 crying: Depart from me, Lord, for I am a sinful man. For the draught of fishes which they had taken, had filled him and 10 all his companions with terror, particularly James and John, sons of Zebedee, who were Simon's partners. And Jesus said 11 to Simon: Fear not, henceforth thou shalt catch men. And having brought their barks to land, they forsook all and followed him.

12 When he was in one of the neighboring cities, a man covered with leprosy, happening to see him, threw himself on his face, and besought him, saying: Master, if thou wilt, thou canst cleanse me. Jesus stretching out his hand, and touching him, said: I will; be thou cleansed. That instant his 14 leprosy departed from him, and he commanded him to tell nobody. But go, *said he*, show thyself to the priest, and pre-

Matt. 8; 2.
Mar. 1: 40.

Lev. 14: 3.

* In the Old Testament Chinnereth.

sent the offering appointed by Moses for notifying unto the people that thou art cleansed. Yet so much the more was Jesus every-where talked of, that vast multitudes flocked to hear him, and to be cured by him of their maladies. And he withdrew into solitary places, and prayed.

17 One day as he was teaching, and pharisees and doctors of law, who had come from Jerusalem, and from every town of Galilee and Judea, were sitting by, the power of the Lord was exerted in the cure of the sick. And behold some men carrying on a bed a man afflicted with a palsy, endeavored to bring him in, and place him before Jesus; but finding it impracticable, by reason of the crowd, they got upon the roof, and let him down through the tiling, with the little bed in the midst before him. Jesus perceiving their faith, said to him: Man, thy sins are forgiven thee. On which the Scribes and the Pharisees reasoned thus, 'Who is this that speaketh blasphemies? Can any one forgive sins beside God?' Jesus knowing their thoughts addressed himself to them, and said: What are ye reasoning in your hearts? Whether is easier, to say 'Thy sins are forgiven thee;' or to say, *with effect*, 'Arise and walk?' But, that ye may know that the Son of Man hath power upon the earth to forgive sins: Arise, (said he to the palsied man), take up thy bed and return to thy house. That instant he rose in their presence, took up his bed, and returned home glorifying God. Seeing this, they were all struck with amazement and reverence, and glorified God, saying: We have seen incredible things to-day.

27 After this he went out, and observing a publican named Levi sitting at the toll-office, said to him: Follow me. And he arose, left all, and followed him. And Levi made him a great entertainment in his own house, where there was a great company of publicans and others at table with them. But the Scribes and the Pharisees of the place murmured, saying to his disciples: Why do ye eat and drink with publicans and sinners? Jesus answering, said unto them: It is not the healthy, but the sick, who need a physician. I am come to call, not the righteous, but sinners, to reformation.

33 Then they asked him: How is it that the disciples of John, and likewise those of the Pharisees, frequently fast and pray, but thine eat and drink? He answered: Would ye have the bridemen fast while the bridegroom is with them? But the days will come wherein the bridegroom shall be taken from them; in those days they will fast. He added this similitude: No body mendeth an old mantle with new cloth; otherwise the new will rend the old; besides, the old and the new will never suit each other. Nobody putteth new wine into old leathern bot-

Matt. 9: 2.
Mar. 2: 3.

ch. 7: 43.

Matt. 9: 9.
Mar. 2: 14.

Matt. 9: 14.
Mar. 2: 18.

38 tles; otherwise the new wine will burst the bottles, and thus
 39 the wine will be spilled, and the bottles rendered useless. But
 40 if new wine be put into new bottles, both will be preserved.
 41 Besides, a man, after drinking old wine, calleth not immediately
 42 for new; for he saith 'The old is milder.'

VI. ON the Sabbath called second priine, as Jesus was passing Matt. 12: 1.
Mar. 2: 3.
 43 through the corn-fields, his disciples plucked the ears of corn,
 44 and rubbed them in their hands, and ate them. And some
 45 Pharisees said to them: Why do ye that which it is not lawful on
 46 the Sabbath to do? Jesus replying, said to them: Did ye never 1 Sam. 21; 1.
Lev. 24: 5.
 47 read what David and his attendants did, when they were hun-
 48 gry; how he entered the mansion of God, and took and ate the
 49 loaves of the presence, and gave also of this bread to his attend-
 50 ants; though it cannot be eaten lawfully by any but the priests?
 51 He added: The Son of Man is master even of the Sabbath.

52 It happened also, on another Sabbath, that he went into the Matt. 12: 9.
Mar. 3: 1.
 53 synagogue, and taught; and a man was there, whose right
 54 hand was blasted. Now the Scribes and Pharisees watched to
 55 see whether he would heal on the Sabbath, that they might
 56 find matter for accusing him. But he, knowing their thoughts,
 57 said to the man whose hand was blasted, arise, and stand in the
 58 middle. And he arose and stood. Then Jesus said to them:
 59 I would ask you, What is it lawful to do on the Sabbath; Good
 60 or ill? To save or to destroy? And looking around on them
 61 all, he said to the man: stretch out thy hand; and in doing
 62 this his hand was rendered sound like the other. But they
 63 were filled with madness, and consulted together what they
 64 should do to Jesus.

SECTION V.—THE NOMINATION OF APOSTLES.

65 IN those days Jesus retired to a mountain to pray, and spent
 66 the whole night in an oratory. When it was day, he called to Matt. 10: 2.
Mar. 3: 13.
 67 him his disciples and of them he chose twelve, whom he named
 68 apostles: Simon, whom he also named Peter, and Andrew his
 69 brother, James and John, Philip and Bartholomew, Matthew
 70 and Thomas, James son of Alphaeus, Simon called the Zealous,
 71 Judas brother of James, and Judas Iscariot, who proved a traitor. Jude, 1.

72 Afterward, Jesus coming down with them, stopped in a
 73 plain, whither a company of his disciples, with a vast multitude
 74 from all parts of Judea, Jerusalem, and the maritime country of
 75 Tyre and Sidon, were come to hear him, and to be healed of
 76 their diseases. Those who were also infested with unclean spirits,

- 19 came and were cured. And every one strove to touch him, because a virtue came from him, which healed them all.
- Matt. 5: 8. 20 THEN lifting his eyes on his disciples, he said: Happy ye
21 poor, for the kingdom of God is yours! Happy ye that hun-
Isa. 61: 3. 22 for ye shall laugh! Happy shall ye be when men shall hate
1 Pet. 3: 14. & 4: 14. you, and separate you from their society; yea, reproach and
23 defame you, on account of the Son of Man! Rejoice on that
24 day, and triumph, knowing that your reward in heaven is
Isa. 65: 13. unto you rich; for ye have received your comforts! Wo
25 unto you that are full; for ye shall hunger! Wo unto
26 you who laugh now; for ye shall mourn and weep! Wo unto
you, when men shall speak well of you; for so did their fathers
of the false prophets!
- Matt. 5: 44. 27 But I charge you, my hearers, love your enemies, do good
Ro. 12: 20. 28 to them who hate you, bless them who curse you, and pray for
29 them who traduce you. To him who smiteth thee on one
Tob. 4: 16. 30 cheek, present the other; and from him who taketh thy man-
31 tle, withhold not thy coat. Give to every one who asketh
32 thee; and from him who taketh away thy goods, do not de-
Matt. 7: 12. mand them back. And as ye would that men should do unto
33 you, do ye likewise unto them. For if ye love those *only* who
34 love you, what thanks are ye entitled to; since even sinners
35 love those who love them. And if ye do good to those *only*
who do good to you, what thanks are ye entitled to? since even
36 sinners do the same. And if ye lend to those *only* from whom
ye hope to receive, what thanks are ye entitled to? since even
sinners lend to sinners, that they may receive as much in return.
37 But love ye your enemies, do good and lend, nowise despair-
ing; and your reward shall be great; and ye shall be the sons
of the Most High; for he is kind to the ungrateful and malig-
nant. Be therefore merciful, as your Father is merciful.
- Matt. 7: 1. 37 Judge not, and ye shall not be judged; condemn not, and ye
Ro. 2: 1. shall not be condemned; release, and ye shall be released;
Mar. 4: 24. 38 give, and ye shall get: good measure, pressed and shaken, and
heaped, shall be poured into your lap; for with the same meas-
ure wherewith ye give to others, ye yourselves shall receive.
- Matt. 15: 14. 39 He used also this comparison: Can the blind guide the blind?
Matt. 10: 24. 40 Will not both fall into a ditch? The disciple is not above his
teacher; but every finished disciple shall be as his teacher.
- Jo. 13: 16. 41 And why observest thou the mote in thy brother's eye? but
Matt. 7: 3. 42 perceivest not the thorn in thine own eye? Or how canst thou
say to thy brother, 'Brother, let me take out the mote which is
in thine eye,' not considering that there is a thorn in thine own
eye? Hypocrite, first take the thorn out of thine own eye;

then thou wilt see to take out the mote which is in thy brother's eye. That is not a good tree which yieldeth bad fruit ;
 43 nor is that a bad tree which yieldeth good fruit : For every
 44 tree is known by its own fruit. Figs are not gathered off
 45 thorns ; nor grapes off a bramble-bush. The good man, out of
 the good treasure of his heart, bringeth that which is good : the
 bad man, out of the bad treasure of his heart, bringeth that
 which is bad ; for it is out of the fulness of his heart that his
 mouth speaketh.

46 But why do ye, in addressing me, cry, Master, Master, and
 47 obey not what I command ? Whoever cometh to me, and
 heareth my precepts, and practiseth them, I will show you
 48 whom he resembleth : He resembleth a man who built a house,
 and, digging deep, laid the foundation upon the rock : and when
 an inundation came, the torrent broke upon that house, but
 49 could not shake it ; for it was founded upon the rock. But he
 who heareth, and doth not practise, resembleth a man who,
 without laying a foundation, built a house upon the earth ;
 which, when the torrent brake against it, fell, and became a
 great heap of ruins.

VII. WHEN he had finished his discourse in the audience of
 2 the people, he entered Capernaum. And a centurion's ser-
 vant, who was dear to his master, was sick, and in danger of dy-
 3 ing. And the centurion having heard concerning Jesus, sent
 to him Jewish elders, to entreat him to come and save his ser-
 4 vant. When they came to Jesus, they earnestly besought him,
 5 saying : He is worthy of this favor : for he loveth our nation ;
 6 and it was he who built our synagogue. Then Jesus went
 with them ; and when he was not far from the house, the
 centurion sent friends to him to say : Master, trouble not thyself,
 for I have not deserved that thou shouldst come under my roof ;
 7 wherefore neither thought I myself fit to come into thy pre-
 8 sence : say but the word, and my servant will be healed. For
 even I who am under the authority of others, having soldiers
 under me, say to one, ' Go,' and he goeth ; to another, ' Come,'
 and he cometh ; and to my servant, ' Do this,' and he doeth it.
 9 Jesus hearing these things, admired him, and turning, said to
 the multitude which followed : I assure you I have not found so
 10 great faith, even in Israel. And they who had been sent hav-
 ing returned to the house, found the servant well who had been
 sick.

11 The day following, he went into a city called Nain, accom-
 12 panied by his disciples and a great crowd. As he approached
 the gate of the city, the people were carrying out a dead man,
 the only son of his mother, who was a widow ; and many of
 13 the citizens were with her. When the Lord saw her, he had

- 14 pity upon her, and said to her : Weep not. Then he advanced, and touched the bier (the bearers stopping), and said : Young
 15 man, arise, I command thee. Then he who had been dead sat up, and began to speak ; and Jesus delivered him to his mother.
 ch. 24. 19. 16 And all present were struck with awe, and glorified God, saying : A prophet hath arisen amongst us ; and God hath
 17 visited his people. And this report concerning him spread throughout Judea and all the neighboring country.
- Matt. 11. 2. 18 NOW John's disciples having informed their master of all
 19 these things, he called two of them, whom he sent to Jesus to ask him : Art thou he who cometh ? or must we expect another ?
 20 Being come to him, they said : John the Baptist hath sent us to ask thee, Art thou he who cometh ? or must we expect
 21 another ? At that very time Jesus was delivering many from diseases and maladies, and evil spirits, and giving sight to
 Isa. 35. 5. 22 many who were blind. And he returned this answer : Go, and report to John what ye have seen and heard : the blind are
 made to see, the lame to walk, the deaf to hear ; the leprous are cleansed, the dead are raised, glad tidings is brought to the
 Isa. 61. 1. 23 poor. And happy is he to whom I shall not prove a stumbling-block.
- Matt. 11. 7. 24 When John's messengers were departed, Jesus said to the multitude concerning John : What went ye out into the wilderness to behold ? a reed shaken by the wind ? But what went
 25 ye out to see ? a man effeminately dressed ? It is in royal palaces, *not in deserts*, that they who wear splendid apparel, and
 26 live in luxury, are found. What then did ye go to see ? a prophet ? yea, I tell you, and something superior to a prophet.
- Mal. 3. 1.
Mar. 1. 2. 27 For this is he concerning whom it is written, " Behold I send mine angel before thee, who shall prepare thy way." For I
 28 declare unto you, among those who are born of women, there is not a greater prophet than John the Baptist ; yet the least
 29 in the reign of God shall be greater than he. All the people, even the publicans, who heard John, have, by receiving baptism
 30 from him, honored God ; whereas the Pharisees and the lawyers, in not being baptized by him, have rejected the counsel of God with regard to themselves.
- Matt. 21. 16. 31 Whereunto then shall I compare the men of this generation ?
 32 whom are they like ? They are like children in the marketplace, of whom their companions complain and say, ' We have played to you upon the pipe, but ye have not danced ; we have
 sung mournful songs to you, but ye have not wept.' For John
 Matt. 3. 4.
Mar. 1. 6. 33 the Baptist is come abstaining from bread and wine, and ye
 34 say, ' He hath a demon : ' The Son of Man is come using both, and ye say, ' He is a lover of banquets and wine, an associate

35 of publicans and sinners.' But wisdom is justified by all her children.

SECTION VI.—SIGNAL MIRACLES AND INSTRUCTIONS.

36 NOW one of the Pharisees asked Jesus to eat with him : and he went into the Pharisee's house, and placed himself at table.

37 And behold a woman in the city, who was a sinner, knowing Jo. 11. 2.
& 12. 13. that he ate at the house of the Pharisee, brought an alabaster

38 box of balsam, and standing behind at his feet, weeping, bathed them with tears, and wiped them with the hairs of her head,

39 and kissed his feet, and anointed them with the balsam. The Pharisee who had invited him, observing this, said within himself, ' If this man were a prophet, he would have known who this woman is that touched him, and of what character ; for she

40 is a sinner.' Then Jesus said to him : Simon, I have some-

41 thing to say to thee. He answered : Say it, Rabbi. A certain creditor had two debtors ; one owed five hundred denarii,*

42 the other fifty.† But not having wherewith to pay, he freely forgave them both. Say, then, which of them will love him most ?

43 Simon answered : I suppose he to whom he forgave most. Jesus replied : Thou hast judged rightly. Then turning to the

woman, he said to Simon : Thou seest this woman : when I came into thy house, thou gavest me no water for my feet ; but she hath washed my feet with tears, and wiped them with the

45 hairs of her head. Thou gavest me no kiss ; but she, since she entered, hath not ceased kissing my feet. Thou didst not

46 anoint my head with oil, but she hath anointed my feet with

47 balsam. Wherefore I tell thee, her sins, which are many, are forgiven ; therefore her love is great. But he to whom little is

48 forgiven, hath little love. Then he said to her : Thy sins are

49 forgiven. Those who were at table with him said within them-

50 selves, ' Who is this that even forgiveth sins ?' But he said to the woman : Thy faith hath saved thee ; go in peace.

VIII. AFTERWARDS he travelled through cities and villages,

2 proclaiming the joyful tidings of the reign of God, being attended by the twelve, and by certain women who had been delivered from evil spirits and distempers, Mary called Magdalene,

3 out of whom went seven demons, Joanna wife of Chuza, Herod's steward, Susanna, and several others who assisted him with their property.

4 Now when a great multitude was assembled, and the people were flocking to him out of the cities, he spake by a parable :

Matt. 9. 2.
Mar. 2. 5.
ch. 5. 20.

Mar. 16. 9.

Matt. 13. 3.
Mar. 4. 2.

* About L. 15. 12s. sterling.

† About L. 1. 11s. sterling.

5 The sower went out to sow his grain ; and in sowing, part fell
 by the way-side, and was crushed under foot, or picked up by
 6 the birds ; part fell upon a rock, and, when it was sprung up,
 7 withered away for want of moisture ; part also fell among thorns,
 8 and the thorns grew up and choked it ; and part fell into good
 soil, and sprang up, and yielded increase a hundred-fold. Hav-
 ing said this, he cried : Whoso hath ears to hear, let him hear.

Matt. 13. 10.
 Mar. 4. 10.
 Isa. 6. 9.

9 And his disciples asked him, saying : What meaneth this
 10 parable ? He answered : It is your privilege to know the
 secrets of the reign of God, which to others are couched in
 parables, that, though they look, they may not perceive ; though
 they hear, they may not understand.

Matt. 13. 18.
 Mar. 4. 14.

11 Now this is the meaning of the parable. The seed is the word
 12 of God. By the way-side are meant those hearers out of whose
 hearts the devil coming taketh away the word, less they should
 13 believe and be saved. By the rock was meant those who,
 when they hear, receive the word with joy, yet not having it
 rooted in them, are but temporary believers ; for in the time of
 14 trial they fall off. By the ground encumbered with thorns, are
 meant those hearers who are entangled in the business, and pur-
 suits, and pleasures of life, which stifle the word, so that it
 15 bringeth no fruit to maturity. But by the soil are meant those
 who, having heard the word, retain it in a good and honest
 heart, and persevere in bringing forth fruit.

Matt. 5. 15.
 Mar. 4. 21.
 Matt. 10. 26.
 Matt. 25. 29.

16 A lamp is never lighted to be covered with a vessel, or put
 under a bed, but to be set on a stand, that they who enter may
 17 see the light. For there is no secret which shall not be discov-
 ered ; nor any thing concealed which shall not be known and
 18 become public. Take heed, therefore, how ye hear ; for to
 him who hath, more shall be given : but from him who hath
 not, shall be taken even that which he seemeth to have.

Matt. 12. 46.
 Mar. 3. 31.

19 Then his mother and brothers came to speak with him, but
 20 could not get near him for the crowd. And it was told him by
 some persons : Thy mother and thy brothers are without, de-
 21 siring to see thee. But he answering, said unto them : My
 mother and my brothers are those who hear the word of God,
 and obey it.

Matt. 8. 23.
 Mar. 5. 35.

22 ONE day Jesus having gone into a bark with his disciples,
 said to them : Let us cross the lake. Accordingly they set
 23 sail. But while they sailed he fell asleep, and there blew such
 a storm upon the lake as filled the bark with water, and endan-
 24 gered their lives. And they came to him, and awakened him,
 saying : Master, Master, we perish. Then he arose and re-
 buked the wind, and the raging of the water : and they ceased,
 25 and there was a calm. And Jesus said to them : Where is
 your faith ? But they said one to another with fear and ad-

26 miration : Who is this that commandeth even the winds and the water, and they obey him? And they arrived at the country of the Gadarenes, which is opposite to Galilee.

27 Being come ashore, a man of the city met him who had been long possessed by demons, and who wore no clothes, and had no habitation but the sepulchres. Matt. 9. 28. Mar. 5. 1. When he saw Jesus, he roared out, and threw himself at his feet, crying : What hast thou to do with me, Jesus, Son of the most High God? I beseech thee, do not torment me. (For he had ordered the unclean spirit to come out of the man ; for it had frequently seized him, insomuch that, when he was chained and fettered, he broke his bonds, and was driven by the fiend into the desert.) Then Jesus asked him, saying : What is thy name? He answered : Legion, because many demons had entered into him. And they entreated him that he would not command them to go into the abyss, but, as there was a numerous herd of swine feeding on the mountain, that he would permit them to enter into the swine. And he permitted them. Then the demons, having quitted the man, entered into the swine ; and the herd rushed down a precipice into the lake, and were drowned. The herdsmen seeing this, fled, and spread the news through the city and villages. And the inhabitants flocked out to see what had happened. Being come to Jesus, and finding the man, of whom the demons were dispossessed, sitting at the feet of Jesus, clothed, and in his right mind, they were afraid. But having been informed by the spectators in what manner the demoniac had been delivered, all the people of the country of the Gadarenes entreated him to leave them ; for they were struck with terror. Accordingly he re-entered the bark, and returned. Now the man, out of whom the demons were gone, entreated permission to attend him. But Jesus dismissed him, saying : Return home and relate what great things God hath done for thee. Then he departed, and published through all the city what great things Jesus had done for him. Jesus, at his return, was welcomed by the crowd, who were all waiting for him.

41 Meantime came a man named Jairus, a ruler of the synagogue, who, throwing himself at the feet of Jesus, besought him to come into his house ; for he had an only daughter, about twelve years old, who was dying. Matt. 9. 18. Mar. 5. 22.

43 As Jesus went along, the people crowded him ; and a woman, who had been twelve years afflicted with an issue of blood, and had consumed all her living upon physicians, none of whom could cure her, coming behind, touched the tuft of his mantle ; upon which her issue was stanch'd. Then Jesus said : ' Who touched me ? ' When every body denied, Peter, and those v. 14

him, answered : Master, the multitude throng and press thee,
 46 and dost thou say, 'Who touched me?' Jesus replied :
 Somebody hath touched me ; for I am sensible that my power
 47 was just now exerted. Then the woman perceiving that she
 was discovered, came trembling, and having thrown herself prostrate,
 declared to him, before all the people, why she had touched
 him, and how she had been immediately healed ; and he said
 48 to her : Daughter, take courage, thy faith hath cured thee ; go
 in peace.

Mar. 5. 35. 49 While he was yet speaking, one came from the house of the
 director of the synagogue, who said : Thy daughter is dead,
 50 trouble not the Teacher. Jesus hearing this, said to Jairus :
 Matt. 9. 23. 51 Fear not ; only believe, and she shall be well. Being come
 to the house, he allowed nobody to enter with him, except Peter
 and John and James, and the maiden's father and mother.
 52 And all wept and lamented her. But he said : Weep not ;
 53 she is not dead, but asleep. And they derided him, knowing
 54 that she was dead. But he, having made them all retire, took
 55 her by the hand, and called, saying : Maiden, arise. And her
 spirit returned, and she arose immediately, and he commanded
 56 to give her food. And her parents were astonished ; but he
 charged them not to mention to any body what had happened.

Mat. 1. 10. 1. IX. JESUS having convened the twelve, gave them power and
 Mar. 3. 13. authority over all the demons, and to cure diseases, and
 Matt. 10. 7. 2 commissioned them to proclaim the reign of God, and to heal
 Mar. 6. 7. 3 the sick. And he said to them : Provide nothing for your
 journey ; nor staves, nor bag, nor bread, nor silver, nor two
 Matt. 10. 11. 4 coats a-piece ; and continue in whatever house ye are received
 5 into, until ye leave the place. And wheresoever they will not
 Acts. 13. 51. 6 receive you, shake even the dust off your feet, as a protestation
 against them. They accordingly departed, and travelled through
 the villages, publishing the good tidings, and performing cures
 every-where.

7 Now Herod the tetrarch having heard of all that Jesus had
 done, was perplexed, because some said : John is risen from the
 8 dead ; some : Elijah hath appeared ; and others : One of the
 9 ancient prophets is risen again. And Herod said : John I
 beheaded ; but who is this of whom I hear such things ? And
 he was desirous to see him.

10 Now the apostles being returned, reported to Jesus all that
 they had done : and he, taking them with him, retired privately
 11 to a desert belonging to the city of Bethsaida. When the multitude
 knew it, they followed him ; and he receiving them,
 spoke to them concerning the reign of God, and healed those
 who had need of healing.

Matt. 14. 15 12 When the day began to decline, the twelve accosting him,

said: Dismiss the people, that they may go to the nearest towns and villages, and provide themselves in lodging and food; for we are here in a desert. He answered: Supply them yourselves with food. They replied: We have only five loaves and two fishes; unless we go and buy victuals for all this people. For they were about five thousand men. Then he said to his disciples: Make them lie down in parties, fifty in a party. And they did so, making them all lie down. Then he took the five loaves and two fishes; and looking up to heaven, he blessed and brake them, and gave them to his disciples to set before the multitude. When all had eaten, and were satisfied, they took up twelve baskets full of fragments.

Mar. 6. 35
Jo. 6. 5.

SECTION VII.—THE TRANSFIGURATION.

18 AFTERWARDS, Jesus, having withdrawn from the multitude to pray apart with his disciples, asked them, saying: 19 Who do the people say that I am? They answered: John the Baptist; others say, Elijah; and others, that one of the 20 ancient prophets is risen again. He said to them: But who say ye that I am? Peter answered: The Messiah of God. 21 Then having strictly charged them, he prohibited them from 22 telling this to any body, adding: The Son of Man must suffer many things, and be rejected by the elders, and chief priests, and scribes, and be killed, and rise again the third day. 23 Then he said to all the people: If any man will come under my guidance, let him renounce himself, and take his cross daily, 24 and follow me. For whosoever would save his life, shall lose it; and whosoever will lose his life for my sake, shall save it. 25 What will it profit a man to gain the whole world, with the forfeit or ruin of himself? For whosoever shall be ashamed of 26 me and of my words, of him the Son of Man will be ashamed, when he shall come in his own glory, and in that of the Father, 27 and of the holy messengers. I certify you, that there are some standing here who shall not taste death until they see the reign of God.

Matt. 16. 13.
Mar. 8. 27.

Matt. 10. 38,
& 16. 24.
Mar. 8. 34.
ch. 14. 27.
& 17. 33.
Jo. 19. 25.
Matt. 10. 83.
2 Tim. 2. 12.

28 ABOUT eight days after this discourse, he took with him Peter, and John, and James, and went up upon a mountain to pray. While he prayed, the appearance of his countenance was changed, and his raiment contracted a dazzling whiteness. 29 And behold two men of a glorious aspect, Moses and Elijah, 30 conversed with him, and spoke of the departure which he was 31 to accomplish at Jerusalem. Now Peter, and those that were 32 with him, were overpowered with sleep; but when they awoke, 33 they saw his glory, and the two men who stood with him. As

Matt. 17. 1.
Mar. 9. 2.

these were removing from Jesus, Peter said to him, not knowing what he said : Master, it is good for us to stay here : let us then make three booths, one for thee, one for Moses, and one
 34 for Elijah. While he was speaking, a cloud came and covered them, and the disciples feared when those men entered the
 35 cloud : from the cloud a voice came, which said : This is my
 36 beloved Son, hear him. While the voice was uttered, Jesus was found alone. And this they kept secret, telling nobody in those days aught of what they had seen.

Matt. 17. 14.
 Mer. 9. 14.

37 The next day, when they were come down from the mountain, a great multitude met him. And one of the crowd cried out, saying : Rabbi, I beseech thee, take pity on my son ; for
 38 he is my only child. And, lo, a spirit seizeth him, making him instantly cry out, and fall into convulsions : so that he foameth ;
 39 and after he is much bruised, hardly leaveth him. And I besought thy disciples to expel the demon ; but they were not
 40 able. Then Jesus answering, said : O incredulous and perverse generation ; how long shall I be with you, and suffer you ?
 41 Bring thy son hither. And as he was coming, the demon dashed him down in convulsions. And Jesus rebuked the unclean spirit ; and having cured the child, delivered him to his father.
 42 And they were all amazed at the great power of God.

Matt. 17. 22.
 Mar. 9. 31.

43 While all were admiring every thing which Jesus did, he said to his disciples : Mark diligently these words : 'The Son
 44 of Man is to be delivered into the hands of men.' But they understood not this language : it was veiled to them, that they might not apprehend it ; and they were afraid to ask him concerning it.

Matt. 18. 1.
 Mar. 9. 33.

45 And there arose a debate among them, which of them should
 46 be the greatest. But Jesus who perceived the thought of their heart, took a child, and placing him near himself, said to them :
 47 Whosoever shall receive this child for my sake, receiveth me ; and whosoever shall receive me, receiveth him who sent me : for he who is least amongst you all shall be greatest.

Mar. 9. 33.

48 Then John said : Master, we saw one expelling demons in thy name, and we forbade him, because he consorteth not with
 49 us. Jesus answered : Forbid not such, for whoever is not against us, is for us.

2 Ki. 1. 9.

Jo. 3. 17.

50 NOW as the time of his removal approached, he set out resolutely for Jerusalem, and sent messengers before, who went
 51 into a village of the Samaritans to make preparation for him.
 52 But they would not admit him, because they perceived he was
 53 going to Jerusalem. His disciples James and John, observing this, said : Master, wilt thou that we call down fire from heaven
 54 to consume them, as Elijah did ? But he turned and rebuked
 55 them, saying : Ye know not what spirit ye are of ; for the Son
 56

of Man is come, not to destroy men, but to save them. Then they went to another village.

57 As they were on the way, one said to him : Master, I will Matt. 8. 19.

58 follow thee whithersoever thou goest. Jesus answered : The foxes have caverns, and the birds of the air have places of shelter, but the Son of Man hath not where to repose his head.

59 He said to another : Follow me. He answered : Sir, permit Matt. 8. 21.

60 me first to go and bury my father. Jesus replied : Let the dead bury their dead, but go thou and publish the reign of God.

61 Another likewise said : I will follow thee, Sir, but first permit me to take leave of my family. Jesus answered : No man who, having put his hand to the plough, looketh behind him, is fit for the kingdom of God.

X. AFTERWARDS the Lord appointed seventy others also, and sent them two and two before him, into every city and place whither he intended to go. And he said to them : The Matt. 9. 37.

2 harvest is plentiful, but the reapers are few : pray, therefore, the Lord of the harvest, that he would send laborers to reap it.

3 Go, then ; behold I send you forth as lambs amongst wolves. Matt. 10. 16.

4 Carry no purse, nor bag, nor shoes, and salute no person by the Matt. 10. 9.

5 way. Whatever house ye enter, say, first, ' Peace be to this Mar. 6. 8.

6 house.' And if a son of peace be there, your peace shall rest Matt. 10. 12.

7 upon him ; if not, it shall return upon yourselves. But remain

in the same house, eating and drinking such things as it affordeth ;

for the workman is worthy of his wages : go not from house to 1 Tim. 5. 18.

8 house. And whatever city ye enter, if they receive you, eat

such things as are set before you ; cure the sick, and say to Acts, 13. 51.

9 them, ' The reign of God cometh upon you.' But whatever

10 city ye enter, if they do not receive you, go out into the streets

11 and say, ' The very dirt of your streets, which cleaveth to us,

we wipe off against you : know, however, that the reign of God

12 cometh upon you.' I assure you, that the condition of Sodom

shall be more tolerable on that day, than the condition of that

13 city. Matt. 11. 21.

Wo unto thee Chorazin ; wo unto thee Bethsaida ; for if

the miracles which have been performed in you, had been per-

14 formed in Tyre and Sidon, they had repented long ago, sitting

in sackcloth and ashes. Wherefore the condition of Tyre and

15 Sidon shall be more tolerable in the judgment than yours.

And thou, Capernaum, which hast been exalted to heaven, shalt

16 be thrown down to hades. He that heareth you, heareth me ; Matt. 10. 40.

and he that rejecteth you, rejecteth me ; and he that rejecteth Jo. 13. 20.

me, rejecteth him who sent me.

17 And the seventy returned with joy, saying : Master, even the

18 demons are subject unto us, through thy name. He said to them :

- 19 I beheld Satan fall like lightning from heaven. Lo, I empower you to tread on serpents and scorpions, and all the might of the enemy; and nothing shall hurt you. Nevertheless, rejoice not in this, that the spirits are subject unto you; but rejoice that
- Matt. 11. 25. 21 your names are enrolled in heaven. At that time Jesus was joyful in spirit, and said: I adore thee, O Father, Lord of heaven and earth, because having hidden these things from sages and the learned, thou hast revealed them unto babes. Yes, Father, because such is thy pleasure. My Father hath imparted every thing to me; and none knoweth who the Son is, except the Father; nor who the Father is, except the Son, and he to whom the Son will reveal him. Then turning, he said
- Jo. 3. 35. & 6. 46. & 10. 15. Matt. 31. 16. 23 apart to his disciples: Blessed are the eyes which see what ye see: For I assure you that many prophets and kings have wished to see the things which ye see, but have not seen them, and to hear the things which ye hear, but have not heard them.
- Matt. 22. 35. 25 THEN a lawyer stood up, and said, trying him: Rabbi, what must I do to obtain eternal life? Jesus said unto him: What doth the law prescribe? What readest thou there?
- Mar. 12. 28. Deut. 6. 5. Lev. 19. 18. 27 He answered: "Thou shalt love the Lord* thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Jesus replied: Thou hast answered right. Do this, and thou shalt live.
- 29 But he, desirous to appear blameless, said to Jesus: Who is my neighbor? Jesus said in return: A man of Jerusalem travelling to Jericho, fell among robbers, who having stripped and wounded him, went away, leaving him half dead. A priest accidentally going that way, and seeing him, passed by on the
- 30 further side. Likewise a Levite on the road, when he came near the place and saw him, passed by on the further side. But a certain Samaritan, as he journeyed, came where he was, and when he saw him he had compassion, and went up to him, and
- 31 having poured oil and wine into his wounds, he bound them up. Then he set him on his own beast, brought him to an inn, and took care of him. On the morrow, when he was going
- 32 away, he took out two denarii,† and giving them to the host, said, 'Take care of this man, and whatever thou spendest more,
- 33 when I return, I will repay thee.' Now which of these three, thinkest thou, was neighbor to him who fell among the robbers?
- 34 The lawyer answered: He who took pity upon him. Then said Jesus: Go thou, and do in like manner.
- 35 AND as they travelled he went into a village,‡ where a woman named Martha entertained him at her house. She had a sister called Mary, who sat at the feet of Jesus, listening to

* Jehovah.

† About 27 cents.

‡ To wit Bethany.

40 his discourse: But Martha, who was much cumbered about
 41 serving, came to him and said: Master, carest thou that my
 42 sister leaveth me to serve alone? Bid her therefore assist me.
 Jesus answering, said unto her, Martha, Martha, thou art anx-
 ious, and troublest thyself about many things. One thing only
 is necessary: And Mary hath chosen the good part which shall
 not be taken from her.

SECTION VIII.—THE CHARACTER OF THE PHARISEES.

XI. IT happened that Jesus was praying in a certain place; and when he had done, one of his disciples said to him: Master,
 2 teach us to pray, as John also taught his disciples. He answered: Matt. 6. 9. When ye pray, say, ‘[Our] Father, [who art in heaven], thy name be hallowed; thy reign come; [thy will be done
 3 upon the earth, as it is in heaven]; give us each day our daily
 4 bread; and forgive us our sins, for even we forgive all who offend us; and abandon us not to temptation, [but preserve us from evil].’
 5 Moreover, he said unto them: Should one of you have a friend, and go to him at midnight, and say, ‘Friend, lend me three
 6 loaves; for a friend of mine is come off his road to see me, and I have nothing to set before him:’ and he from within should
 7 answer, ‘Do not disturb me; the door is now locked; I and
 8 my children are in bed; I cannot rise to give thee:’ I tell you, *if the other continue knocking*, though he will not rise and supply him because he is his friend, he will, because of his im-
 9 portunity, get up, and give him as many as he wanteth. I Matt. 7. 7. & 21. 22. likewise tell you, Ask, and ye shall obtain; seek, and ye shall Mar. 11. 24.
 10 find; knock, and the door shall be opened to you: for who- Jo. 16. 24. soever asketh, obtaineth; whosoever seeketh, findeth; and to Ja. 1. 5.
 11 every one who knocketh, the door is opened. What father amongst you would give his son a stone, when he asketh bread; or when he asketh a fish, would, instead of a fish give him a
 12 serpent; or, when he asketh an egg, would give him a scor-
 13 pion? If ye, therefore, bad as ye are, can give good things to your children; how much more will your Father give from heaven the Holy Spirit to them that ask him?
 14 ONE time he was expelling a demon which caused dumb- Matt. 9. 32. & 12. 22. ness; and when the demon was gone out, the dumb spake, and
 15 the people wondered. Some however said: He expelleth Mar. 3. 22.
 16 demons by Beelzebub prince of the demons. (Others, to try
 17 him, asked of him a sign in the sky.) But he knowing their
 thoughts, said to them: By intestine broils any kingdom may
 18 be desolated, one family falling after another. Now, if there

be intestine broils in the kingdom of Satan, how can that kingdom subsist? for ye say that I expel demons by Beelzebub.

19 Moreover, if I by Beelzebub expel demons, by whom do your sons expel them? Wherefore they shall be your judges.

20 But if I by the finger of God expel demons, the reign of God hath overtaken you. When the strong one armed guardeth his palace, his effects are secure. But, if he who is stronger shall attack and overcome him, he will strip him of his armor on which he relied, and dispose of his spoils. He who is not for me, is against me; and he who gathereth not with me, scattereth.

Matt. 12. 43. 24 The unclean spirit, when he is gone out of a man, wandereth over parched deserts, in search of a resting-place. But not finding any, he saith, 'I will return to my house whence I came.'

2 Pet. 2. 20.
Heb. 6. 4.
& 10. 26.

25 Being come, he findeth it swept and furnished. Whereupon he goeth, and bringeth seven other spirits more wicked than himself; and having entered, they dwell there; and the last state of that man becometh worse than the first.

27 While he was saying these things, a woman raising her voice, cried to him from amid the crowd: Happy the womb which bore thee, and the breasts which suckled thee. Say, rather, replied he: Happy they who hear the word of God and obey it.

Matt. 12. 33.
& 16. 4.

29 When the people crowded together, he said: This is an evil generation. They demand a sign; but no sign shall be given them, save the sign of the Prophet Jonah. For as Jonah was a sign to the Ninevites, so shall the Son of Man be to

1 K. 10. 1.
2 Chron. 9. 1.

31 this generation. The queen of the South* country will arise in the judgment against the men of this generation, and cause them to be condemned; because she came from the extremities of the earth to hear the wise discourses of Solomon; and Jon. 3. 5. 32 behold here is something greater than Solomon. The men of Nineveh will stand up in the judgment against this generation, and cause it to be condemned; because they repented when warned by Jonah: and behold here is something greater than Jonah.

Matt. 5. 15.
Mar. 4. 21.
Matt. 6. 22.

33 A lamp is lighted, not to be concealed, or put under a corn-measure, but on a stand, that they who enter may have light.

34 The lamp of the body is the eye: when, therefore, thine eye is sound, thy whole body is enlightened; but when thine eye is distempered, thy body is in darkness. Take heed, then, lest 35 the light which is in thee be darkness. If thy whole body, therefore, be enlightened, having no part dark, the whole will be so enlightened as when a lamp lighteth thee by its flame.

37 While he was speaking, a Pharisee asked him to dine with

* In the Old Testament *Sheba*.

- 38 him. And he went and placed himself at the table. But the
 39 Pharisee was surprised to observe, that he used no washing be- Matt. 23. 27
 fore dinner. Then the Lord said to him : As for you, Phari-
 40 sees, ye cleanse the outside of your cups and dishes, while ye
 yourselves are inwardly full of rapacity and malevolence. Un-
 41 thinking men ! did not he who made the outside, make the in-
 side also ? Only give in alms what ye have, and all things shall
 be clean unto you.
- 42 Wo unto you, Pharisees, because ye pay the tithe of mint Matt. 23. 23
 and rue, and every kind of herb, and neglect justice and the
 love of God. These things ye ought to have practised, and
 not to have omitted those.
- 43 Wo unto you, Pharisees, because ye love the most conspicu- Matt. 23. 6.
 ous seat in synagogues, and salutations in public places.
- 44 Wo unto you, Scribes and Pharisees, hypocrites, because ye
 are like concealed graves, over which people walk without
 knowing it.
- 45 Here one of the lawyers interposing, said : By speaking thus,
 46 Rabbi, thou reproachest us also. He answered : Wo unto Matt. 23. 4.
 you, lawyers, also, because ye lade men with intolerable bur-
 dens, burdens which ye yourselves will not so much as touch
 with one of your fingers.
- 47 Wo unto you, because ye build the monuments of the pro- Matt. 23. 29.
 48 phets, whom your fathers killed. Surely ye are both vouch-
 ers and accessories to the deeds of your fathers ; for they kill-
 ed them, and ye build their monuments.
- 49 Wherefore, thus saith the wisdom of God, ‘ I will send them pro- Matt. 23. 34.
 phets and apostles ; some of them they will kill, others they will
 50 banish ; insomuch that the blood of all the prophets which hath
 been shed since the formation of the world shall be required of
 51 this generation, from the blood of Abel to the blood of Zecha- Gen. 4. 8.
 riah, who fell between the altar and the house of God.’ Yes, 2 Chr. 24. 20.
 I assure you, all shall be required of this generation.
- 52 Wo unto you, lawyers, because ye have carried off the key Matt. 23. 13.
 of knowledge : ye have not entered yourselves, and those who
 were entering, ye hindered.
- 53 While he spake these things, the Scribes and the Pharisees
 began vehemently to press him with questions on many points ;
 54 laying snares for him, in order to draw from his own mouth
 matters of accusation against him.
- XII. MEANTIME, while the crowd in myriads flocked about
 him, insomuch that they trod upon one another, he said, address- Matt. 16. 6.
 ing himself to his disciples : Above all things beware of the Mar. 8. 15.
 2 leaven of the Pharisees, which is hypocrisy. For there is nothing Matt. 10. 26.
 covered that shall not be detected ; nothing secret that shall Mar. 4. 22.
 3 not be known. What ye have spoken in the dark, shall be re-

ported in the light ; and what ye have whispered in the closet,
 4 shall be proclaimed from the house-top. But I charge you, my
 friends, fear not them who kill the body, and after that can do
 5 no more : but I will show you whom ye ought to fear ; fear him
 6 who, after he hath killed, hath power to cast into hell. I re-
 peat it to you, fear him. Are not five sparrows sold for two
 7 pence ?* Yet not one of them is forgotten of God : yea, the
 very hairs of your head are all numbered : Fear not, therefore ;
 8 ye are much more valuable than sparrows. Moreover, I say
 unto you, whoever shall acknowledge me before men, him the
 9 Son of Man will acknowledge before the angels of God ; but
 whoever denieth me before men, shall be disowned before the
 10 angels of God. And whoso shall inveigh against the Son of
 Man, may obtain remission ; but to him who detracteth from the
 11 Holy Spirit, there is no remission. And when ye are brought
 before synagogues and magistrates, and rulers, be not solicitous
 12 how or what ye shall answer, or what ye shall say ; for the
 Holy Spirit will teach you in that moment what ought to be
 said.

13 Then one said to him out of the crowd : Rabbi, order my
 14 brother to divide the inheritance with me. He answered : Man,
 15 who constituted me your judge or arbiter ? And he said to
 them : Be upon your guard against covetousness ; for in what-
 ever affluence a man be, his life dependeth not on his posses-
 sions.

16 He also used this example : A certain rich man had lands
 17 which brought forth plentifully. And he reasoned thus with
 himself, What shall I do ; for I have not where to store up my
 18 crop ?—I will do this, added he, I will pull down my barns, and
 build larger, and there I will store up all my product and my
 19 goods. And I will say to my soul, ‘ Soul, thou hast plenty of
 goods laid up for many years ; take thine ease, eat, drink, en-
 20 joy thyself.’ But God said to him, ‘ Thou fool, this very night
 thy soul is required of thee : Whose, then, shall those things be
 21 which thou hast provided ?’ So it fareth with him who amas-
 ses treasure for himself, but is not rich towards God.

22 Then he said to his disciples : For this reason I charge you,
 be not anxious about your life, what ye shall eat ; nor about
 23 your body, what ye shall wear. Life is a greater gift than food,
 24 and the body than raiment. Consider the ravens ; they neither
 sow nor reap ; have neither cellar nor barn ; but God feed-
 25 eth them. How much more valuable are ye than the fowls ?
 Besides, which of you can, by his anxiety, prolong his life one
 26 hour ? If, therefore, ye cannot thus effect even the smallest

* Value three cents, of our money.

Mar. 8. 38.
 2 Tim. 2. 12.
 Matt. 12. 32.
 Mar. 3. 28.
 1 Jo. 5. 16.

Matt. 10. 19.
 Mar. 13. 11.

Eccles. 11.
 19.

Matt. 6. 25.
 Ps. 55. 22.
 1 Pet. 5. 7.

27 thing, why are ye anxious about the rest? Consider the lilies :
 How do they grow? They toil not; they spin not; yet I affirm
 28 that even Solomon, in all his glory, was not equally adorned with
 one of these. If then, God so array the herbage, which to-day
 29 is in the field, and to-morrow is cast into the oven; how much
 more will he array you, O ye distrustful? Ask not ye, there-
 30 fore, what ye shall eat, or what ye shall drink; live not in anx-
 ious suspense. For all these things the Pagans seek; whereas
 31 your Father knoweth that ye need them. But seek ye the
 kingdom of God, and all these things shall be superadded to
 32 you. Fear not, my little flock, for it hath pleased your Fath-
 33 er to give you the kingdom. Sell your goods, and give alms; Matt. 6. 20.
and 19. 21.
 provide yourselves purses which wear not out; inexhaustible in
 heaven, where no thieves approach, where nothing is spoiled
 34 by worms. For where your treasure is your heart will like-
 wise be.
 35 Let your loins be girt, and your lamps burning; and your- 1 Pet. 1. 13.
 36 selves like those who wait their master's return from the wed-
 ding; that when he cometh and knocketh, they may imme-
 37 diately let him in. Happy those servants whom their master,
 at his return, shall find watching. Verily I say unto you, that
 he will gird himself, and having placed them at table, will at-
 38 tend and serve them. And whether he come in the second
 watch, or in the third, if he find things thus, happy are
 39 those servants. Ye are certain, that if the master of the house Matt. 24. 43.
1 Thess. 5. 2.
Rev. 3. 3.
and 16. 15.
 knew at what hour the thief would come, he would watch, and
 40 not allow him to break into his house. Be ye then always pre-
 pared; because the Son of Man will come at an hour when ye
 are not expecting him.
 41 Then Peter said to him: Master, is this comparison direct-
 42 ed to us alone, or to all present? The Lord said: Who now is
 the discreet and faithful steward whom the master will set over
 his household, to dispense regularly the allowance of corn!
 43 Happy that servant, if his master, at his arrival, shall find him
 44 so employed. I tell you truly, he will entrust him with the
 45 management of all his estate. But as to the servant who shall
 say within himself, 'My master delayeth his return,' and shall
 beat the men-servants and the maids, and shall feast and car-
 46 rouse, and be drunken; the master of that servant will come
 on a day when he is not expecting him, and at an hour he is
 not apprised of; and having discarded him, will assign him his
 47 portion with the faithless. And that servant who knew his Ja. 4. 17.
 master's will, yet did not make himself ready, nor execute his
 orders, shall receive many stripes; whereas he who knew it
 48 not, but did things deserving chastisement, shall receive few:
 for much will be required of every one to whom much is given;

and the more a man is entrusted with, the more will be exacted from him.

49 I came to throw fire upon the earth; and what would I, but
50 that it were kindled? I have an immersion to undergo; and
51 how am I pained till it be accomplished? Do ye imagine that
I am come to give peace to the earth? I tell you, No, but
52 division. For hereafter five in one family will be divided; three
53 against two, and two against three; father against son, and son
against father; mother against daughter, and daughter against
mother; mother-in-law against daughter-in-law, and daughter-
in-law against mother-in-law.

Matt. 10. 34.

Matt. 16. 2.

54 He said also to the people: When ye see a cloud rising in
the west, ye say, 'It will rain immediately,' and so it happen-
55 eth; and when the south wind bloweth, ye say, 'It will be hot,'
56 and it happeneth accordingly. Hypocrites, ye can judge of
what appeareth in the sky, and on the earth; how is it that ye
57 cannot judge of the present time? and why do ye not even
of yourselves discern what is just?

Matt. 5. 25.

58 When thou goest with thy creditor to the magistrate, endeavor
on the road to satisfy him, lest he drag thee before the judge,
and the judge consign thee to the serjeant, and the serjeant com-
mit thee to prison: I assure thee, thou wilt not be released, un-
til thou hast paid the last mite.

SECTION IX.—THE NATURE OF THE KINGDOM.

- XIII. THERE were then present some who informed Jesus of
the Galileans, whose blood Pilate had mingled with that of
2 their sacrifices. Jesus answering, said unto them: think ye
that these Galileans were the greatest sinners in all Galilee, be-
3 cause they suffered such usage? I tell you, 'No; but unless
4 ye reform, ye shall all likewise perish.' Or those eighteen
whom the tower of Siloam fell upon, and slew; think ye that
5 they were the greatest profligates in all Jerusalem? I tell you,
'No; but unless ye reform, ye also shall all perish.'
6 He also spake this parable. A man had a fig-tree planted
in his vineyard, and came seeking fruit on it, but found none.
7 Then said he to the vine-dresser, 'This is the third year that I
have come seeking fruit on this fig-tree, without finding any.
8 Cut it down; why should it cumber the ground?' He an-
swered, 'Sir, let it alone one year longer, until I dig about it and
dung it; perhaps it will bear fruit: if not, thou mayest after-
wards cut it down.'
- 10 ONE Sabbath, as he was teaching in a synagoge, a woman
11 was present who had for eighteen years had a spirit of infir-

mity, whereby she was so bowed down that she could not so
 12 much as look up. Jesus, perceiving her, called her to him,
 and laying his hands on her, said : Woman, thou art delivered
 from thine infirmity. Immediately she stood upright, and glo-
 14 rified God. But the director of the synagogue, moved with in-
 dignation because Jesus had performed a cure on the Sabbath,
 said to the people : there are six days for working ; come,
 therefore, on those days and be healed, and not on the Sabbath-
 15 day. To which the Lord replied : Hypocrites, who is there
 amongst you that doth not on the Sabbath loose his ox or his
 16 ass from the stall, and lead him away to watering ? And must
 not this woman, a daughter of Abraham, whom Satan hath kept
 bound, lo, these eighteen years, be released from this bond on
 17 the Sabbath-day ? On his saying this, all his opposers were
 ashamed ; but the whole multitude was delighted with all the
 glorious actions performed by him.

18 He said, moreover : What doth the kingdom of God resem- Matt. 13. 31.
 19 ble ? Whereunto shall I compare it ? It resembleth a grain of Mar. 4. 31.
 mustard seed, which a man threw into his garden ; and it grew
 and became a great tree, and the birds of the air took shelter in
 its branches.

20 Again he said : Whereunto shall I compare the kingdom of Matt. 13. 33.
 21 God ? It resembleth leaven which a woman mingled in three
 measures of meal, until the whole was leavened.

22 AND he took a journey to Jerusalem, teaching as he pass- Matt. 9. 35.
 23 ed through cities and villages ; and one asked him, Master :

24 Are there but few who shall be saved ? He answered : Force Matt. 7. 13.
 your entrance through the strait gate ; for many, I assure you, will

25 request to be admitted, who shall not prevail. If once the Matt. 25. 10.
 master of the house shall have risen and locked the door, and

26 ye, standing without and knocking, say, ‘ Master, master, open
 unto us,’ he will answer, ‘ I know not whence ye are.’ Then

27 ye will say, ‘ We have eaten and drunk with thee, and thou
 hast taught in our streets.’ But he will answer, ‘ I tell you, I Matt. 7. 23.
 know not whence ye are : remove hence, all ye workers of un- and 25. 41.

28 righteousness.’ Then will ensue weeping and gnashing of teeth,
 when ye shall see Abraham, and Isaac, and Jacob, and all the

29 prophets, received into the kingdom of God, and yourselves ex-
 cluded : nay, people will come from the east, from the west,

30 from the north, and from the south, and will place themselves
 at table in the kingdom of God. And behold they are last who

shall be first, and they are first who shall be last.

31 The same day certain Pharisees came to him, and said : Get
 32 away ; depart hence, for Herod intendeth to kill thee. He

answered : Go tell that fox, To-day and to-morrow I expel de-
 mons and perform cures, and the third day my course will be

33 completed. Nevertheless I must walk about to-day and to-
 Matt. 33. 37. 34 morrow, and the day following; for it cannot be that a prophet
 should be cut off any-where but at Jerusalem. O Jerusalem,
 Jerusalem, thou that killest the prophets, and stonest them
 whom God sendeth to thee; how often would I have gathered
 thy children together, as a hen gathereth her brood under her
 35 wings, but ye would not. Quickly shall your habitation be
 transformed into a desert; for verily I say unto you, ye shall
 not again see me, until the time when ye shall say, 'Blessed be
 he who cometh in the name of the Lord.'*

XIV. It happened on a Sabbath, when he was gone to eat at the
 house of one of the rulers who was a Pharisee, that while the
 2 Pharisees were observing him, a man who had a dropsy stood
 3 before him. Then Jesus, addressing himself to the lawyers
 4 and Pharisees, said: Is it lawful to cure on the Sabbath? They
 being silent, he took hold of the man, healed and dismissed
 5 him. Then resuming his discourse, he said to them: Who
 amongst you, if his ass or his ox fall into a pit on the Sabbath-
 6 day, will not immediately pull him out? And to this they were
 not able to make him a reply.

7 Observing how eager the guests were to possess the higher
 8 places at table, he gave them this injunction: When thou art
 invited to a wedding, do not occupy the highest place at table,
 9 lest one more considerable than thou be bidden, and he who in-
 vited ye both, come and say to thee, Give place to this man,
 and thou shouldst then rise with confusion to take the lowest
 10 place. But, when thou art invited, go to the lowest place,
 that when he who bade thee cometh, he may say to thee,
 Prov. 25. 7. 'Friend, go up higher:' for that will do thee honor before the
 ch. 18. 14.
 Matt. 23. 12. 11 company. For whoever exalteth himself, shall be humbled;
 and whoever humbleth himself, shall be exalted.

12 He said also to him who had invited him: When thou givest
 a dinner or a supper, do not invite thy rich friends, brothers,
 cousins, or neighbors, lest they also invite thee in their turn,
 13 and thou be recompensed. But when thou givest an enter-
 tainment, invite the poor, the maimed, the lame, the blind;
 14 and thou shalt be happy: for as they have not wherewith to
 requite thee, thou shalt be requited at the resurrection of the
 righteous.

15 One of the guests hearing this said to him: Happy he who
 Matt. 22. 2.
 Rev. 19. 9. 16 shall feast in the reign of God. Jesus said to him: A certain
 17 man made a great supper and invited many. And at supper-
 time he sent his servants to tell those who had been bidden to
 18 come presently; for that all was ready. But they all, without
 exception, made excuses. One said, 'I have purchased a

field, which I must go and see; I pray thee have me excused.’
 19 Another said, ‘I have bought five yoke of oxen, which I am
 20 going to prove; I pray thee have me excused.’ A third said,
 21 ‘I have married a wife, and therefore I cannot go.’ The ser-
 vant being returned, related all to his master. Then the mas-
 ter of the house was angry, and said to his servants, ‘Go forth-
 22 with into the streets and lanes of the city, and bring in hither
 23 the poor, the maimed, the lame and the blind.’ After-
 wards the servant said, ‘Sir, thy orders are executed, and
 24 still there is room.’ The master answered, ‘Go out into the
 highways, and along the hedges, and compel people to come,
 that my house may be filled: for I declare to you, that none of
 those who were invited shall taste of my supper.’

Matt. 10. 37.
 & 16. 24.
 Mar. 8. 34.

25 AS great multitudes travelled along with him, he turned to
 26 them and said: If any man come to me, and hate not his fa-
 ther and mother, and wife and children, and brothers and sis-
 27 ters, nay, and himself too, he cannot be my disciple. And
 whosoever doth not follow me carrying his cross, cannot be my
 28 disciple. For which of you, intending to build a tower, doth
 not first by himself compute the expense, to know whether he
 29 have wherewith to complete it; lest, having laid the foundation,
 and being unable to finish, he become the derision of all who
 30 see it, who will say, ‘This man began to build, but was not
 31 able to finish?’ Or what king going to engage another king with
 whom he is at war, doth not first consult by himself, whether
 he can with ten thousand men encounter him who cometh
 42 against him with twenty thousand; that, if he cannot, he may,
 while the other is at a distance, send an embassy to sue for
 peace? So, then, whosoever he be of you who doth not re-
 34 nounce all that he hath, he cannot be my disciple. Salt is
 good; but if the salt become insipid, wherewith shall it be sea-
 35 soned? It is fit, neither for the land, nor for the dung-hill, but
 is thrown away. Whoso hath ears to hear, let him hear.

Matt. 5. 13.
 Mar. 9. 50.

SECT. X.—PARABLES.

XV. NOW all the publicans and the sinners resorted to Jesus
 2 to hear him. But the Pharisees and the Scribes murmured,
 saying: This man admitteth sinners, and eateth with them.
 3 Then he addressed this similitude to them: What man
 4 amongst you that hath a hundred sheep, if he lose one of them,
 doth not leave the ninety-nine in the desert, to go after that
 5 which is lost, until he find it? And having found it, doth he
 6 not joyfully lay it on his shoulders, and, when he is come home,
 convene his friends and neighbors, saying to them, ‘Rejoice
 7 with me, for I have found my sheep which was lost? Thus, I

Matt. 18. 12.

assure you, there is greater joy in heaven for one sinner who reformeth, than for ninety-nine righteous persons who need no reformation.

8 Or what woman, who hath ten drachmas,* if she lose one,
doth not light a lamp, and sweep the house, and search care-
9 fully until she find it? And having found it, doth she not
assemble her female friends and neighbors, saying, 'Rejoice
10 with me, for I have found the drachma which I had lost.' Such
joy, I assure you, have the angels of God, when any one sinner
reformeth.

11 He said also: A certain man had two sons. And the youn-
12 ger of them said to his father, 'Father, give me my portion of
13 the estate.' And he allotted to them their shares. Soon after,
the younger son gathered all together, and travelled into a dis-
14 tant country, and there wasted his substance in riot. When all
was spent, a great famine came upon that land, and he began
15 to be in want. Then he applied to one of the inhabitants of
16 that country, who sent him into the fields to keep swine. And
he was fain to fill his belly with the husks on which the swine
17 were feeding; for nobody gave him aught. At length coming
to himself, he said, 'How many hirelings hath my father, who
have all more bread than sufficeth them, while I perish with
18 hunger! I will arise and go to my father, and will say unto
him, Father, I have sinned against heaven and thee, and am no
19 longer worthy to be called thy son; make me as one of thy
20 hirelings.' And he arose and went to his father. When he
was yet afar off, his father saw him, and had compassion, and ran
21 and threw himself upon his neck, and kissed him. And the son
said, 'Father, I have sinned against heaven and thee, and am
22 no longer worthy to be called thy son.' But the father said to
his servants, 'Bring hither the principal robe and put it on him,
23 and put a ring on his finger, and shoes on his feet: bring also
24 the fatted calf and kill it, and let us eat and be merry: for this
my son was dead, and is alive again; he was lost and is found.'
So they began to be merry.

25 Now his elder son was in the field walking home. And as
26 he drew near the house, he heard music and dancing. He,
therefore called one of the servants, and asked the reason of
27 this. He answered, 'Thy brother is returned, and thy father
hath killed the fatted calf, because he hath received him in
28 health. And he was angry, and would not go in; therefore
his father came out and entreated him. He answering, said to
29 his father, 'These many years I have served thee, without dis-
obeying thy command in any thing; yet thou never gavest me

* About one dollar and thirty-nine cents.

30 a kid that I might entertain my friends : but no sooner did this
 thy son return, who hath squandered thy living on prostitutes,
 31 than thou killedst for him the fatted calf.' 'Son,' replied the
 father, 'thou art always with me, and all that I have is thine :
 22 it was but reasonable that we should rejoice and be merry ; be-
 cause this thy brother was dead, and is alive again ; he was
 lost, and is found.'

XVI. He said likewise to his disciples : A certain rich man had
 2 a steward, who was accused to him of wasting his estate. Hav-
 ing therefore called him, he said, 'What is this that I hear of
 thee? Render an account of thy management, for thou shalt
 3 be steward no longer.' And the steward said within himself,
 'What shall I do? My master taketh from me the steward-
 4 ship ; I cannot dig, and am ashamed to beg. I am resolved
 what to do, that when I am discarded, there may be some who
 5 will receive me into their houses.' Having therefore sent sev-
 6 erally for all his master's debtors, he asked one, 'How much
 owest thou to my master?' He answered, 'A hundred baths
 of oil.*' 'Take back thy bill,' said the steward, 'sit down di-
 7 rectly, and write one for fifty.' Then he asked another 'How
 much owest thou?' He answered, 'A hundred homers† of
 wheat.' 'Take back thy bill,' said he, 'and write one for eighty.'
 8 The master commended the prudence of the unjust steward ;
 for the children of this world are more prudent in conducting
 6 their affairs than the children of light. Therefore I say unto
 you, With the deceitful mammon procure to yourselves friends,
 who, after your discharge may receive you into the eternal
 mansions.

10 Whoso is faithful in little, is faithful also in much ; and who-
 11 so is unjust in little, is unjust also in much. If therefore ye
 have not been honest in the deceitful, who will intrust you with
 12 the true riches? And if ye have been unfaithful managers for
 another, who will give you any thing to manage for yourselves?
 13 A servant cannot serve two masters ; for either he will hate Matt. 6. 24.
 one, and love the other, or at least will attend one, and neglect
 the other. Ye cannot serve God and mammon.

14 When the Pharisees, who loved money, heard all these things,
 15 they ridiculed him. But he said unto them : As for you, ye
 make yourselves pass upon men for righteous, but God knoweth
 your hearts ; for that which is admired by men is abhorred of
 God.

16 Ye had the law and the prophets until the coming of John, Matt. 11. 12.
 since whose time the kingdom of God is announced, and every

* *A bath* thought equal to $7\frac{1}{2}$ English gallons.

† *A homer* thought equal to $75\frac{1}{2}$ gallons.

- Matt. 5. 18. 17 occupant entereth it by force. But sooner shall heaven and earth perish, than one tittle of the law shall fail.
- Matt. 5. 32. Mar. 10. 11. 18 Whoever divorceth his wife, and taketh another, committeth adultery; and whoever marieth the divorced woman, committeth adultery.
- 19 There was a certain rich man who wore purple and fine linen, and feasted splendidly every day. There was also a poor man named Lazarus covered with sores, that was laid at his gate; and was fain to feed on the crumbs which fell from the rich man's table: yea, even the dogs came and licked his sores.
- 22 It happened that the poor man died, and was conveyed by angels to Abraham's bosom: the rich man also died, and was buried. And in hades, being in torments, he looked up, and saw Abraham afar off, and Lazarus in his bosom, and cried,
- 24 saying, 'Have pity on me, father Abraham, and send Lazarus to dip the tip of his finger in water, and cool my tongue, for I am tortured in this flame.' Abraham answered, 'Son, remember that thou, in thy life-time, receivedst good things, and Lazarus received evil things; but now he is in joy, and thou art in torments. Besides, there lieth a huge gulf betwixt us and you, so that they who would pass hence to you, cannot; neither can they pass to us who would come thence.' The other replied, 'I entreat thee then, father, to send him to my father's house; for I have five brothers; that he may admonish them, lest they also come into this place of torment.' Abraham answered, 'They have Moses and the prophets, let them hear them.' 'Nay,' said he, 'father Abraham, but if one went to them from the dead, they would reform.' Abraham replied, 'If they hear not Moses and the prophets, neither will they be persuaded though one should arise from the dead.'

SECTION XI.—INSTRUCTIONS AND WARNINGS.

- XVII. THEN Jesus said to his disciples: It is impossible to
- Matt. 18. 7. Matt. 18. 6. Mar. 9. 42. 2 exclude snares entirely, but wo unto him who insnareth. It would be more eligible for him to have an upper millstone fastened to his neck, and to be cast into the sea, than to insnare any of these little ones.
- Matt. 18. 21. Eccclus. 19. 13. 3 Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent, forgive him; and if he trespass against thee seven times in a day, and seven times in a day return to thee, saying, 'I repent,' thou shalt forgive him.
- Matt. 17. 20. 5 Then the apostles said to the Lord: Increase our faith.
- 6 He answered: If ye had faith, though it were but as a grain of mustard-seed, ye might say to this sycamine, 'Be extirpated and planted in the sea,' and it would obey you.

7 Would any of you, who hath a servant ploughing or feeding
 8 cattle, say to him, on his return from the field, ‘Come imme-
 9 diately, and place thyself at table?’ and not rather, ‘Make
 10 ready my supper; gird thyself, and serve me, until I have eaten
 11 and drunken; afterwards thou mayest eat and drink. Is he
 12 obliged to that servant for obeying his orders? I suppose not.
 13 In like manner say ye, when ye have done all that is command-
 14 ed you, ‘We thy servants have conferred no favor; we have
 15 done only what we were bound.’

11 NOW, in travelling to Jerusalem, he passed through the
 12 confines of Samaria and Galilee, and being about to enter a
 13 certain village, there met him ten lepers, who stood at a dis-
 14 tance, and cried out, Jesus, Master, take pity upon us. Lev. 14. 2.
 15 When he saw them, he said to them: Go, show yourselves to the
 16 priests. And as they went they were cleansed. And one of
 17 them perceiving that he was healed, turned back, glorifying
 18 God aloud. Then throwing himself prostrate at the feet of
 19 Jesus, he returned him thanks: now this man was a Samaritan.
 20 Jesus said: Were not ten cleansed? Where then are the
 21 other nine? Have none returned glory to God, except this
 22 alien? And he said to him: Arise, go thy way, thy faith hath
 23 cured thee.

20 Being questioned by the Pharisees when the reign of God
 21 should commence, he answered: The reign of God is not ush-
 22 ered in with parade; nor shall people say, ‘Lo here!’ or ‘Lo
 23 yonder!’ for behold the reign of God is within you.

22 Then he said to his disciples: The time will come when ye
 23 shall desire to see one of the days of the Son of Man, and
 24 shall not see it. But when they say to you, ‘Lo here,’ or
 25 ‘Lo yonder,’ go not out to follow them. For as the light-
 26 ning flasheth in an instant from one extremity of the sky to
 27 the other, so will the appearance of the Son of Man be in his
 28 day. But first he must suffer much, and be rejected of this
 29 generation. And, as it happened in Noah’s days, it will also
 30 happen in the days of the Son of Man: They ate, they drank,
 31 they married and were given in marriage, until the day that
 32 Noah entered the ark, when the deluge came and destroyed
 33 them all. In like manner as it was in the days of Lot, they
 34 ate, they drank, they bought, they sold, they planted, they
 35 built; but on the day that Lot left Sodom, it rained fire and
 36 brimstone from heaven, which destroyed them all. So will it
 37 also be on the day when the Son of Man shall appear. On
 38 that day, let not him who shall be on the house-top, having his
 39 furniture in his house, come down to take it away. Let not
 40 him who shall be in the field, return home. Remember Lot’s
 41 wife. Whosoever shall seek to save his life, shall lose it; and

Matt. 24. 23.
Mar. 13. 21.

Matt. 24. 37.

Gen. 19. 24.

Matt. 10. 39.
& 16. 25.
Mar. 8. 35.

- Mar. 9. 23. 34 whosoever shall throw it away, shall preserve it. I tell you,
 Jo. 12. 25. there will be two men that night in one bed; one will be seiz-
 ed, and the other will escape. Two women will be grinding
 Matt. 24. 40. 35 together; one will be seized, and the other will escape. [Two
 36 men will be in the field; one will be seized, and the other will
 Matt. 24. 28. 37 escape.] Then they asked him: Where, Master? He an-
 swered: Where the body is, the eagles will be assembled.
- 1 Thess. 5. 17. XVIII. He also showed them, by a parable, that they ought to
 2 persist in prayer without growing weary. In a certain city,
 said he, there was a judge, who neither feared God, nor re-
 3 garded man. And there was a widow in that city who came
 4 to him, saying, 'Do me justice on my adversary.' For some
 time he refused: but afterwards he argued thus with himself,
 5 'Although I neither fear God nor regard man, yet, because
 this widow importuneth me, I will judge her cause, lest she
 6 come perpetually and plague me.' Mark, said the Lord, what
 7 the unjust judge determined. And will not God avenge his
 elect, who cry to him day and night? Will he linger in their
 8 cause? I assure you, he will suddenly avenge them. Never-
 theless, when the son of Man cometh, will he find this belief in
 the land?
- 9 Then addressing some who were conceited of themselves as
 being righteous, and despised others, he proposed this example:
 10 Two men went up to the temple to pray; one a Pharisee,
 11 the other a publican. The Pharisee, standing by himself,
 prayed thus: 'O God, I thank thee that I am not as other
 men, extortioners, unjust, adulterers, or even as this publican.
 12 I fast twice a-week. I give tithes of all that I possess. But
 13 the publican, standing at a distance, and not daring so much as
 to lift up his eyes to heaven, smote upon his breast, and cried,
 ch. 14. 11. 14 'God be merciful to me a sinner.' I assure you that this man
 Matt. 23. 12. returned home, more approved than the other: for whoever
 exalteth himself, shall be humbled; but whoever humbleth
 himself, shall be exalted.
- Matt. 19. 13. 15 Then they presented babes to him, that he might touch
 Mar. 10. 13. them: the disciples observing it, rebuked *those who brought*
 16 them. But Jesus calling them to him, said: Permit the chil-
 dren to come unto me, and do not forbid them: for of such
 17 is the kingdom of God. Verily I say unto you, Whosoever
 will not receive the kingdom of God as a child, shall never
 enter it.
- Matt. 19. 16. 18 THEN a certain ruler asked him, saying: Good teacher,
 Mar. 10. 17. 19 what good shall I do to obtain eternal life? Jesus answered:
 Ex. 20. 12. 20 Why callest thou me good? God alone is good. Thou know-
 Deut. 5. 16. est the commandments. Do not commit adultery; do not
 commit murder; do not steal; do not give a false testimony;

21 honor thy father and thy mother. He replied: All these I
 22 have observed from my childhood. Hearing this, Jesus said to
 him: Yet in one thing thou art deficient: sell all that thou
 hast, and distribute to the poor, and thou shalt have treasure in
 23 heaven: then come and follow me. When he heard this, he
 was exceedingly sorrowful, for he was very rich.

24 Jesus perceiving that he was very sorrowful, said: How diffi- Matt. 19. 23.
Mar. 10. 22.
 cult will it be for men of opulence to enter the kingdom of
 25 God! It is easier for a camel to pass through a needle's eye,
 26 than for a rich man to enter the kingdom of God. The hear-
 27 ers said: Who then can be saved? Jesus answered: Things
 impossible to men are possible to God.

28 Then Peter said: Lo! we have forsaken all, and followed Matt. 19. 27.
Mar. 10. 28.
 29 thee. Jesus answered: Verily I say unto you, that there is
 none who shall have forsaken his house, or parents, or bro-
 thers, or wife, or children, on account of the kingdom of God;
 30 who shall not receive manifold more in return in this world, and
 in the future, eternal life.

31 Then Jesus taking the twelve aside, said to them: We are Matt. 20. 17.
Mar. 10. 32.
 now going to Jerusalem, where all that the prophets have writ-
 32 ten shall be accomplished on the Son of Man. For he shall
 be delivered to the Gentiles, and ridiculed and insulted and spit-
 33 ted on. And after scourging, they will kill him, and he shall
 34 rise again the third day. But they understood none of these
 things: this discourse was hidden from them; they did not
 comprehend its meaning.

35 When he came near Jericho, a blind man, who sat by the Matt. 20. 29.
Mar. 10. 46.
 36 way-side begging, hearing the crowd pass by, inquired what
 37 was the matter. And being told that Jesus the Nazarene was
 38 passing by, he immediately cried, saying: Jesus, Son of Da-
 39 vid, have pity upon me. They who went before, charged him
 to be silent: but he cried still the louder: Son of David, have
 40 pity upon me. Jesus stopped, and commanded them to bring
 41 the man to him. And when he was nigh, he asked him, say-
 42 ing: What dost thou wish me to do for thee? He answered:
 Master, to give me sight. And Jesus said to him: Receive
 43 thy sight; thy faith hath cured thee. Instantly he received
 his sight, and followed him, glorifying God: and all the peo-
 ple saw it, and praised God.

XIX. When Jesus had entered, and was passing through Jericho,
 2 behold a man named Zaccheus, a rich man, and chief of the
 3 publicans, endeavored to see what sort of person he was, but
 4 could not for the press, being of a low stature. Therefore run-
 ning before, he climbed up into a sycamore to see him, having
 5 observed that he was going that way. When Jesus came to
 the place, he looked up, and seeing him, said: Zaccheus,

make haste and come down, for to-day I must abide at thy
 6 house. And he made haste, and came down, and received him
 7 joyfully. When the multitude perceived this, they said, mur-
 8 muring: He is gone to be entertained by a sinner. But Zac-
 cheus presenting himself before Jesus, said: Master, the half of
 my goods I will give to the poor; and if in aught I have wrong-
 9 ed any man, I will restore fourfold. And Jesus said concern-
 ing him: To-day is salvation come to this house, inasmuch as
 Matt. 18. 11. 10 he is also a son of Abraham. For the Son of Man is come to
 seek and recover that which was lost.

11 As the people were attentive, he added this parable, because
 he was nigh to Jerusalem, and they fancied the reign of God
 12 would immediately commence: A certain nobleman went
 abroad to procure for himself the royalty, and then return;
 13 and having called ten of his servants, and delivered to them ten
 14 pounds, he said, 'Improve these till I return.' Now his citizens
 hated him; and sending an embassy after him, protested, 'We
 15 will not have this man for our king.' When he returned, vested
 with royal power, he commanded those servants to be
 called to whom he had committed the money, that he might
 16 know what every one had gained. Then came the first, and
 17 said, 'My Lord, thy pound* hath gained ten pounds.' He
 answered, 'Well done, good servant; because thou hast been
 faithful in a very small matter, receive thou the government of
 18 ten cities.' And the second who came said, 'My Lord, thy
 19 pound hath gained five pounds.' He answered, 'Be thou too
 20 governor of five cities.' Another came, saying, 'My Lord,
 21 here is thy pound, which I have kept laid up in a napkin; for
 I was afraid of thee, because thou art a hard master: thou ex-
 actest what thou didst not give, and reapest what thou didst not
 22 sow.' He answered, 'Out of thine own mouth, thou malign-
 ant servant, I will condemn thee. Didst thou know that I am
 23 a hard master, exacting what I did not give, and reaping what
 I did not sow? Why then didst not thou put my money into
 the bank, that at my return I might have received it with
 24 interest?' Then he said to his attendants, 'Take the pound
 25 from him, and give it to him who hath ten pounds.' They an-
 26 swered, 'My Lord, he hath ten pounds.' *He replied*, 'I tell
 you, that to every one who hath, more shall be given; but from
 27 him who hath not, even that which he hath shall be taken. But
 as for those mine enemies, who would not have me for their
 king; bring them hither, and slay them in my presence.'

Matt. 13. 12.
 & 25. 29.
 Mar. 4. 25.
 ch. 8. 18.

* Probably about 16½ dollars.

SECTION XII.—THE ENTRY INTO JERUSALEM.

- 28 AFTER this discourse Jesus walked foremost, travelling Matt. 21. 1.
 29 towards Jerusalem. When he approached Bethphage and Beth- Mar. 11. 1.
 any, near the mountain called the Mount of Olives, he sent two
 of his disciples, saying: Go to yonder village, wherein, as ye
 enter, ye will find a colt tied on which no man ever rode; loose
 31 him and bring him. If any one ask why ye loose him, ye shall
 32 answer, 'Because the Master needeth him.' Accordingly they
 who received this order, went and found every thing as he had
 33 told them. As they were loosing the colt, the owners said to
 34 them: Why loose ye the colt? They answered, The Mas- Jo. 12. 14.
 35 ter needeth him. So they brought him to Jesus, and having
 36 thrown their mantles upon the colt, set Jesus thereon. As he
 went, the people spread their mantles in the way before him.
 37 When he was so near as the descent of the Mount of Olives,
 the whole multitude of the disciples began to praise God in
 loud acclamations, for all the miracles which they had seen, say-
 38 ing: 'Blessed be the King who cometh in the name of the
 39 Lord; peace in heaven, and glory in the highest heaven.'
 Upon this some Pharisees in the crowd said to him: Rabbi,
 40 rebuke thy disciples. He answered: I tell you that, if these
 were silent, the stones would cry out.
 41 When he came near and beheld the city, he wept over it,
 42 saying: O that thou hadst considered, at least in this thy day,
 the things which concern thy peace! But now they are hid-
 43 den from thine eyes: For the days are coming upon thee
 when thine enemies will surround thee with a rampart, and en-
 44 close thee, and shut thee up on every side, and will level thee ch. 21. 6.
 with the ground, and thy children, and will not leave thee one Matt. 21. 2.
 stone upon another, because thou didst not consider the time Mar. 13. 2.
 when thou wast visited.
 45 Afterwards he went into the temple, and drove out thence Matt. 21. 12
 46 those who sold and those who bought therein, saying to them: Matt. 11. 15.
 It is written, 'My house is a house of prayer, but ye have made Isa. 56: 7.
 it a den of robbers.' Jer. 7. 11.
 47 And he taught daily in the temple, while the chief priests
 and scribes, and the persons of principal note, sought his destruc-
 48 tion, but could not devise how to effect it; for all the people
 heard him with the greatest attention.
 XX. One of those days, as he was teaching the people in the Matt. 21. 23.
 temple, and publishing the good tidings, the chief priests and Mar. 11. 23.
 2 the scribes, with the elders, came upon him, saying: Tell us
 by what authority thou dost these things, or who is he that em-
 3 powered thee? He answering, said unto them: I also have a

4 question to put to you. Tell me then, Was the title which
5 John had to baptize, from heaven or from men? But they
reasoned thus with themselves, If we say, 'From heaven,' he
6 will reply, 'Why then did ye not believe him?' And if we
say, 'From men,' all the people will stone us; for they are
7 persuaded that John was a prophet. They therefore answered,
8 that they could not tell whence. Jesus replied: Neither tell
I you by what authority I do these things.

Matt. 21. 23.
Mar. 12. 1.

9 Then he spake to the people this parable: A man planted
a vineyard, and farmed it out, and having travelled, continued
10 long abroad. The season being come, he sent a servant to the
husbandmen, to receive of the produce of the vineyard; but
11 they beat him, and sent him back empty. Afterwards, he sent
another servant, whom they, having beaten and used him
12 shamefully, also sent away empty. He, afterwards, dispatched
a third to them. Him likewise they wounded and drove away.
13 Then the proprietor of the vineyard said, 'What shall I do? I
will send my beloved son; they will surely reverence him,
14 when they see him.' But when the husbandmen saw him,
they reasoned thus among themselves, 'This is the heir; come,
15 let us kill him, that the inheritance may be our own.' And
having thrust him out of the vineyard, they killed him. What,
16 therefore, will the proprietor of the vineyard do to them? He
will come and destroy those husbandmen, and give the vine-
yard to others. And some of his hearers said: God forbid.

Matt. 21. 42.
Ps. 118. 22.
Acts 4. 11.
1 Pet. 2. 6.

17 Jesus, looking on them, said: What meaneth that expres-
sion of Scripture, "A stone which the builders rejected is made
18 the head of the corner. Whosoever shall fall upon that stone,
shall be bruised; but on whomsoever it shall fall, it will crush
19 him to pieces." At that time the chief priests and the scribes,
knowing that he had spoken this parable against them, would
have laid hands on him, but feared the people.

Matt. 22. 15.
Mar. 12. 13.

30 And they watched him, and set spies upon him, instructing
them to personate conscientious men, and surprise him in his
words, that they might consign him to the power and authority
21 of the procurator. These accosted him with this question:
Rabbi, we know that thou speakest and teachest uprightly,
and that, without respect of persons, thou faithfully recommend-
22 est the way of God. Is it lawful for us to pay taxes to Cæsar
23 or not? He perceiving their subtlety, answered: Why would
24 ye inveigle me? Show me a denarius. Whose image and in-
25 scription hath it? They answered: Cæsar's. He replied:
Render, therefore, to Cæsar that which is Cæsar's, and to
26 God that which is God's. Thus they could not surprise him
in his discourses before the people; wherefore, admiring his
answer, they kept silence.

27 Afterwards some of the Sadducees, who deny a future state,
 28 came to him with this question: Rabbi, Moses hath enjoined
 in his writings, that a man whose brother died childless outlived
 by his wife, shall marry the widow, and raise issue to his brother.
 29 Now there were seven brothers, the first of whom having
 30 taken a wife, died childless; the second married the widow, and
 31 also died childless; the third too married her, as did likewise
 32 the rest; and all the seven died leaving no children. Last of
 33 all the woman also died. To which of them, therefore, will she
 be the wife at the resurrection; for she hath been married to
 34 all the seven? Jesus answering, said unto them: The people
 35 of this world marry and are given in marriage; but among
 them who shall be honored to share in the resurrection and the
 other world, there will be neither marrying nor giving in marriage:
 36 For they cannot die any more; because angel-like they
 37 are children of God, being children of the resurrection. But
 that the dead are raised, even Moses hath suggested, calling the
 Lord who appeared in the bush, the God of Abraham, and the
 38 God of Isaac, and the God of Jacob. Now he is not a God of
 the dead, but of the living; for they are all, *though dead to us*,
 39 alive to him. Then some of the Scribes said to him: Rabbi,
 40 thou hast spoken well. After that they did not venture to ask
 him any more questions.

41 And he said to them: Why is it affirmed that the Messiah
 42 must be a son of David? Yet David himself says in the book
 43 of Psalms, "The Lord* said to my Lord, Sit at my right hand
 44 until I make thy foes thy footstool." As David thus calleth
 him his lord, how can he be David's son?

45 Then in the audience of the people he said to his disciples:
 46 Beware of the scribes, who love to walk in robes, and affect
 salutations in public places, and the principal seats in the syna-
 47 gogues, and the uppermost places at feasts; who devour the
 families of widows, and make long prayers for a disguise. These
 shall suffer the severest punishment.

XXI. As Jesus was observing the rich casting their gifts into the
 2 treasury, he saw an indigent widow throw in two mites. And
 3 he said: I tell you truly, that this poor widow hath cast in
 4 more than any of them; for all these, out of their superfluous
 store, have thrown into the sacred chest; whereas she hath
 thrown in all the little she had to subsist upon.

* Jehovah.

SECTION XIII.—THE LAST SUPPER.

- Matt. 24. 1. 5 SOME having remarked that the temple was adorned with
 Mar. 13. 1. 6 beautiful stones and presents, he said: The time will come
 ch. 19. 44. when these things which ye behold shall be so razed, that one
 Matt. 24. 3. 7 stone will not be left upon another. Then they asked him,
 Mar. 13. 3. saying: Rabbi, when will these things be; and what will be
 8 the sign when they are about to be accomplished? He answered:
 Take care that ye be not seduced; for many will assume
 my character, saying, 'I am the person,' and the time ap-
 9 proacheth; therefore do not follow them. But when ye shall
 hear of wars and insurrections, be not terrified; for these things
 must first happen, but the end will not immediately follow.
 Matt. 24. 7. 10 He added: Then will nation rise against nation, and king-
 Mar. 13. 8. 11 dom against kingdom. And there shall be great earthquakes
 in sundry places, and famines, and pestilences: there shall be
 12 also frightful appearances and great prodigies in the sky. But,
 before all this, ye shall be apprehended and prosecuted, and
 consigned to synagogues, and imprisoned, and dragged before
 13 kings and governors, because of my name: and this will afford
 14 scope for your testimony. Be therefore resolved not to pre-
 15 meditate what defence ye shall make; for I will give you an
 utterance and wisdom, which none of your adversaries shall be
 16 able to refute or resist. And ye shall be given up even by pa-
 rents and brothers, and kinsmen, and friends; and some of you
 17 they will put to death. And, on my account, ye shall be hated
 18 universally. Yet not a hair of your head shall be lost. Save
 yourselves by your perseverance.
 Matt. 24. 15. 20 Now, when ye shall see Jerusalem invested with armies,
 Mar. 13. 14. 21 know that the desolation thereof is nigh. Then let those in
 Judea flee to the mountains; let those in the city make their
 22 escape, and let not those in the country enter the city: for
 these will be days of vengeance, wherein the denunciations of
 23 Scripture shall be accomplished. But wo unto the women with
 child, and unto them who give suck in those days: for there
 shall be great distress in the land, and wrath upon this people.
 24 They shall fall by the sword; they shall be carried captive in-
 to all nations; and Jerusalem shall be trodden by the Gentiles,
 25 until the times of the Gentiles be over. And there shall be
 signs in the sun, and in the moon, and in the stars; and upon
 Matt. 24. 29. 26 the earth the anguish of desponding nations; and roarings in
 Mar. 13. 24. j the seas and floods; men expiring with the fear and apprehen-
 Is. 13. 10. sion of those things which are coming upon the world; for the
 Ezek. 32. 7. 27 powers of heaven shall be shaken. Then they shall see the
 Joel 2. 10, 31. & 3. 15. Son of Man coming in a cloud with great glory and power.

28 Now when these things begin to be fulfilled, look up and lift up your heads, because your deliverance approacheth.

29 He proposed to them also this comparison : Consider the fig-
Matt. 24. 32.
Mar. 13. 23.

30 tree, and the other trees. When ye observe them shooting
 31 forth, ye know of yourselves that the summer is nigh. Know
 ye in like manner, when ye shall see these events, that the

32 reign of God is nigh. Verily I say unto you, that this genera-

33 tion shall not pass until all be accomplished. Heaven and earth

34 shall fail ; but my words shall not fail. Take heed, therefore,

to yourselves, lest your hearts be overcharged with surfeiting

and drunkenness and worldly cares, and that day come upon

35 you unawares : for as a net it shall enclose all the inhabitants

36 of the earth. Be vigilant, therefore ; praying, on every occa-

sion, that ye may be accounted worthy to escape all these im-

pending evils, and to stand before the Son of Man.

37 Thus Jesus taught in the temple by day, but retired at night

38 to the mountain called the Mount of Olives. And every morn-

ing the people resorted early to the temple to hear him.

XXII. NOW the feast of unleavened bread, called the passover,
Matt. 26. 1.
Mar. 14. 1.

2 being near, the chief priests and the scribes sought how they

3 might kill him ; for they feared the people. Then Satan en-
Matt. 26. 14.
Mar. 14. 10.

tered into Judas, surnamed Iscariot, who was of the number of

4 the twelve. And he went and concerted with the chief priests

5 and officers, how he might deliver Jesus into their hands. And

6 they were glad, and agreed to give him a certain sum ; which

Judas having accepted, watched an opportunity to deliver him

up without tumult.

7 Now the day of unleavened bread being come, on which the
Matt. 26. 17.
Mar. 14. 12.

8 passover must be sacrificed, Jesus sent Peter and John, saying :

9 Go and prepare for us the passover, that we may eat it. They

10 asked him : Where wilt thou that we prepare it ? He answered :

When ye enter the city, ye will meet a man carrying a pitcher

11 of water ; follow him into the house which he shall enter, and

say to the master of the house, 'The Teacher asketh thee,

Where is the guest-chamber, where I may eat the passover

12 with my disciples ?' And he will show you a large upper-room

13 furnished : make ready there. So they went, and having found

every thing as he had told them, prepared the passover.

14 When the hour was come, he placed himself at table

15 with the twelve apostles, and said to them : Much have I

16 longed to eat this passover with you before I suffer ! for I de-

17 clare to you, that I will never partake of another, until it be ac-

18 complished in the kingdom of God. Then taking a cup, he gave

19 thanks, and said : Take this, and share it amongst you : for I as-

sure you that I will not again drink of the product of the vine, until
Matt. 26. 26.

Mar. 14. 22.
1 Cor. 11. 23.

en thanks, broke it, and gave it to them, saying: This is *my* body which is given for you. Do this in commemoration of
20 me. He likewise gave the cup after supper, saying: This cup is the new covenant in my blood, which is shed for you.

Matt. 26. 21.
Mar. 14. 18.
Jo. 13. 21.

21 Mark, however, that the hand of him who betrayeth me, is
22 on the table with mine. The Son of Man is going away, as hath been determined; nevertheless, wo unto that man by
23 whom he is betrayed. Then they began to inquire among themselves, which of them it could be that would do this.

Matt. 20. 25.
Mar. 10. 42.

24 There had been also a contention among them, which of
25 them should be accounted the greatest. And he said to them: The kings of the nations exercise dominion over them, and they
26 who oppress them are styled benefactors. But with you it must be otherwise: nay, let the greatest amongst you be as the
27 smallest, and him who governeth, as he who serveth. For, whether is greater; he who is at table, or he who serveth? Is
28 it not he that is at table? Yet I am amongst you as one who
29 serveth. Ye are they who have continued with me in my trials. And I grant unto you to eat and to drink at my table in
my kingdom, (forasmuch as my Father hath granted me a kingdom), and to sit on thrones, judging the twelve tribes of
Israel.

31 The Lord said also: Simon, Simon, Satan hath obtained per-
32 mission to sift you *all* as wheat; but I have prayed for thee that thy faith fail not: do thou, therefore, when thou hast recovered
33 thyself, confirm thy brethren. He answered: Master, I am
34 ready to accompany thee both to prison and to death. Jesus replied: I tell thee, Peter, the cock shall not crow to-day, before thou have thrice denied that thou knowest me.

Matt. 26. 34.
Mar. 14. 34.

35 Then he said to them: When I sent you without purse, and
36 scrip, and shoes, did ye want anything? Nothing, answered
37 they. But now, said he, let him that hath a purse take it, and likewise his scrip; and let him who hath no sword, sell his
38 mantle and buy one; for I tell you that this Scripture, "he was ranked among malefactors," is now to be accomplished in
39 me: for the things relating to me must *soon* be fulfilled. They said: Master, here are two swords. He replied: It is enough.
40 Then he went out, and repaired, as he was wont, to the Mount of Olives, and his disciples followed him.

Matt. 10. 9.

Isa. 53. 12.

41 Being arrived there, he said to them: Pray that ye may not
42 yield to temptation. Then being withdrawn from them about a stone's cast, he kneeled down and prayed, saying: Father, if
43 thou wilt, take this cup away from me; nevertheless, not my
44 will, but thine be done. And there appeared to him a messenger from heaven strengthening him. And being in an agony of grief, he prayed the more fervently, and his sweat fell like

Matt. 26. 36.
Mar. 14. 13.

45 clotted blood to the ground. Having arisen from prayer, and returned to his disciples, he found them sleeping, oppressed with grief, and said to them: Why do ye sleep? Arise and pray, lest the trial overcome you.

47 Before he had done speaking, he saw a multitude, and he who was called Judas, one of the twelve, walked before them.

Matt. 76. 14.
Mar. 14. 43.
Jo. 18. 3.

48 and came up to Jesus to kiss him. Jesus said to him: Judas, betrayest thou the Son of Man with a kiss? Now those who were with him, foreseeing what would happen, said to him:

50 Master, shall we strike with the sword? And one of them struck the servant of the high priest, and cut off his right ear.

51 Jesus said: Let this suffice; and touching his ear, he healed

52 him. Then Jesus said to the chief priests, and the officers of the temple-guard, and the elders who were come to apprehend him: Do ye come with swords and clubs, as in pursuit of a

53 robber? While I was daily with you in the temple, ye did not attempt to arrest me. But this is your hour, and the power of darkness.

SECTION XIV.—THE CRUCIFIXION.

54 THEN they seized him, and led him away to the high-priest's house. And Peter followed at a distance. When they

Matt. 26. 57.
Mar. 14. 53.
Jo. 18. 13, 34.
Matt. 26. 69.
Mar. 14. 66.
Jo. 18. 16.
& 25.

55 had kindled a fire in the middle of the court, and were sitting round it, Peter sat down among them. And a maid servant

56 having observed him sitting by the fire, and viewed him attentively, said: This man also was with him. But he disowned

57 him, saying: Woman, I know him not. A little while after, another seeing him, said: Thou also art one of them. Peter

58 answered, Man, I am not. About an hour after, another averred the same thing, saying: This man was surely with him, for

59 he is a Galilean. Peter answered: Man, I know nothing of this matter. And just as he spake the word, the cock crew.

60 Then the Lord turning, looked upon Peter, and Peter called to mind the word which the Lord had said unto him, "Before the

61 cock crow, thou wilt disown me thrice." And Peter went out, and wept bitterly.

62 Meantime, they who had Jesus in charge, mocked and beat him; and having blindfolded him, struck him on the face, and

63 asked him, saying: Divine who it is that smote thee. And many other abusive things they said against him.

64 As soon as it was day, the national senate, with the chief

Matt. 27. 1.

65 priests and scribes, were assembled, who having caused him to be brought into their council-chamber, said to him: If thou be

66 the Messiah, tell us. He answered: If I tell you, ye will not

believe ; and if I put a question, ye will neither answer me, nor
 69 acquit me. Hereafter the Son of Man shall be seated at the
 70 right hand of Almighty God. They all replied : Thou art
 71 then the Son of God ? He answered : Ye say the truth. Then
 they cried : What further need have we of evidence ? We
 have heard enough ourselves from his own mouth.

XXIII. AND the assembly broke up, and conducted Jesus to
 2 Pilate. And they accused him, saying : We found this man
 3 perverting the nation, and forbidding to give tribute to Cæsar,
 4 calling himself Messiah the King. Then Pilate asking him,
 5 said : Thou art the king of the Jews ? He answered : Thou
 6 sayest right. Pilate said to the chief priests and the multitude :
 7 I find nothing criminal in this man. But they became more
 8 vehement, adding : He raiseth sedition among the people, by
 9 the doctrine which he spreadeth through all Judea, from Galile-
 10 lee, where he began, to this place. When Pilate heard them
 11 mention Galilee, he asked whether the man were a Galilean.
 12 And finding that he belonged to Herod's jurisdiction, he sent
 him to Herod, who was also then at Jerusalem.

8 And Herod was very glad to see Jesus : it was what he had
 long desired ; having heard much of him, and hoping to see
 9 him perform some miracle. He, therefore, asked him many
 10 questions ; but Jesus returned him no answer. Yet the chief
 11 priests and the scribes who were present, accused him with
 12 eagerness. But Herod and his military train despised him :
 and having in derision arrayed him in a shining robe, remanded
 13 him to Pilate. On that day Pilate and Herod became friends :
 for before they had been at enmity.

13 Pilate having convened the chief priests, the magistrates,
 14 and the people, said to them : Ye have brought this man be-
 fore me, as one who exciteth the people to revolt ; yet having
 examined him in your presence, I have not found him guilty of
 15 any of those crimes whereof ye accuse him. Neither hath
 Herod ; for I referred you to him. Be assured, then, that he
 16 hath done nothing to deserve death. I will therefore chastise
 17 him, and release him. For it was necessary that he should re-
 18 lease one to them at the festival. Then all cried out together :
 19 Away with this man, and release to us Barabbas. Now Ba-
 20 rabbas had been imprisoned for raising sedition in the city, and
 21 for murder. Pilate, willing to release Jesus, again expostulat-
 ed. But they cried, saying : Crucify, crucify him. A third
 22 time he repeated, Why ? what evil hath this man done ? I do
 not find him guilty of any capital crime ; I will therefore chas-
 23 tise him, and release him. But they persisted, demanding, with
 24 much clamor, that he might be crucified. At last their clamors,
 and those of the chief priests, prevailed : and Pilate pro-

Matt. 27. 11.
 Mar. 15. 2.

Jo. 18. 38.
 & 19. 4.

Matt. 27. 21.
 Mar. 15. 12.

25 nounced sentence, that it should be as they desired. Accordingly he released to them a man who had been imprisoned for sedition and murder, whom they required, and gave up Jesus to their will.

26 As they led him away, they laid hold of one Simon a Cyrenian coming from the country, and laid the cross on him, that
 27 he might bear it after Jesus. And a great multitude followed him, amongst whom were many women who lamented and be-
 28 wailed him. But Jesus turning to them, said: Daughters of Jerusalem, weep not for me, but weep for yourselves, and for
 29 your children: for the days are coming wherein they shall say,
 'Happy the barren, the wombs which never bare, and the breasts
 30 which never gave suck:' then they shall cry to the mountains,
 31 'Fall on us,' and to the hills, 'Cover us:' for if it fare thus
 32 with the green tree, how shall it fare with the dry? And two malefactors were also led with him to the execution.

Matt. 27. 32.
Mar. 15. 21.

33 When they were come to the place called Calvary, they there
 nailed him to the cross, and the malefactors also, one at his
 34 right hand, the other at his left. And Jesus said: Father, forgive them, for they know not what they do. And they parted
 35 his garments by lot. While the people stood gazing, even their
 rulers joined them in ridiculing him, and saying: This man
 saved others; let him save himself, if he be the Messiah, the
 36 elect of God. The soldiers likewise mocked him, coming and
 37 offering him vinegar, and saying, If thou be the King of the
 38 Jews, save thyself. There was also an inscription over his
 head, in Greek, Latin, and Hebrew, **THIS IS THE KING
 OF THE JEWS.**

Isa. 2. 19.
Hos. 10. 8.
Rev. 6. 16.

Matt. 27. 35.
Jo. 19. 18.

39 Now, one of the malefactors who suffered with him, reviled
 him, saying: If thou be the Messiah, save thyself and us.
 40 The other rebuking him, answered: Hast thou no fear of God,
 41 thou who art undergoing the same punishment? And we
 indeed justly; for we receive the due reward of our deeds: but
 42 this man hath done nothing amiss. And he said to Jesus, Re-
 43 member me, Lord, when thou comest to thy kingdom. Je-
 sus answered: Verily I say unto thee, To-day thou shalt be
 with me in paradise.

Mar. 15. 24.

44 And about the sixth hour there was darkness over all the
 45 land, which lasted till the ninth. The sun was darkened, and
 46 the veil of the temple was rent in the midst. And Jesus said
 with a loud voice: Father, into thy hands I commit my spirit;
 47 and having thus said, expired. Then the centurion, observing
 what had happened, gave glory to God, saying: Assuredly
 48 this was a righteous man. Nay, all the people who were pre-
 sent at this spectacle, and saw what passed, returned, beating
 49 their breasts. And all his acquaintance, and the women who

Ps. 31. 5.

had followed him from Galilee, standing at a distance, beheld these things.

SECTION XV.—THE RESURRECTION.

Matt. 27. 57, 58.
Mar. 15. 42.
Jo. 19. 38.

NOW from Arimathea, a city of Judea, there was a senator named Joseph, a good and just man, who had not concurred in the resolutions and proceedings of the rest, and who himself also expected the reign of God. This man went to Pilate, and begged the body of Jesus. And having taken it down; he wrapped it in linen, and laid it in a tomb cut in stone, where in no man had ever been deposited. Now that day was the preparation,* and the Sabbath† approached. And the women who had accompanied Jesus from Galilee, followed Joseph, and observed the monument, and how the body was laid. When they returned, they provided spices and ointments, and then rested the Sabbath,† according to the commandment.

Matt. 28. 1.
Mar. 16. 1.
Jo. 20. 1.

XXIV. But the first day of the week‡ they went by day-break, with some others, to the tomb, carrying the spices which they had provided; and found the stone rolled away from the monument; and having entered, they found not the body of the Lord Jesus. While they were in perplexity on this account, behold two men stood by them in robes of a dazzling brightness. The women being affrighted, and fixing their eyes on the ground, these said to them: Why seek ye the living among the dead? He is not here, but is risen: remember how he spake to you, before he left Galilee, saying, "The Son of Man must be delivered into the hands of sinners, and be crucified, and the third day rise again." Then they remembered his words.

ch. 4. 22.
Matt. 16. 21.
& 17. 23.
Mar. 9. 31.

Matt. 28. 8.

On their return from the monument, they reported the whole matter to the eleven, and to all the other disciples. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women with them, who told these things to the apostles: but their account appeared to them as idle tales; they gave them no credit. Peter however arose and ran to the monument; and stooping down saw nothing there but the linen lying. And he went away, musing with astonishment on what had happened.

Mar. 16. 12.

The same day, as two of the disciples were travelling to a village named Emmaus, sixty furlongs from Jerusalem, they conversed together about all these events. While they were conversing and reasoning, Jesus himself joined them, and went along with them. But their eyes were so affected, that they

* Friday.

† Saturday.

‡ Sunday.

17 did not know him. And he said to them: What subjects are
 these about which ye confer together? and why are ye deject-
 18 ed? And one of them, named Cleopas, answered: Art thou
 alone such a stranger in Jerusalem, as to be unacquainted with
 19 the things which have happened there so lately? What things?
 said he. They answered: Concerning Jesus the Nazarene,
 who was a prophet, powerful in word and deed, before God and
 20 all the people; how our chief priests and magistrates have de-
 livered him to be condemned to death, and have crucified him.
 21 As for us, we trusted that it had been he who should have re-
 deemed Israel. Besides all this, to-day being the third day
 22 since these things happened, some women of our company
 have astonished us; for having gone early to the monument,
 23 and not found his body, they came and told us that they had
 24 seen a vision of angels, who said that he is alive. Whereupon
 some of our men went to the monument, and found matters ex-
 actly as the women had related; but him they saw not.
 25 Then he said to them: O thoughtless men, and backward to
 believe things which have been all predicted by the prophets!
 26 Ought not the Messiah thus to suffer, and so to enter into his
 27 glory? Then beginning with Moses, and proceeding through
 all the prophets, he explained to them all the passages relating
 28 to himself. When they came near to the village whither they
 29 were travelling, he seemed as intending to go further. But they
 constrained him, saying: Abide with us; for it groweth late,
 and the day is far spent. And he went in to abide with them.
 30 While they were at table together, he took the loaf, and bles-
 31 sed and broke it, and distributed to them. Then their eyes
 32 were opened, and they knew him; and he disappeared. And
 they said one to another: Did not our hearts burn within us,
 while he talked with us on the road and expounded to us the
 Scriptures?
 33 Immediately they arose, and returned to Jerusalem, where
 they found the eleven and the rest of their company, assembled,
 34 who said: The Master is actually risen, and hath appeared un-
 35 to Simon. These also recounted what had happened on the
 road, and how he was discovered to them in breaking the loaf.
 36 While they discoursed in this manner, Jesus stood in the
 37 midst of them, and said: Peace be unto you. But they were
 38 amazed and affrighted, imagining that they saw a spirit. And
 he said to them: Why are ye alarmed? And wherefore do
 39 suspicions arise in your hearts? Behold my hands and my
 feet; it is I myself; handle me and be convinced; for a spirit
 40 hath not flesh and bones as ye see me have. Saying this, he
 41 showed them his hands and his feet. While yet they believed
 not, for joy and amazement, he said to them: Have ye here

Mar. 16. 14.
 Jo. 20. 19.

42 any thing to eat ? And they gave him a piece of broiled fish,
43 and of a honey-comb, which he took and ate in their presence.
44 And he said to them : This is what I told you while I remain-
45 ed with you, that all the things which are written concerning
46 me, in the Law of Moses, and the Prophets, and the Psalms
47 might understand the Scriptures, and said to them : Thus it is
48 written, and thus it behoved the Messiah to suffer, and to rise
49 from the dead the third day ; and that reformation, and the re-
mission of sins, should be proclaimed in his name among all
nations, beginning at Jerusalem. Now ye are witnesses of these
things ; and behold I send you that which my Father hath pro-
mised ; but continue ye in the city of Jerusalem, until ye be
invested with power from above.

50 He then led them out as far as Bethany, and lifted up his
51 hands and blessed them. And while he was blessing them, he
52 was parted from them, and carried up into heaven. And hav-
ing worshipped him, they returned to Jerusalem with great
53 joy ; and were constantly in the temple, praising and blessing
God. Amen.

Acts. 1. 8.
Jo. 15. 26.
Acts, 1. 4.

Mar. 16. 19.
Acts 1. 9.

NOTES

ON ST. LUKE'S GOSPEL.

CHAPTER I.

1. "THINGS which have been accomplished amongst us," τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων. E. T. "Things which are most surely believed among us. Vul. "Quæ in nobis completæ sunt rerum." Lu. "So under uns, ergangen sind." Be. "Rerum quarum plena fides nobis facta est." As the greater part of modern interpreters, who have written since, both abroad and at home, adopt with Be. the latter method of translating, it is proper to assign my reasons for joining Lu. Ham. and the few who with the Vul. prefer the former. The verb πληροφορέω admits, in Scripture, two interpretations: One is, 'to perform,' 'fulfil,' or 'accomplish;' the other, 'to convince,' 'persuade,' or 'imbolden,' that is, to inspire with that confidence which is commonly consequent upon conviction; and hence the noun πληροφορία denotes 'conviction,' 'assurance,' 'confidence.' The passive πληροφορέομαι is accordingly either 'to be performed,' etc. or 'to be convinced,' etc. Now, as it is only of things that we can say 'They are performed,' and of persons, 'They are convinced,' there can be little doubt in any occurrence about the signification of the word. But in the way in which Be. and others have rendered this verse, neither of these senses is given to them. That they have purposely avoided the first signification, they acknowledge; nor can it be denied, that, aware of the absurdity of speaking of things being *convinced*, *persuaded*, or *imboldened*, they have eluded the second. For this reason, they have adopted some term nearly related to this meaning, but not coincident with it, or have disguised the deviation by a periphrasis. Our translators have rendered πεπληροφορημένων "most surely believed," after Er. "quæ certissimæ fidei sunt." But where do we find πληροφορεῖν signifying *to believe*? Not in Scripture, I suspect: but, that we may not decide rashly, let us examine the places where the word occurs. Paul says concerning Abraham, Rom. 4: 21, πληροφορηθεῖς ὅτι ὁ ἐπηγγέλται [ὁ Θεός] δυνα-

τοὺς ἐσεὶ καὶ ποιῆσαι, “being convinced that God is able to perform what he hath promised.” Again, in recommending to the Romans moderation and tolerance towards one another, as to days and meats, of which some made distinctions, and others did not, he says, Rom. 15: 5, ἕκαστος ἐν τῷ ἰδίῳ νοῦ πληρογορεῖσθω, “Let every man be convinced in his own mind.” If in such points he act upon conviction, though erroneous, it is enough. As in both these it is to persons that this quality is attributed, there has never been any doubt about the meaning. Only we may remark upon the last example, that it is a direct confutation of what Be. affirms in his notes on L. to be the import of the word, namely, that it implies not the conviction produced, but the full sufficiency of the evidence given. “Τὸ πληρογορεῖσθαι,” says he, “ad res accommodatum, res significat ita certis testimoniis comprobata, ut de iis ambigi merito non possit.” Again, “Nec enim hic dictum voluit Lucas fuisse certam ab auditoribus adhibitam evangelicæ doctrinæ fidem, sed ea sese scripturam de Christi dictis et factis, quæ certissimis testimoniis vera esse constitisset.” Now, in the passage quoted, we find it applied alike to the persuasion of opposite opinions, to wit, that there ought, and that there ought not, to be made a distinction of days and meats. Now, as two contradictory opinions cannot be both true, neither can both be supported by irrefragable evidence. Yet the apostle says, concerning both, πληρογορεῖσθω ἕκαστος. The term, therefore, has no relation to the strength or weakness of the evidence; it solely expresses the conviction produced in the mind, whether by real evidence, or by what only appears such. Though both therefore deviate, the E. T. deviates less than Be. But to return: there are also in Paul’s Epistles two examples of this verb applied to things. He says to Timothy, (2 Tim. 4: 5), τὴν διακονίαν σου πληροφόρησον, “fulfil thy ministry,” agreeably to the rendering of the Vul. “ministerium tuum imple,” and of all the ancient translations. Be. in conformity to his own explanation of the word, “ministerii tui plenam fidem facito,” literally rendered by our interpreters, “make full proof of thy ministry;” as though it were not so much an object to a Christian minister to discharge his duty, as to approve himself to men; whereas the former is certainly the primary object, the latter but a secondary one at the best. This manner is, besides, worse adapted than the other, both to the spirit of Christian morality, which, inspiring with a superiority to the opinions of fallible men, fixes the attention on the unerring judgment of God; and to the simplicity of the apostolical injunctions. The only other passage is in the same chapter, (4: 17), Ὁ δὲ Κύριός μοι παρέστη, καὶ ἐνεδυνάμωσέ με, ἵνα δι’ ἐμοῦ τὸ κήρυγμα πληροποιηθῇ. The last clause is rendered by the Vul. “ut per me prædicatio impleatur,” “that by me the preaching may be accomplished; Be. after his manner, “ut per me plene certioraretur præ-

conium ;” and after him the E. T. “that by me the preaching might be fully known.” This method has here the additional disadvantage, that it makes the next clause a repetition of the sentiment in other words, and “that all the Gentiles might hear.” Er. has been so sensible of this, that he has deserted his ordinary manner, and said “ut per me præconium expleretur.” The word occurs only once in the Sep. and, as it is applied to persons, it signifies ‘persuaded,’ ‘imboldened:’ Eccl. 8: 11, *διὰ τοῦτο ἐπληροορηθῆναι καρδία υἱῶν τοῦ ἀνθρώπου ἐν αὐτοῖς τοῦ ποιῆσαι τὸ πονηρὸν*, “Therefore the heart of the sons of men is emboldened to do evil.” It answers in this place to the Heb. *נִשְׁחַל מַלָּא*, usually rendered *πληρόω*. I shall only add, that the sense here assigned is better suited to the spirit and tenor of these histories than the other. A simple narrative of the facts is given; but no attempt is made by argument, asseveration, or animated expression, to bias the understanding, or work upon the passions. The naked truth is left to its own native evidence. The writers betray no suspicion of its insufficiency. This method of theirs has more of genuine dignity than the other, and, if I mistake not, has been productive of more durable consequences than ever yet resulted from the arts of rhetoricians, and the enticing words of man’s wisdom. The examples from pagan authors will be found to confirm, instead of confuting the explanation given above. I desire no better instance than the quotation from Ctesias adduced by Wetstein, which appeared to Mr. Parkhurst so satisfactory a support of Beza’s interpretation, *Πολλοῖς οὖν λόγοις καὶ ὅρκοις πληροοροῦσαντες Μεγαβύζον*, “Having convinced Megabyzus with many words and oaths.” In this way rendered, the words are perfectly intelligible, and suit the scope of the writer. But will any one say that Ctesias meant to affirm that many words and oaths are a full proof of the truth of an opinion? We all know that they not only are the common resource of those who are conscious that they have no proof or evidence to offer, but with many are more powerful than demonstration itself in producing conviction.

2. “Afterwards ministers of the word,” *ὑπηρέται γενόμενοι τοῦ λόγου*. Vul. “*Ministri fuerunt sermonis.*” I have here also preferred the rendering of the Vul. to that of some modern La. interpreters, who have given a very different sense to the expression. In this I am happy in the concurrence of our translators, who have, in opposition to Be. followed the old interpreter. However, as the authorities on the other side are considerable, it is proper to assign the reason of this preference. There are three senses which have been put upon the words. First, by *ὁ λόγος* some have thought that our Lord Jesus Christ is meant, who is sometimes so denominated by John. But this opinion is quite improbable, inasmuch as the idiom is peculiar to that apostle. And even if this were

the meaning of the word here, it ought not to be differently translated, because *ministers of the word* is just as much fitted for conveying it in Eng. as *ὑπηρέται τοῦ λόγου* is in Gr. The Eng. name is neither more seldom nor less plainly given him in the translation, than the Gr. name is given him in the original. If there be any obscurity or ambiguity in the one, there is the same in the other. The second meaning is that which most modern interpreters have adopted, who render *τοῦ λόγου*, *the thing*, not *the word*; supposing it to denote the same with *πραγμάτων* in the preceding verse; and understand by *ὑπηρέται* those concerned in the events, either as subordinate agents in effecting them, or as partakers in their immediate consequences. Thus Be. “*administri ipsius rei* ;” Cas. to the same purpose, “*administratores rei* ;” Er. followed by the interpreter of Zu. more in the style of Virgil than of Luke, “*qui pars aliqua eorum fuerant* ;” and these have had their imitators among the translators into modern languages. Now my reasons for not adopting this manner, which is supported by expositors of great name, are the following: 1st, If *λόγος* had meant here (as I acknowledge it often does) *thing*, not *word*, it would have been in the plural number as *πραγμάτων* is, which relates to the same events, things so multifarious as to include whatever Jesus did, or said, or suffered. 2dly, When the word *λόγος*, in the fourth verse, is actually used in this meaning, having the same reference as *πράγμα* to the things accomplished, it is in the plural. *Λόγος*, therefore, in the singular in this acceptation in the second verse, would not be more repugnant to propriety, than to the construction both of the preceding part of the sentence and of the following. 3dly, I am as little satisfied as to the propriety of the word *ὑπηρέται* in that interpretation. *Ἰπηρέτης* denotes properly ‘minister,’ ‘servant,’ or ‘agent,’ employed by another in the performance of any work. But in what sense the apostles or other disciples could be called *ministers* or *agents* in the much greater part of those events whereof the Gospel gives us a detail, I have no conception. The principal things are what happened to our Lord—his miraculous conception and divine original, the manifest interposition of the Deity at his baptism and transfiguration, also his trial, death, resurrection and ascension. In these surely they had no agency or ministry whatever. As to the miracles which he performed, and the discourses which he spoke; the most that can be said of the apostles is, that they saw the one, and heard the other. Nor could any little service in ordinary matters, such as distributing the loaves and fishes to the multitude, making preparation for the passover, or even the extraordinary powers by which they were enabled to perform some miracles, not recorded in the Gospels, entitle them to be styled *ὑπηρέται τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων*, of which alone the Gospels are the histories; and for expressing their

participation in the immediate effects of what they witnessed, the term *ὑπηρέται* appears to me quite unsuitable. So much for the rejection of that interpretation, though favored by Gro. and Ham. My reasons for adopting the other are these: 'The word of God,' *ὁ λόγος τοῦ Θεοῦ*, was, with Jews as well as Christians, a common expression for whatever God communicates to men for their instruction, whether doctrines or precepts. Thus our Lord, in explaining the parable of the sower, informs us that the seed denotes "the word of God," *ὁ λόγος τοῦ Θεοῦ*, L. 8: 11. In what follows in the explanation, and in the other Gospels, it is styled simply *the word*. Thus, Mr. 4: 14, *Ὁ σπείρων τὸν λόγον σπείρει*, "The sower," which is explained to mean the preacher, "soweth the word." Hence, among Christians, it came frequently to denote the gospel, the last, and the best revelation of God's will to men. Nor is this idiom more familiar to any of the sacred writers than to L. See the following passages: L. 8: 12, 13, 15. Acts 4: 4. 6: 4. 8: 4. 10: 44. 11: 19. 14: 25. 16: 6. 17: 11. For brevity's sake, I have produced those places only wherein the abridged form, *ὁ λόγος*, *the word*, is used as in the text. I cannot help observing, that in one of the passages above quoted, Acts 6: 4, the phrase is *ἡ διακονία τοῦ λόγου*, "the ministry of the word." This is mentioned as being eminently the business of the apostles, and opposed to *διακονία τραπέζων*, "the service of tables," an inferior sort of ministry, which was soon to be committed to a set of stewards elected for the purpose. Who knows not that *ὑπηρέτης* and *διάκονος* are, for the most part, in the Acts and Epistles, used indiscriminately for a minister of religion? It is impossible, therefore, on reflection, to hesitate a moment in affirming, that the historian here meant to acquaint us, that he had received his information from those who had attended Jesus, and been witnesses of every thing during his public ministration upon the earth, and who, after his ascension, had been entrusted by him with the charge of propagating his doctrine throughout the world. *Auditors* first, *ministers* afterwards.

3. "Having exactly traced every thing," *παρηκολουθηκότε πᾶσιν ἀκριβῶς*. E. T. "Having had perfect understanding of all things." The words in the original express more than is comprised in the common version. By the active verb *παρηκολουθέω*, joined with the adverb *ἀκριβῶς*, are suggested his diligence and attention in procuring exact information, and not barely the effect, or that he actually possessed an accurate account of the whole. I agree with Maldonat, who says, "Non scientiam his verbis, sed diligentiam suam commendat, quam in quærendis, vestigandis, explorandisque iis rebus adhibuerit quas scribere volebat." The interpretation here given is also, in my judgment, more conformable to the import of the verb *παρηκολουθέω* in other passages of the N. T. where it

is spoken of persons : 1 Tim. 4: 6. 2 Tim. 3: 10. That L. was not, as Whitby supposes, an attendant on our Lord's ministry, the contrast, in the preceding verse, of *αὐτόπται καὶ ὑπηρέται*, 'eye-witnesses and ministers,' to what he calls in this verse *παρηκολούκηκως πᾶσιν ἀκριβῶς*, clearly shows. Can we imagine that, by this less explicit phrase, he would have described the source of his own intelligence, had he been himself of the *αὐτόπται καὶ ὑπηρέται*? There is, besides, in the preceding words, another contrast of the *αὐτόπται* who gave the first testimony concerning Jesus, to those who received their testimony, in which latter class he includes himself, *παρέδσαν ἡΜΙΝ οἱ ἀπ' ἀρχῆς αὐτόπται*. Now, if it had not been his express purpose to rank himself among these ; if he had meant to oppose the *αὐτόπται* to those only who, from their information, had formerly undertaken narratives, the proper and obvious expression would have been, *καθὼς παρέδσαν ΑΥΤΟΙΣ οἱ ἀπ' ἀρχῆς αὐτόπται*.

² "To write a particular account to thee," *καθεξῆς σοὶ γράψαι*, E. T. "To write unto thee in order." From the word *καθεξῆς* we cannot conclude, as some hastily have done, that the order of time is observed better by this than by any other evangelist. The word *καθεξῆς* does not necessarily relate to time. See Acts 18: 23. The proper import of it is *distinctly, particularly*, as opposed to *confusedly, generally*.

³ "Theophilus," *Θεόφιλε*. It has been questioned whether this word is to be understood here as a proper name or as an appellation. In the latter case, it ought to be rendered 'lover of God.' But I prefer the former, which is the more usual way of understanding it. For, 1st, If the evangelist meant to address his discourse to all pious Christians, and had no one individual in view, I think he would have put his intention beyond all doubt, by using the plural number, and saying, *κράτιστοι θεόφιλοι*. 2dly, This enigmatical manner of addressing all true Christians, under the appearance of bespeaking the attention of an individual, does not seem agreeable to the simplicity of style used in the Gospel, and must have appeared to the writer himself as what could not fail to be misunderstood by most readers, proper names of such a form as Theophilus, and even this very name, being common in Gr. and La. authors. 3dly, In the Scriptures, when *φίλος*, that is, *lover*, or *friend*, makes part of a compound epithet, it is always, if I mistake not, placed in the beginning, not the end, of the compound. The apostle Paul, to express *lover of God*, says *φιλόθεος*, 2 Tim. 3: 4. There occur, also, in holy writ, several other compositions after the same manner, of which this noun makes a part ; as *φιλάγαθος*, *φιλάδελφος*, *φιλανδρος*, *φιλανθρώπος*, *φιλόσχυρος*, *φιλαντος*, *φιλήδονος*, *φιλόνεικος*, *φιλόξενος*, *φιλόσοφος*, *φιλόστοργος*, *φιλότεκνος*. The other manner, wherein *φίλος* is placed in the end, though not un-

exemplified in classical writers, is much more uncommon. Lastly, What is said in the fourth verse evidently shows, that the author addressed himself to a person with whose manner of being instructed in the Christian doctrine he was particularly acquainted.

⁴ "Most excellent," *κράτιστε*. Some consider this as an epithet, denoting the character of the person named; others, as an honorary title, expressing respect to office or rank. I prefer the latter opinion. The word occurs only in three other places of the N. T., all in the Acts of the Apostles, another work of the same hand. In these places, the title is manifestly given as a mark of respect to eminence of station. Accordingly it is only on Felix and Festus, when they were governors of the province, that we find it conferred. It is therefore not improbable that Theophilus has been the chief magistrate of some city of note in Greece or Asia Minor, and consequently entitled to be addressed in this respectful manner. For though Paul observes, (1 Cor. 1: 26), that there were not many wise men after the flesh, not many rich, not many noble, in the Christian community, his expression plainly suggests that there were some. And, at the same time that we find the inspired penmen ready to show all due respect to magistracy, and to give honor, as well as tribute, to whom it is due, no writers are less chargeable with giving flattering titles to men. Such compellations, therefore, as *ἀγαθέ*, *βέλτιστε*, *κράτιστε*, when they may be considered as adulatory or complimentary, however usual among the Greeks, do not suit the manner of the sacred writers. When Paul gave this title to Festus, it appears it was customary so to address the Roman presidents or procurators. In this manner we find Felix, who preceded Festus, was addressed, both by the military tribune Lysias, and by the orator Tertullus. Such titles are a mere piece of deference to the civil establishment, and imply dignity of function or rank, but no personal quality in the man to whom they are given. The same distinction, between official respect and personal, obtains amongst ourselves. Among so many *reverends*, it is, no doubt, possible to find some whose private character would entitle them to no *reverence*. And it will not, perhaps, be thought miraculous to meet with an *honorable*, on whom the principles of *honor* and honesty have little influence. The order of civil society requires a certain deference to office and rank, independently of the merit of the occupant; and a proper attention, in paying this deference, shows regard to the constitution of the country, and is of public utility in more respects than one. But of those commendatory epithets which are merely personal, these writers, alike untainted with fanaticism and flattery, are very sparing. They well knew, that where they are most merited, they are least coveted, or even needed. But in a few ages afterwards, the face of things, in this respect, changed greatly. In proportion as men became more de-

ficient in valuable qualities, they became more fond, and more lavish of fine words.

5. "Of the course of Abijah," ἐξ ἐφημερίας Ἀβιά. This was one of the twenty-four sacerdotal families into which the whole order was divided by David, (1 Chron. 24: 3, etc.), and which served in the temple by turns.

9. "The sanctuary," τὸν ναόν. E. T. "The temple." Had the word been τὸ ἱερόν, it could not have been rendered otherwise than 'the temple;' but ὁ ναός, though commonly translated the same way, is not synonymous. The former comprehended the whole edifice, with all its enclosures, piazzas, and other buildings; the latter included only what was termed, by way of eminence, the house, consisting of the vestibule, the holy place or sanctuary, and the most holy. The altar of incense, on which the perfumes were burnt, was in the sanctuary; the people who were praying without, were in the temple, ἐν τῷ ἱερόν, in the court of Israel, though not in what was strictly called the house of God, that is, ἐν τῷ ναόν. In order to render the version as explicit as the original, it behoves us to avoid confounding things in the one, which are not confounded in the other.

15. "Any fermented liquor," σικερα. E. T. "Strong drink." Some think that by this name was meant a liquor made of dates, the fruit of the palm tree, a drink much used in the East. But I see no reason for confining the term to this signification. The word is Heb. שכר *shecher*, and has been retained by the Seventy interpreters in those passages where the law of the Nazarites is laid down, and in the rules to be observed by the priests when it should be their turn to officiate in the temple. The Heb. root signifies 'to inebriate,' or 'make drunk.' All fermented liquors, therefore, as being capable of producing this effect, were understood as implied in the term. *Strong drink* is not the meaning. It might be impossible by words to define intelligibly, the precise degree of strength forbidden, or for judges to ascertain the transgression. For this reason, the proper subject of positive law is kinds, not degrees in quality, whereof no standard can be assigned. For this reason, all liquors, however weak, which had undergone fermentation, were understood to be prohibited, both to the Nazarites, and to the priests during the week wherein they officiated in the temple.

17. "And, by the wisdom of the righteous, to render the disobedient a people well-disposed for the Lord," καὶ ἀπειθεῖς, ἐν φρονήσει δικαίων, ἐτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον. E. T. "And the disobedient to the wisdom of the just, to make ready a people prepared for the Lord." The construction, in this way of rendering the words must be καὶ ἐπιστρέφει ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμάσαι λαὸν κατεσκευασμένον Κυρίῳ. I readily admit

that *ἐν* in the N. T. is sometimes used according to the Heb. idiom, for *εἰς* or *ἐπί*, and sometimes for *σύν* or for *διά*; but this concession is not to be understood as implying, that such a use may happen equally in whatever way the words be connected. I question whether the verb *ἐπιστρέψαι* will ever be found joined with the preposition *ἐν*, for expressing *to turn to*, or *to convert to*. It renders it the more improbable that this should be the case here, as in the preceding clause we find the verb *ἐπιστρέψαι* followed by the preposition *ἐπί*, for expressing this very idea, *turning to*, or *converting to*. That in two parallel and similar clauses, depending on the same verb, such an alteration should be made in the construction, is very improbable, being repugnant at once to simplicity, perspicuity, and propriety. It has some weight also, that as in that explanation the sentence has three clauses, though the first and the second are coupled by the conjunction *καί*, there is no copulative prefixed to the third. This, at least, is unusual, and suits neither the Heb. idiom nor the Gr. In the way I understand the sentence, it has but two clauses. *Ἀπειθεῖς* is not governed by *ἐπιστρέψαι*, but by the following verb *ἐτοιμάσαι*. The placing of a comma after *Ἀπειθεῖς*, is all the change necessary in the pointing. This makes *ἐν φρονήσει δικαίων* fall between two commas, and express the manner in which the Baptist was to effect those changes, namely, by inculcating that disposition of mind which, with righteous men, is the only genuine wisdom or prudence. Bishop Pearce has given the same turn to the sentence; only he seems to think that the word *δικαίων* peculiarly relates to John himself. This supposition is quite unnecessary, and, as the word is in the plural number, embarrasses the construction. The wisdom of the righteous may well be understood as opposed to the wisdom of the ungodly, in like manner as the wisdom which is from above (another phrase for the same thing) is opposed to the wisdom which is from beneath.

23. "His days of officiating;" that is, his week (for it lasted no longer at one turn), during which time he was not permitted to leave the precincts of the temple, or to have any intercourse with his wife.

28. "Favorite of Heaven," *κεχαριτωμένε*. Vul. "Gratia plena." There is no doubt that, in the sense wherein this last expression was used by Jerom, it was of the same import with that given here after Dod. and with that used in the E. T. "thou that art highly favored." But at present, the phrase *full of grace* would not convey the same meaning. Be. "Gratis dilecta." This, though in strictness (if we consider only the import of the words taken severally) it may be defended, conveys an insinuation exceedingly improper and unjust. *Gratis dilecta* is precisely such a compellation as we should reckon suitable, had it been given to the woman whom our Lord permitted to anoint his feet in the house

of Simon, to the great scandal of that Pharisee, who knew her former life. What might even but obliquely suggest a conception so remote from the scope of the evangelist, ought carefully to be avoided.

² “The Lord be with thee,” *ὁ Κύριος μετὰ σοῦ*. E. T. “The Lord is with thee.” Vul. Er. and Zu. “Dominus tecum.” Be. “Dominus tecum est.” As the substantive verb is not expressed in the original, it may be interpreted either in the indicative or in the optative. When rendered as an affirmation, we cannot question its truth. But it seems more suitable to the form of salutation, which is always expressive of good wishes, to understand it in the latter of these ways. The word *χαῖρε*, which immediately precedes, suits this interpretation, and so did all the forms of saluting customary among the Hebrews, such as “Peace be to this house;” “the Lord be with you;” and, “the Lord bless you.” See chap. 10: 5. Ruth 2: 4.

³ “Thou happiest of women,” *εὐλογημένη σὺ ἐν γυναιξίν*. E. T. “Blessed art thou among women.” I conceive this expression here as more properly a compellation than either an affirmation or a salutation; and I understand the pronoun as emphatical, and in the vocative. Such a phrase as *εὐλογημένη ἐν γυναιξίν* is, in the Heb. idiom, an expression of the superlative. It is accordingly so rendered by Cas. in this place, “mulierum fortunatissima.” The same idiom is sometimes simily used in the E. T. Thus, *ἡ κάλη ἐν γυναιξίν* in the Sep. which is literally from the Heb. is, with us, “thou fairest among women,” Cant. 1: 8; and *רִיבֵבַ שִׁבְלֵי הַמִּדְבָּר* *laish gibbor babbehmah*, “a lion, which is strongest among beasts,” Prov. 30: 30. The expression used here by the evangelist we find repeated ver. 42; but as it is coupled with another clause, *καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου*, it must be understood as an affirmation.

29. “At his appearance and words she was perplexed,” *ἡ δὲ ἰδοῦσα, διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ*. Vul. “Quæ cum audisset, turbata est in sermone ejus.” This version would appear to have sprung from a different reading; yet there is no known reading that is entirely conformable to it. The Cam. and two other MSS. omit *ἰδοῦσα*. Si. thinks that the Vul. fully expresses the meaning of the original, and that the evangelist, in saying *ἰδοῦσα*, has, by a trope not usual with the sacred authors, expressed the operation of one of our senses by a term which, in strictness, belongs to another. I admit that there are examples of this kind, but I see no occasion for recurring to them here. It cannot be questioned that such an extraordinary appearance, as well as the words spoken, would contribute to affect the mind of the Virgin with apprehension and fear.

35. “The holy progeny,” *τὸ γεννώμενον ἅγιον*. E. T. “That holy thing which shall be born of thee.” Vul. “Quod nascetur

ex te sanctum.” This is one of the few instances in which our translators have deserted the common Gr. and preferred the present reading of the Vul. There are indeed four MSS., only one of them of note, and the first Sy. with some other versions, which concur with the Vul. in reading *ἐκ σου* after *τὸ γεννώμενον*. But though this is the reading of the authorized editions of the Vul. it is not the reading of most of the MS. copies. Some of the Fathers read these words in some MSS. and attempted to account for the omission of them in the much greater number, by imputing it to the Eutychians and other heretics, who (they would have us believe) expunged them, because unfavorable to their errors. But it is far more probable that the orthodox, or ruling party, who were as chargeable with frauds of this sort as any heretics, should have had it in their power to foist the words in question into four or five copies, which are all as yet found to have them, than that any sectaries should have had it in their power to expunge them out of more than fifty times that number, in which they are wanting. As the sense is complete without them, the greater number of copies, especially where the difference in number is so considerable, ought to determine the point. Wet. suspects, and not implausibly, that the inserted words have been transferred hither from Gal. 4: 4. As there is nothing in the words themselves that is not strictly conformable to truth, it is easy to assign a reason why some modern editors, and even translators, have thought it more eligible to insert than to omit them. In such cases, this will be found the most common way of deciding.

37. “Nothing is impossible with God,” *οὐκ ἀδυνατήσσει παρὰ τῷ Θεῷ πᾶν ὅτιμα*. Vul. “Non erit impossibile apud Deum omne verbum.” Diss. IX. Part ii. sect. 9.

45. “Happy is she who believed,” *μακαρία ἡ πιστεύουσα*. Vul. “Beata quæ credidisti.” In like manner Cas. “Beatam te quæ credideris.” A little after, in the same verse, both have *τίβι*, where in the original it is *αὐτῇ*. Agreeable to these is the Sax. This expression of the sentiment by the second person instead of the third, seems peculiar to these translators, but does not affect the sense.

² “That the things which the Lord hath promised her shall be performed,” *ὅτι ἔσται τελείωσις τοῖς λεληθημένοις αὐτῇ παρὰ Κυρίου*. E. T. “For there shall be a performance of those things which were told her from the Lord.” Vul. “Quoniam perficientur ea quæ dicta sunt tibi a Domino.” To the same purpose, Be. “Nam consummabuntur ea quæ dicta sunt ei a Domino.” Cas. differently, “Perfectum iri quæ tibi a Domino significata sunt.” The instances in the N. T. wherein *ὅτι* does not signify *because*, but *that*, are very many. The. understands it so in this place. So also does Gro. and some other expositors of name. It must at the

same time be acknowledged, that the words are susceptible of either interpretation. The reasons which have induced me to prefer the latter are the following. After *πιστεύω*, when a clause is subjoined representing the thing believed, it is invariably introduced by *ὅτι*, which in those cases cannot be rendered otherwise than *that*. See Mt. 9: 28. Mr. 11: 23, 24. J. 11: 27, 42. 13: 19. 14: 10, 11. 16: 27, 30. 17: 8, 21. 20: 31. I have, for the sake of brevity, referred only to examples which occur in the Gospels. 2dly, The person or subject believed is always subjoined, unless there be something in the preceding words which show clearly what it is. Now there is nothing here in the preceding words which can suggest what was believed. It is then highly probable, that it is contained in the words succeeding. 3dly, That this clause expresses, not the reward of belief, but the thing believed, is probable from this consideration, that Elizabeth had doubtless in view the superiority of Mary above her own husband Zacharias, inasmuch as the former readily believed the heavenly messenger, which the latter did not. Now, if Elizabeth meant to point out the superior felicity of Mary, on account of her faith, she would never have specified a circumstance which happened equally to her who believed, and to him who did not believe; for to both there was a performance of those things which had been told them from the Lord. It would have been rather inopportune to mention this circumstance as the special reward of her faith, though very apposite to subjoin it as the subject.

³ Some have thought that the words *παρὰ Κυρίου*, in the end, are better connected with *τελείωσις*, and that, therefore, *τοῖς λελαλημένοις αὐτῇ* should be included between commas. When the effect is equal in respect of the sense, the simplest manner of constructing the sentence ought to be preferred. Admitting, then, that *παρὰ Κυρίου* may be properly conjoined either with *τελείωσις* or with *λελαλημένοις αὐτῇ*, it is preferable to adopt the construction which suits the order of the words, where there is no special reason for deserting that order. The phrase, *things spoken or promised to her*, does not necessarily imply that it was the Lord who spoke them, even though he be mentioned as the author of the events; but, in speaking of the performance of things promised by the Lord, it is manifestly implied that the Lord hath performed them. A promise is performed only by the promiser. This is therefore better, as it is a fuller expression of what is admitted on all sides to be the meaning. One would almost think of some critics, that they dislike an exposition because it is obvious, and prefer one palpably worse, which requires some transposition of the words. To transpose the words is sometimes necessary in explaining these writings; but the presumption is always against the transposition, when the words, as they lie, yield as good and as pertinent a meaning.

49. "Whose name is venerable," καὶ ἅγιον τὸ ὄνομα αὐτοῦ. Diss. VI. Part iv. sect. 9, etc.

51. "Dispellet the vain imaginations of the proud," διεσκόρπισεν ὑπερηγάνους διανοία καρδίας αὐτῶν. E. T. "He hath scattered the proud in the imagination of their hearts." Gro. justly observes that this is a figurative manner of expressing, *He scattereth the proud, as to what concerns the thoughts of their hearts; that is, their vain imaginations.* "Dissipavit superbos quod consilia cordis ipsorum attinet." Maldonat says, to the same purpose, "Dispersit superbos mente cordis sui, pro dispersit cogitationes cordis superborum, id, est. ipsorum consilia et machinationes." With the Hellenist Jews it is not unusual in such canticles to express general truths or observations, which have no relation to any particular time, by the aorist. See the song of Hannah, 1 Sam. 2: 1, etc., in the Sep. version, which bears a resemblance to this of Mary. I have in this version employed the present, as better suited to the genius of our language.

54, 55. "He supporteth Israel his servant, (as he promised to our fathers), ever inclined to mercy towards Abraham and his race," ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους (καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν) τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα. E. T. "He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed for ever." There can hardly be a reasonable doubt that there is, in this passage, an infringement of the natural order. Such construction as ἐλάλησε πρὸς τοὺς πατέρας τῷ Ἀβραάμ, is, to the best of my remembrance, unexampled in these writings. All the correction in the pointing necessary in Gr. for avoiding this singular construction, is very simple. If we include καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν in a parenthesis, the apparent solecism is totally removed. But the irregular syntax in the sentence, as commonly read, which has often been remarked by the critics, is not the only objection to it. The expression is not agreeable to the style of Scripture on those subjects. In relation to the promise, God is very often said in general, to have spoken to the fathers, or, in particular, to Abraham, Isaac, and Jacob; but never to Abraham and his posterity. That those promises concern the posterity is plain, and is often mentioned; but it is nowhere said that they were spoken to them. The very addition of the words *for ever, εἰς τὸν αἰῶνα*, shows the same thing, to wit, that their connexion is not with ἐλάλησε, but with μνησθῆναι ἐλέους. Some editors, sensible of this, though not sensible of the irregularity of the construction, as the passage is commonly interpreted, or of the impropriety of the expression now taken notice of, have included all between ἐλέους and εἰς τὸν αἰῶνα in a parenthesis. These, by their manner of departing from the order of the words in the explanation

they give of them, make a still greater stretch, and a longer suspension of the sense, to less purpose.

² "To remember mercy," is not an unfrequent oriental idiom for expressing to incline to mercy, to be merciful. See Ps. 98: 3. 109: 16. Hab. 3: 2.

64. "And his mouth was opened directly, and his tongue loosed," ἀνεψήχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ. In adding the word *loosed*, I have followed the common translation. The genius of modern tongues does not always permit the freedoms used by the ancients. But it sometimes happens that, in attempting to escape one difficulty, a person runs, before he is aware, into a greater. Elsner was so struck with the incongruity (as it appeared to him) of the application of ἀνεψήχθη to γλῶσσα, that, in order to avoid it, he has attempted to construe the sentence in a quite different manner, making one clause to end with the word παραχρῆμα, and making the noun γλῶσσα the nominative to the following verb ἐλάλει. The subsequent member of the sentence, according to him, stands thus, καὶ ἡ γλῶσσα αὐτοῦ καὶ ἐλάλει εὐλογῶν τὸν Θεόν. Passing the objections to which the form of the expression is liable, (for the examples he produces in support of his hypothesis are far from being similar), it is strange that a man of his knowledge and discernment did not discover that γλῶσσα εὐλογῶν was incomparably more exceptionable than the expression against which he objected. Raphelius and others have given the most convincing evidence, that such idioms as a verb joined to two nouns, related in meaning to each other, to one of which alone the verb is strictly applicable, are warranted by the most approved classical authority in prose and verse. The σίτον καὶ οἶνον ἐδόντες of Homer is well known. Nor does that of the apostle greatly differ. Γάλα ὑμᾶς ἐπότισα καὶ οὐ βρωῖμα, which is literally in Eng. "I made you drink milk and not meat," 1 Cor. 3: 2. This sounds rather more harshly to us than the literal version of the text under examination: 'Then were opened his mouth and his tongue.' But we see that even critics, sometimes, rather than acknowledge in the sacred penmen a negligence of expression, not without example in the best writers, will find it necessary to admit a blunder hardly to be met with in the worst.

67. "Prophesied," προεφήτευσε. I have retained the word: though, in the Jewish idiom, *to prophesy* admits of several senses. Amongst others, it often means to express the devout sentiments to which a particular occurrence gives rise, in such a song of praise as that which he has subjoined. It must be owned, however, that in this canticle there are some things which, in strict propriety, are prophetic, according to the acceptation of the term *prophecy* in our language. This is an additional reason for retaining the word in this place.

69, 70, 71. "And (as anciently he promised by his holy prophets) hath raised a Prince for our deliverance, in the house of David his servant; for our deliverance from our enemies, and from the hands of all who hate us"—καὶ ἤγειρε κέρασ σωτηρίας ἡμῖν ἐν τῷ οἴκῳ Δαβὶδ τοῦ παιδὸς αὐτοῦ· καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων τῶν ἀπ' αἰῶνος προφητῶν αὐτοῦ, σωτηριάν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς. E. T.

"And hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us." All such Scripture songs as that from which these words are taken, are expressed in the oriental poetic idiom, resembling that of the Psalms. Now, it is impossible to render these into another language, with tolerable clearness and propriety, without using greater latitude of expression than is necessary in translating plain prose. For this reason, I have taken the freedom to make here a small alteration in the arrangement. The 70th verse is a parenthesis; and, that the interruption which it gives to the meaning may as little as possible hurt perspicuity, I have introduced it immediately after *and*, in the beginning of ver. 69. In consequence of this transposition, the verb ἤγειρε is more closely connected with its regimen, σωτηρίαν. I have also preferred the proper term to the trope, in the translation of κέρασ. 'Horn of salvation,' is both too obscure, and too little suited to our mode of speaking, to be fit for admission into modern languages. When there can be no doubt about the meaning, a translator ought not anxiously to trace figures which do not suit the language he is writing. Often a metaphor which has energy, and even elegance, in one tongue, is both dark and uncouth in another. For the greater clearness, I have also rendered ἐλάλησε, 'promised,' a sense which it often has in the prophetic writings.

75. "In piety and uprightness," ἐν ὁσιότητι καὶ δικαιοσύνη ἐνώπιον αὐτοῦ. The two last words, ἐνώπιον αὐτοῦ, 'before him,' that is, God, are a common Hebraism, to denote that the virtues mentioned are genuine, as under the eye of God.

78. "Who hath caused a light to spring from on high to visit us," ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολή ἐξ ὕψους. E. T. "Whereby the day-spring from on high hath visited us." *The day-spring* is an expression rather indefinite. If it mean *the dawn*, it is too faint an image for the subject. It has been observed by critics that ἀνατολή is the word used by the Sep. in rendering the Heb. תְּמוּחָה *tsemoch* which signifies a 'branch,' or a young shoot, a name by which the Messiah appears to have been denominated by some of the prophets. The word ἀνατολή is also used sometimes to denote 'the sun-rising:' lastly, it signifies the east, or the quarter of the heavens in which he rises. That it does not in this place,

answer to *branch*, the reason urged by Gro. Ham. and other commentators, is sufficient evidence. It is not natural to speak of sending a branch to enlighten those who are in darkness, or to direct their feet in the way. If the sun, as he appears in rising, had been here alluded to, *ἀνατολή* would not have been without the article. Besides, it is so far justly argued by Wet. that the rising sun cannot be here understood by *ἀνατολή*, because the sun, when he rises, is always in the horizon; whereas this light is spoken of as coming from on high, ἐξ ὕψους, and must, therefore, be rather vertical than horizontal. Now, the word *ἀνατολή* imports not only ‘oriens,’ but ‘ortus;’ and is alike applicable to any light newly sprung up or appearing. This sense of the word I have adopted here, and endeavored to express with perspicuity.

CHAPTER II.

1. “All the inhabitants of the empire,” *πᾶσαν τὴν οἰκουμένην*. E. T. “All the world.” Vul. “Universus orbis.” *Οἰκουμένη* means, strictly, the inhabited part of the earth, and therefore *πᾶσα ἡ οἰκουμένη*, ‘all the world,’ in the common acceptance of the phrase. But it is well known, that this expression was, in ancient times, frequently employed to denote *the Roman empire*. It has, probably, been a title first assumed by the Romans through arrogance, afterwards given by others through flattery, and at last appropriated, by general use, to this signification. That it has a more extensive meaning in this place, is not, I think, pretended by any. But there are some who, on the contrary, would confine it still further, making it denote no more than Judea and its appendages, or all that was under the dominion of Herod. Of this opinion are several of the learned; Binæus, Beau. Dod. Lardner, Pearce, and others. In support of it, they have produced some passages in which this phrase, or expressions equivalent, appear to have no larger signification. Admitting their explanation of the passages they produce, they are not parallel to the example in hand. Such hyperboles are indeed current, not only in the language of the evangelists, but in every language. In those cases, however, wherein they are introduced, there rarely fails to be something, either in what is spoken, or in the occasion of speaking, which serves to explain the trope. For example; the term *a country*, in English, denotes properly a region or tract of land inhabited by a people living under the same government, and having the same laws. By this, which is the common acceptance, we should say that England is *a country*. Yet the term is often used, without any ambiguity, in a more limited sense. Thus, to adopt a familiar illustration: An inhabitant of a country town or parish says to one of his neighbors, speaking of a young man and a young woman of

their acquaintance, "All the country says that they are soon to be married;" yet so far is he from meaning, by the phrase *all the country*, all the people of England, that he is sensible that not a thousandth part of them knows that such persons exist. He means no more than *all the village*, or *all the neighborhood*. Nor is he in the smallest danger, in speaking thus, of being misunderstood by any hearer. Every body perceives that, in such cases, the phrase has a greater or less extent of meaning, according to the sphere of the persons spoken of. But if, on the other hand, he should say, "The parliament has laid a tax on saddle-horses throughout all the country;" nobody could imagine that less than England were intended by the term *country*, in this application. Here the term must be considered as it stands related to parliament; in other words, it must be that which, in the style of the legislature, would be named *the country*. In like manner, though it might not be extraordinary that a Jew, addressing himself to Jews, and speaking of their own people only, should employ such an hyperbole as *all the world* for all Judea, it would be exceedingly unnatural in him, and therefore highly improbable, that he should use the same terms, applied in the same manner, in relating the resolves and decrees of the Roman emperor, to whom all Judea would be very far from appearing all the world, or even a considerable part of it. In reporting the orders given by another, especially a sovereign, the reporter is presumed to convey the ideas, and even, as nearly as possible, the words, of the person or sovereign of whom he speaks. Some have, not improbably, supposed, for it is the manner of exact narrators, that the words ἀπογράφειν τὴν οἰκουμένην were the words of the emperor's edict, and copied thence by the evangelist. I shall only add, that the Sy. interpreter, as all the other ancient interpreters, understood the words in the same manner, כלל עמא דאחורנה, 'all the people of his (the emperor's) dominions.' I am not insensible that this opinion is liable to objections, from the silence of historians, and the improbability of the thing: and though these objections do not appear to me so formidable as they do to some others, the examination of them, severally, would lead into a length of discussion but ill suited to my design. I shall therefore only add in general, that, for my own part, I would have less scruple in admitting that about a point of this kind, the extent of the emperor's edict, (which nowise effects the faith of a Christian) the writer might have mistaken, or been misinformed, than in giving such forced meanings and unnatural construction to his words, as tend but too manifestly to unsettle all language, and render every thing in words ambiguous and doubtful. May not that be here called an *edict*, which was no more than a *declared purpose*—a purpose, too, not to be executed at once, but gradually, as circumstances would permit?

² "Should be registered," ἀπογράφεσθαι. E. T. "Should be taxed." Vul. and Be. "Describeretur. Er. Zu. and Cas. "Censeretur." Our translators have, in this instance, not so properly, in my opinion, preferred the three last. Ἀπογράφεσθαι is, strictly, 'to be registered,' or 'enrolled;' ἀποτιμάσθαι, 'to be taxed,' almost all the modern translations I have seen, into Itn. Fr. or Eng. have adopted the former interpretation. As the register was commonly made with a view to taxing, it may no doubt, in many cases, be with sufficient propriety rendered in the manner our translators and others have done. However, as in this place there is some difficulty, it is better to adhere strictly to the import of the words. Though it was commonly for the purpose of taxing that a register was made, it was not always, or necessarily so. In the present case, we have no ground to believe that there was no immediate view to taxation, at least with respect to Judea. Herod (called the Great) was then alive, and king of the country; and though in subordination to the Romans, of whom he may justly be said to have held his crown, yet, as they allowed him all the honors of royalty, there is no ground to think, that either in his lifetime or before the banishment of his son Archelaus, the Romans would directly, by their officers, levy any toll or tribute from the people of Judea. Nay, we have the testimony of the Jewish historian Josephus that they did not till after the expulsion of Archelaus, when the country was annexed to Syria, so became part of a Roman province. But it may appear an objection to this account, that it should be considered in an imperial edict as a part, in any respect, of the Roman empire; and that one should be sent by the emperor into the country, to make an enrolment of the people. To this I answer, that as to the name οἰκουμένη, though it has been shown that it was commonly employed to denote the Roman empire, we ought not to interpret the name *empire* too rigidly, as confined to the provinces under the immediate dominion of Rome. It may well be understood to comprehend all the countries tributary to, or dependent on Rome. Now, there is one important purpose that such registers, even where no tax was imposed, were well fitted to answer; they enabled those haughty lords of the world to know the state of their dependencies, and to form a judgment both as to the sums of money which might be reasonably exacted from their respective princes, and as to the number of soldiers which might be obtained in case of war. Nor is it at all improbable, that when a census was making of the empire, properly so called, the enrolment of the families might be extended to Judea, with a view to the exaction of an oath of fidelity, as Wet. supposes, founding his opinion on a passage of Josephus, and with no design of taxing the country then. Yet the register, taken at that time, might be afterwards used by the Romans for assisting them in levying a tax.

2. "This first register took effect when Cyrenius was president of Syria," *αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο, ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.* E. T. "And this taxing was first made when Cyrenius was governor of Syria." Vul. "Hæc descriptio prima facta est a præside Syriæ Cyrino." About the import of this verse there is a great diversity of opinions among the critics. Yet, when we attend to it as it lies, without taking into consideration the knowledge we derive from another quarter, we should hardly think there were a verse in the Gospel about which there is less scope for doubt. That which has principally given rise to the questions that have been agitated on this subject, is a passage in Josephus, (Ant. b. 18. c. 1), from which it appears, that the tax levied by Cyrenius, which was the first imposed on the people by the Romans, happened about ten or eleven years after the time here spoken of by L.; for, according to Josephus, it was after the expulsion of Archelaus, when Judea was reduced to the condition of a Roman province. As, at the time when that historian wrote, the event was both recent and memorable, it having given birth to an insurrection under Judas of Galilee, which, though soon quelled to appearance, became the latent source of a war that ended in the ruin of the nation; it is impossible to think that that historian could either have erred through ignorance, or have attempted wilfully to misrepresent what must have been known to thousands then living. We cannot, therefore, with Maldonat and others, cut short the matter at once by sacrificing the credit of the historian to the authority of the evangelist; because this will be found in the issue to do a material injury to the evangelist himself. Let us try then, whether, without doing violence to the words of Scripture, which in cases of this kind is too often done, we can explain them so as not to be inconsistent with the account given by the historian. And, first, as to the attempts which have been made by others with the same view, it is hardly necessary to mention, that some are for extirpating this verse altogether as an interpolation. This is an expeditious method of getting rid of a difficulty, which I am sorry to see some learned men in this age so ready to adopt, though, it must be owned, this expedient tends very much to shorten the critic's labor. But it is a sufficient answer to this, that it is a mere hypothesis, and, I will add, a most licentious hypothesis, inasmuch as it is not pretended that there is a single MS. or edition, ancient translation or commentary, in which the verse is wanting. When the thing, therefore, is properly viewed, we have here a cloud of witnesses, numerous and venerable, the same by whom the Gospel itself is attested to us, in opposition to a mere possibility. Of the same kind is the substitution of Saturninus or Quintilius for Cyrenius. Others, more moderate, attempt to remove the difficulty by a different interpretation of the passage, rendering it after The. "This

register was made before Cyrenius was governor of Syria;" and, for this sense and application of the superlative *πρώτος* for the comparative *πρότερος*, examples are quoted from the Gospel of J. Thus, *πρώτός μου ἦν*, "He was before me," J. 1: 15: 30; and *ἐμὲ πρόωτον ὑμῶν μίσησεν*, "It hated me before it hated you," 15: 18. For some time past this solution of the difficulty appears to have been the most favored by interpreters both abroad and at home. Now, there are several considerations which oppose the admission of such an idiom in the present case. 1st, Among the sacred writers it seems to be peculiar to the evangelist J. Nothing similar is found in this Gospel or the Acts, both written by L., nor in any other writer of the N. T. I see no reason to consider it as an Hellenistic idiom, being without example in the Sep. Nor can it be called oriental, as the orientals have neither comparatives nor superlatives, but express the meaning of both by periphrasis. 2dly, The expressions are not similar. In such anomalous phrases, the discovery of the sense depends on the strictest observance of the arrangement. *Πρώτος*, in the instances quoted, is immediately prefixed like a preposition to the word it governs; thus, *πρώτος μου, πρώτον ὑμῶν*: whereas here it is separated from the word governed, *Κυρηνίου*, both by the verb *ἐγένετο*, and by other terms intervening. 3dly, If the evangelist meant to tell us that this register was prior to another taken by Cyrenius, he ought to have said *πρώτη τῆς [ἀπογραφῆς] Κυρηνίου*. And if he meant to tell us that it was before Cyrenius was governor, he ought to have said either *πρώτη τοῦ ἡγεμονεύειν Κυρηνίου*, or *πρώτη τῆς ἡγεμονίας Κυρηνίου*. In no case, therefore, can the examples quoted from J. serve to authorize a construction every way so irregular as this of L. is, on their hypothesis. I will add 4thly, That in regard to the quotations from J. though the expression is not strictly grammatical, it has that simplicity and plainness which warrant us to affirm, that it readily suggests the meaning to every attentive reader. With respect to this passage of L., we may justly affirm the reverse, that no person ever did or could imagine the interpretation devised, who had not previously heard of an inconsistency which the obvious interpretation bore to the report of the Jewish historian, and who was not in quest of something, in the way of explanation, which might reconcile them. The hypothesis of the learned and indefatigable Dr. Lardner, to whose labors the Christian world is so highly indebted, is not without its difficulties. But of this presently.

² *ἡγεμονεύοντος*—*Κυρηνίου*. There are two questions to which this participle gives rise: one concerning the import of the word *ἡγεμων*; the other concerning the intention of the participial form *ἡγεμονεύοντος* here employed. As to the first, it is evident that *ἡγεμων*, in the language of the N. T. is not peculiarly appropriated to the president of a province, but is used with a good deal

of latitude, being given also to the imperial procurators, such as Pontius Pilate, and even to the prefects who had the principal charge of any business. It is in this sense, perhaps, that it is here applied to Cyrenius (or, as Tacitus calls him, Quirinius), who certainly was not, in Herod's lifetime, president or governor of Syria. But, on this point, I do not find any difference amongst interpreters. As to the second, it is made a question whether ἡγεμονεύοντος ought to be understood as the genitive absolute of the participle, and consequently, as intended to express the time when the event mentioned took place; or as equivalent to the appellative ἡγεμων, and serving merely as a title derived from an office which Cyrenius some time or other, either before or after, possessed, and being in the genitive as agreeing with *Κυρηνίου*, which is governed by ἀπογραφῆ. Those who construe the sentence in this manner, render it thus: 'This was the first assessment of Cyrenius, governor of Syria.' It is this mode of interpretation which has been adopted by Lardner; as to which I beg leave to offer to the reader's consideration the following reflections. It cannot be doubted that the participle present often supplies the place of an appellative; but in such cases, if I remember right, it is the uniform practice to distinguish it by the article. Thus it is, ὁ βασιλεύων, ὁ πειράζων, ὁ ἀναγινώσκων, οἱ οἰκοδομοῦντες, οἱ κυριεύοντες. On the contrary, when the participle is used as a participle, and particularly when it is in the genitive absolute, it has not the article. Should it be argued, that it must, nevertheless, be a noun in this place, because it governs the genitive, and not the case, of the verb; I answer, that the same circumstance (not unusual in Gr.) takes place in all the examples shortly to be produced, as to which, there never was any doubt that the words were to be understood merely as participles in the genitive absolute. Secondly, No way can be more proper for attaining the sense of an author, in places where it may be doubtful, than by comparing those with similar expressions in other places of that author, about which all interpreters are agreed. Now, there cannot be a greater similarity in construction, than that which the beginning of the following chapter bears to the verse under examination: Ἠγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τειραρχοῦντος τῆς Γαλιλαίας, Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τειραρχοῦντος τῆς Ἰουρραίας καὶ Τραχανιτιδος χώρας, καὶ Λυσαιίου τῆς Ἀβιληνῆς τειραρχοῦντος—ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην. There cannot be a greater coincidence in syntax than there is in the two passages now compared, insomuch that, if there be no ambiguity in the original of the passage quoted, (and I have never heard it said that there is, neither is there, notwithstanding the learned doctor's remark, any ambiguity in the original of the passage under examination. The similarity in both is striking, upon the slightest attention: The present participles in the

genitive, without the article; the first of the participles, ἡγεμονεύοντος, the same in both; and all of these governing the genitive, and not the accusative; the occasion of introducing these circumstances also similar. Now it was never questioned, that the participles in the beginning of the third chapter are merely participles in the genitive absolute, employed solely for ascertaining the time when John's ministry commenced. I shall bring another example from the same author, which is also similar in every circumstance: Acts 18: 12. Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας, καιτεπέστησαν οἱ Ἰουδαῖοι τῷ Παύλῳ—“When Gallio was proconsul of Achaia, the Jews made insurrection against Paul.” This is no Hellenistic idiom of the evangelist, it is perfectly classical; ὑπατεύοντων being often used by the Gr. writers of Roman affairs as corresponding to *consulibus* in La., for marking, by the names of the consuls in office, the date of an event or transaction mentioned. The remark, therefore, that names of office, and participles supplying the place of such names, do not always imply that the office was possessed at the very time to which the action or event refers, though certainly true, is not applicable to the case in hand. The words, expressed in the precise manner above explained, can be neither names of office, nor introduced for the purpose of supplying such names, but participles of the present, specially intended for fixing the circumstance of time. I cannot, therefore, admit this hypothesis of Lardner, (though at first inclinable to it), without infringing the common rules of syntax, and doing injury to the manner of the sacred writer; I rather may say, to his meaning, manifestly shown from instances in other places entirely similar. Further, had it been the evangelist's intention to signify that the register was made by Cyrenius, the proper expression would have been ὑπο Κυρηνίου; for, in that case, it would have clearly been (what it must have been the writer's intention to represent it) the register only of the empire, τῆς οἰκουμένης, executed by Cyrenius. One would think that the author of the Vul. had found the preposition in the Gr. MS. he used, as we read in his translation, “a præside Syriæ Cyrino.” But some critics of the La. church, particularly Maldonat, reject the preposition as interpolated. Si. evidently suspects it, and observes that in the margin of some MS. La. Bibles, it is corrected in the notes called *correctoria*. Now, as this reading has no countenance from Gr. MSS. ancient commentaries, or printed editions, it is entitled to no regard; and if it were, the only difference it would make on the sentence is this: the present reading implies no more than that the event happened during the presidency of Cyrenius, the other would denote also that it was done by him, for ἡγεμονεύοντος, without the article, would still be a participle, and not a noun.

³ On all these accounts, I approve more the way suggested by

Wet. for removing the difficulty, by the explanation of the verb *ἐγένετο*, than by putting the construction to the torture, to wrest a meaning from the sentence which otherwise it would never yield. It is certain that the verb *γίνεσθαι* has, in the N. T., other senses besides the most common ones, 'to be,' 'to become,' 'to be made,' 'to be born,' 'to happen.' And of those other meanings, less usual, but sufficiently warranted, the most applicable here is, 'to take effect,' to produce its ordinary consequences. An example of this sense we have Mt. 5: 18, *ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰὼτα ἢ ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου ἕως ἂν πάντα γένηται*; rendered in this version, "Sooner shall heaven and earth perish, than one iota, or one tittle of the law, shall perish without attaining its end." The last clause is to the same purpose in the E. T. "Till all be fulfilled." From the connexion of the verse with that immediately preceding, it is evident that the verb *γίνεσθαι* is used in the one, in the same sense with *πληρῶσαι* in the other: *οὐκ ἤλθον καταλῦσαι ἀλλὰ πληρῶσαι*. For the import of the word *πληρῶσαι* in that passage, see the note in this version. We have another example in the same Gospel, 6: 10, *γένηθητο τὸ θέλημα σου*, "Thy will be done;" that is, *take effect, be executed*. The same phrase occurs also, 26: 42. L. 11: 2, and nearly the same 22: 42, *μὴ τὸ θέλημα μου, ἀλλὰ τὸ σὸν γενέσθω*. Again, Mt. 18: 19, our Lord, speaking of the request which two or three of his disciples shall agree in making, says, *γενήσεται αὐτοῖς*, it shall be accomplished for them, it shall have the desired effect. I shall produce but one other example, 1 Cor. 15: 54, *τότε γενήσεται λόγος ὁ γεγραμμένος, Κατεπόθη ὁ θάνατος εἰς νίκος*: "Then that saying of Scripture shall be accomplished, Death is swallowed up of victory." Now let it be remarked, that, in the most common acceptance of the verb *γίνομαι*, a law is made, *γίνεται*, when it is enacted, not when it is obeyed; a request, when it is presented, not when it is granted; a promise, when it is given, not when it is performed; a prediction when it is announced, not when it is fulfilled: Yet it is in the latter only, though less common meaning, that the verb in all the instances above produced, is by the concurrent voice of all interpreters, to be understood. There is only one small point in which this solution appears to differ from that given by Wet. He, if I mistake not, retains the ordinary meaning of the verb *γίνομαι*, and, in defence of the expression, argues, that it is usual to speak of a thing as done by that person by whom it was finished, although it had been begun and carried on by others. But to say that a business enjoined so early by Augustus, was performed so long after by Cyrenius, or during his government, gives immediate scope for the question, 'Where was, then, the necessity that Joseph should make a journey to Bethlehem, to be registered with Mary his espoused wife, ten or eleven years before?' And even if it should be ex-

pressed that the business was at that time completed, it might seem strange that, in a country no larger than Judea, the execution of this order should have required so long a time. In the way I have rendered it, both objections are obviated: the register (whatever was the intention of it) was made in Herod's time, but had then little or no consequences. When, after the deposition and banishment of Archelaus, Judea was annexed to Syria and converted into a province, the register of the inhabitants, formerly taken, served as a directory for laying on the *census* to which the country was then subjected. Not but that there must have happened considerable changes on the people during that period: But the errors which these changes might occasion, could, with proper attention, be easily rectified. And thus it might be justly said, that an enrolment which had been made several years before, did not take effect, or produce consequences worthy of notice till then. This solution does not differ in the result from that given by Whiston, and approved by Prideaux, but it differs in the method of educing the conclusion. Amongst other objections to which Whiston's method is exposed, is, that if the sense of ἀπογραφὴ had been as unconnected with that of the verb ἀπογράφουμαι in the preceding verse, as he makes it, the historian would not have introduced it with the demonstrative pronoun, and said, Ἀυτὴ ἡ ἀπογραφὴ, which plainly refers us for its meaning, to the verb, its conjugate, he had immediately used. This, upon the whole, is my opinion of this puzzling question. It is however proper to observe, that I offer it only as what appears to me a plausible way of solving the difficulty, without violating the syntax; but am far from having that confidence in it wherewith some critics express themselves concerning solutions which, to speak moderately, are not less exceptionable.

7. "Laid him in a manger," ἀνέβλινεν αὐτὸν ἐν τῇ γάινη. Bishop Pearce is of opinion, that by the word γάινη is here meant a bag of coarse cloth, like those out of which the horses of our troopers are fed when encamped. This bag he supposes to have been fastened to the wall, or some other part, not of the stable, but of the guest-chamber, or room for the reception of strangers, where Joseph and Mary were lodged: in which guest-chamber, intended solely for the accommodating human creatures and not cattle, there was a manger, but there was no bed; and this obliged Mary to have recourse to the manger for laying her child in. What could have led a man of Dr. Pearce's abilities to adopt a hypothesis so ill compacted, as well as unsupported, it is not easy to conceive;—perhaps a strong prejudice against the notion that the mother of our Lord should, on that occasion, have had no better accommodation than what a stable could afford. But in all such cases, the reflection ought ever to be present to our minds, that what we are inquiring into is not a matter of theory, but a point of fact; concerning

the evidence of which we shall never be capable of judging with impartiality, if we have allowed our minds to be preoccupied with vain conceptions in relation to fitness and dignity, of which we are not competent judges. If, along with sufficient evidence of the fact, there be nothing that contradicts the manifest principles of the understanding, or shocks that sense of right and wrong which is the law of God written on our hearts, we ought to be satisfied. For that there should be things astonishing, or even unaccountable, in transactions so far superior to every other object of our meditations, is what we ought in reason to expect, ever remembering, that God's thoughts are not our thoughts, nor are our ways his ways. Mr. Harmer [see *Observations*, vol. i. p. 442. ed. 2d.] says, that as the horses in the East eat chiefly barley, they do not eat it out of a manger, as with us, (for they have no mangers,) but out of bags of haircloth, which are hung about their heads for that purpose. From this observation of bishop Pearce's, Dr. Priestley has drawn a conclusion in a great measure the reverse, to wit, that they were all in a stable; but that there is no mention of a manger of any kind, the *στάλη*, on his hypothesis, meaning only 'stable.' That the word *στάλη* means 'stable,' or rather 'stall,' as well as 'manger,' is admitted. *Manger* seems to have been the original signification, and the other meaning, *stall*, to have arisen from a synecdoche of a part for the whole, as in La. *tectum* is sometimes used for *domus*, and *puppis* for *navis*; or, as in Eng. *sail* for *ship*. But abstracting from all other considerations, the words of the original are unfavorable to that philosopher's interpretation: *ἀνέκλιεν ἀπὸ τὸν ἐν τῇ στάλῃ* obviously implies, that this was the place wherein the child was laid, and whereby he was distinguished in point of place, not only from those without doors, but from those within. The Doctor has indeed attempted to give such a turn to the words, as may make *ἐν τῇ στάλῃ* relate in common to all the three preceding verbs, *ἔτεκεν*, *ἐδοξαζήνοσεν*, and *ἀνέκλιεν*; but, with what success, must be submitted to the learned. To mention the laying of a child, without saying where, is a very blank sort of information; and when the place is named, we expect it to be what particularly marks the situation of the child, and not what he has in common with those who thus dispose of him, and perhaps with many others. If Mary had borne Jesus in her house, would it have been natural to say, She brought forth her first-born son, and swathed him, and laid him, without adding a word, such as in a cradle, or on a couch, to denote where? But if, for explanation, it had been added simply *in the house*, or *there*, we should have surely thought the whole clause exceedingly superfluous: for who can suppose that she would have taken him to another house? It strengthens my argument, that the word *στάλη* occurs again twice in this chapter, and is always connected with the position of the child, *κείμενον ἐν τῇ*

γάβνη. Nor can it be said with truth that ἐν τῇ *γάβνη* may relate equally, as Dr. Priestley explains it, to all who had been named. If the word *κειμενον* had not been subjoined to *βρέκος*, I should admit the plausibility of this exposition; but the participle *κειμενον*, as has been observed, requires some such supplement, and consequently appropriates what follows as the full expression of the situation of the babe. But to return to bishop Pearce's exposition: on what authority a bag made of goat's hair is believed to have been called *γάβνη*, he has not thought to inform us. The like contrivance amongst ourselves, though very common, we never call a *manger*. The very quotations produced by Dr. Pearce confute his hypothesis. Homer represents the horse as chained to the *γάβνη*, and getting loose from it only by breaking his chain. Could he mean to say, that he had been secured by being bound to a hair-cloth bag, and not to something which he could not carry off? The quotation from Virgil is precisely of the same kind, "abruptis fugit præsepia vinculis." Those bags, Harmer tells us, are hung about the heads of the cattle; but surely they could never occasion the breaking of either chain or halter. It may be asked, What shall we say then to the authorities produced by Harmer, to wit, D'Arvieux Thevenot, and Sir John Chardin, who affirm, that they use no *mangers* in the East, unless we bestow that name on the coarse bags above described? We will say, that we admit the testimony of these witnesses, as evidence not only of what they saw themselves, but of what was then customary in the countries which they visited. At the same time, we do not admit it as evidence of what had been the practice there seventeen hundred years before, especially when, as to the more ancient usages, we have direct testimony that they were different. There is here no opposition of testimony. We find, therefore, no difficulty in believing both. The one concerns the practice of the sixteenth, seventeenth, and eighteenth centuries, the other that of the first century alone. To obviate this, it has been affirmed and is doubtless true, that the Asiatics are not so changeable as the Europeans, in what regards their manners and customs. But were we to conclude thence that they never change at all, we should err more widely than if we should believe them as fickle as ourselves. The difference is only in degree. I have had occasion, in the preliminary Dissertations, to indicate and to trace some of the changes which have obtained in opinions, in manners, and customs, and even in the import of words. Man is naturally mutable, and mutability, in some degree, cleaves to every thing that is human. It is indeed impossible that the revolutions (or changes affecting whole kingdoms and States) to which Syria and the neighboring countries have been subjected, should not have produced great and numerous alterations in all respects above-mentioned. Their conquerors, too, in different ages, have mostly been

nations exceedingly different from one another, both in political principles and in religious ceremonies—the Chaldeans, the Persians, the Grecians, the Romans, the Arabians, and last of all the Turks. Are changes in government, such as these, compatible with a perfect uniformity in their fashions and customs? No, certainly. Let it not however be imagined, that I mean to depreciate such observations as those of Harmer. This is far from my intention. I know that, in many cases, they may be very useful, and several of those made by that learned author undoubtedly are so; but all observations of that kind are then most safely applied, when they throw light upon a passage of Scripture which, misled by our own customs, we find obscure; and not when they serve to darken what is expressed both plainly and explicitly. If a present custom in the East, applied to any ancient fact recorded, makes a passage clear which is otherwise inexplicable, it is a very strong presumption, and in some cases even a proof, that their present is a continuation of their ancient practice. But let it not on the other hand, be founded on an axiom, that whatever is used at present in that part of the world was always so, or that whatever was once their fashion, is the fashion with them still; than both which nothing can be more evidently false. As to the point in question, the word *γάτνη* is used in the Sep. as the version of a Heb. word, which manifestly denotes the manger, crib, or vessel in a stable, out of which the cattle eat. The Heb. עֲבֹס *ebus*, which is so rendered, appears both from etymology and from use, to be of this import. See Job 39: 9. Isa. 1: 3. Prov. 14: 4. The same may be said with truth of the Syriac word אַרְיָא *auria*, by which it is translated in that ancient version; and as to the Gr. term, Phavorinus says *Φάτνη παρὰ τοῦ γαγεῖν γίνεται*. But though enough has been said to remove so slight a presumption founded on their present customs, I shall on this article give positive evidence, both that the practice was in Asia, in ancient times, to feed their cattle out of mangers, or vessels made of durable materials, as stone, wood, or metal, and that it was actually in such a vessel that our Lord was laid. First, that mangers were used in Asia, particularly by the Persians, of whom Harmer tells us, from Thevenot, that at present they have in their stables no such implement, the authority of Herodotus will put beyond dispute. In relating the final victory obtained by the Greeks over the Persians, and the total expulsion of the latter out of Greece, he acquaints us that the tent of Mardonius, the commander in chief of the Persian army, was pillaged, and that there was found in it a brazen manger for his horses, which, on account of its singular beauty, was presented to the goddess Alea Minerva, in whose temple it was deposited. His words are (l. ix. c. 70), *Τὴν σκηνὴν τοῦ Μαρδονίου οὗτοι [Τεγεῖται] ἔσαν οἱ διαρπάσαντες, τὰ πὲ ἀλλὰ ἐξ αὐτῆς καὶ τὴν γάτνην τῶν ἵππων εἴουσιν χαλκῆν πᾶσαν*

καὶ θείης ἀξίην· τὴν μὲν γὰρ γάινην ταύτην τὴν Μαρδονίου ἀνέθεσαν εἰς τὸν νηὸν τῆς Ἀλέης Ἀθηναίης. Nobody will pretend that the historian could mean that Mardonius carried about with him a brass stable for his horses, which the Greeks found in his tent. Every circumstance of the story adds to the credibility of the fact, but more especially of that point with which alone my argument is concerned. We have here the testimony of an historian worthy of credit, particularly in matters which fell within his own knowledge, which, when he wrote, were recent in respect of time, and, in respect of place, transacted on the most public theatre at that time in the world; a testimony besides, with the best means of confuting which, if it had been false, he furnished his contemporaries, by telling them where this curious piece of furniture was to be seen. Now let it be observed, that the story is still stronger evidence that the Persians were then accustomed to the use of mangers, than it is of the particular fact related. Had it answered any purpose to the historian to tell a falsehood, he would never have contrived a falsehood notoriously contradictory to the Persian customs, at that time well known in Greece. Neither could he himself be ignorant of their customs. Not to mention his extensive knowledge, he was an Asiatic, a native and citizen of Halicarnassus, a city of Caria in Asia Minor, and consequently in the neighborhood of the Persian dominions. To this testimony I shall add that of Justin Martyr, the first of the Fathers after the disciples of the apostles: he wrote about the middle of the second century. He says expressly, that when Joseph could find no place in the village of Bethlehem to lodge in, he betook himself to a cave near it, and that, when they were there, Mary bore the Messiah, and laid him in a manger. His words are, [Dial. cum Tryphone,] Ἐπειδὴ Ἰωσήφ οὐκ εἶχεν ἐν τῇ κόμῃ ἐκεῖνῃ που καταλύσαι, ἐν σπηλαίῳ τίνι συνέγγυς τῆς κόμης κατέλυσε, καὶ τότε αὐτῶν ὄντων ἐκεῖ, ἐτετοχεῖ ἡ Μαρία τὸν Χριστὸν καὶ ἐν γάινῃ αὐτὸν ἐτεθεῖκε. Now nothing can be more evident, than that here the σπηλαίον, where Joseph and Mary were lodged, is distinguished from the γάινη where she laid the infant. Such natural caves as could in a strait afford shelter both to men and cattle, were not uncommon in that country; and a principle of humanity or of hospitality, for which the ancients were remarkable, might influence the people to bestow some labor upon them, in order to render them more commodious. This, at least, is not an implausible way of accounting for their finding a manger, and perhaps some other conveniences, in such a place. But, whatever be in this, for I am nowise interested to promote the credit of the tradition, though very ancient; and though Origen, who wrote in the third century, confirms it, telling us, that at Bethlehem they showed the cave wherein Jesus was born, and the manger in the cave wherein he was swathed, (contra Celsum, Δείκνυται τὸ ἐν Βηθλεὲμ σπηλαίον ἐνθα ἐγέννη-

θῆ, καὶ ἡ ἐν τῷ σπηλαίῳ γάινη ἐν ἧ ἔσπαργάνωθη); from these testimonies it is very evident, that in those days such implements in a stable as we call *mangers* were well known, and in common use in Judea. For let it be remembered, that Justin was a native of Palestine, having been born in Neapolis of Samaria, the city which in Scripture is called *Shechem* and *Sichar*. Origen also had lived some time in the country. In which way soever, therefore, we understand the story of the cave related by Justin, as a fiction or as a fact, it is a full proof that they were not then unacquainted with the use of *mangers*.

² “In the house allotted to strangers,” ἐν τῷ καταλύματι. E. T. “In the Inn.” I shall here, not only for the vindication of the version, but for the further illustration of the whole passage, make a few observations on the houses built in the East for the reception of strangers. Busbequius, ambassador at the Porte from the emperors Ferdinand and Maximilian, a man well acquainted with the Turkish polity and manners both in Europe and in Asia, where, on the public service, he had also occasion to be, mentions (Epist. 1.) three sorts of houses built for the accommodation of travellers. The first is the *caravansary*, the most considerable, and that which, from its external magnificence, is the most apt to attract the attention of strangers. *It is*, says Busbequius, *a very large building*; commonly lighted from the top, either by sky-lights or by a spacious dome, which serves for ornament as well as use. Into this edifice, which is all under one roof, and has no partitions, all travellers, and their cattle, are admitted promiscuously. The only division in it is an area in the middle for the servants, the beasts, and the baggage, enclosed with a parapet, three feet high, which is so broad as to reach the wall of the house on every side, and thus to form a stone bench all along the walls, for accommodating the travellers, and raising them above the level of the horses, camels, and mules. This bench is commonly from four to six feet broad. There are chimneys at proper distances in the walls. Every little party has such a proportion of this bench, with a chimney, as must serve for kitchen, parlour, and bed-chamber. They use the provisions which they bring with them, or which they purchase in the place. At night, the saddle-cloth, and their own upper garments, commonly serve for bed-clothes, and the saddle for a pillow. The public supplies them only in lodging. The account given by this imperial minister, in the sixteenth century, does not materially differ in any thing from what is related by Tournefort and other travellers of the present age. Busbequius calls the second sort of public house *aenodochium*, which he says is only to be found in a few places. The former is intended chiefly for the accommodation of those travelling companies called *caravans*, from which it derives its name; the latter receives no cattle, nor are the strangers hud-

dled together as in the caravansary, but are decently accommodated in separate apartments, and supplied at the public charge for three days, if they choose to stay so long, in moderate but wholesome food. The third he calls *stabulum*; and of this kind he mentions some as very capacious, though not so magnificent as the caravansary. Here also the travellers and their cattle were under the same roof, and not separated by any partition-wall from each other. Only the former possessed the one side, which had at least one chimney, and the latter the other. When he himself in travelling was forced to put up with such quarters, (for this sometimes happened), he tells us that he made the curtains of his tent serve for a partition between him and the other travellers. Now, of the three sorts, it is probable that these two only, the *xenodochium* and the *stabulum*, were known in the days of the apostles. Indeed the first mentioned, the *caravansary*, appears no other than an improvement of the *stabulum*, the plan being much enlarged, and perhaps a few accommodations added; of all which it is likely that the annual pilgrimages to Mecca, after the establishment of Mohammedanism in the East, first suggested the necessity. Of the two other kinds there appear such traces in Scripture as render it at least credible that they were both in common use. The *κατάλυμα* mentioned twice by this evangelist, once by Mr. and occurring sometimes in the Sep. answers to the *xenodochium* of Busbequius; the *πανδοχείον* of L. in conformity to its name, corresponds to the *stabulum* of the other. It is accordingly so rendered in the Vul.; whereas *diversorium* is that by which *κατάλυμα* is rendered in that translation. All the later translators into La. Er. Ar. Zu. Cas. and Be. less properly confound these words, rendering both *diversorium*. In cases of this kind, immediately depending on the customs of a country, the old translator, who, from his vicinity in time and place, had the best opportunity of knowing the customs, is entitled to the preference. It deserves our notice also, that the ancient Sy. never confounds the two words. In this, therefore, I agree with bishop Pearce, that *πανδοχείον* and *κατάλυμα* are not synonymous. As the same distinction, however, does not obtain with us which obtained with them, we have not names exactly corresponding; but there is resemblance enough in the chief particulars to make the term *Inn* a tolerable version of the word *πανδοχείον*, but not of *κατάλυμα*; for that cannot be called an *Inn* where the lodgers are at no charges, which was most probably the case of the *κατάλυμα*. It was necessary that there should be at Jerusalem, whither the three great festivals brought regularly, thrice in the year, an immense concourse of people, very many of the former kind, the *καταλύματα*. There was but one *κατάλυμα*, it seems, at Bethlehem, a small village, and when Joseph came thither it was full. For this reason, the pious pair, if they did not betake themselves to the cave, according to

the tradition above-mentioned, must have had recourse to the homely harborage of a *πανδοχεῖον* or *stabulum*. This, in my opinion, removes every difficulty, and is perfectly consistent with every circumstance related by the evangelist. The place was not properly a *stable*, in our sense of the word, a house only for cattle, but was intended for supplying travellers, as to this day they are supplied in the East, with both stable and lodging under the same roof. Nor did it belong to what is called the *κατάλυμα*, the house allotted for the reception of strangers, with which it had no connexion. They were different kinds of what, in old language, were called *hostelries*, and quite independent on each other. By this explanation, without needing to recur to a cave without the town, (an hypothesis liable to some obvious objections), we can admit Wet.'s reasoning in all its force. "If," says he, "the manger was a part of the stable, and the stable a part of the Inn, he who had room in the stable had room in the Inn. When Luke therefore says, that there was no room for them in the Inn, he shows that the stable was unconnected with the Inn." The pains that have been taken by some learned men to furnish our Lord and his parents on this occasion with better quarters, I cannot help thinking, savors somewhat of that ancient prejudice called *the scandal of the cross*, which has clung to our religion from the beginning, and which, in the first ages, produced all the extravagancies of the Docetæ, and many others. This prejudice, wherever it prevails, displays a wonderful dexterity in removing, or at least weakening, those circumstances in the history of our Lord, which are, in the world's account, humiliating. It is an amazing conceit, in a man of Wet.'s abilities, to fancy that there was more dignity in our Lord's being born in a cave than in a stable; because, forsooth, the fables of idolaters represent Rhea as having brought forth Jupiter in a cave. "A cave," says he, "has something in it venerable and divine, whereas nothing is more despicable and rustic than a stable." "Antrum nobis aliquid venerandum et divinum: stabulum vero humile et rusticum repræsentat." To remarks of this kind, so unsuitable to the spirit of our religion, it is sufficient to answer in the words of our Lord, L. 16: 15. *Τὸ ἐν ἀνθρώποις ὑψηλόν, βδελύγμα ἐνώπιον τοῦ Θεοῦ ἐστίν.*

9. "A divine glory," *δόξα Κυρίου*. E. T. "The glory of the Lord." It was a known figure among the Hebrews, to raise, by the name of God, the import of any thing mentioned to the highest degree possible. See the note on ver. 40.

14. "In the highest heaven," *ἐν ὑψίστοις*. E. T. "In the highest." It is not agreeable to the Eng. idiom to use an adjective so indefinitely, as the word *highest*, without a substantive, would in this place be. When it is employed as a name of God, the context never fails to show the meaning, and thereby remove

all appearance of impropriety. As the Jews reckoned three heavens, *the highest* was considered as the place of the throne of God. When we find it contrasted with earth, as in this verse, we have reason to assign it this meaning: the one is mentioned as the habitation of God, the other as that of men. This is entirely in the Jewish manner: "God is in heaven, and thou upon the earth," Eccl. 5: 2. "Thy will be done upon the earth, as it is in heaven," Mt. 6: 10. The plural number is used in the original, because the Heb. word for *heaven* is never in the singular. The only place in the O. T. where the phrase *ἐν ὑψίστοις* is employed by the Seventy is Job 16: 19, in which it is evidently used in the same sense as by the evangelist here.

² "Peace upon the earth, and good-will towards men," *ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία*. Vul. "In terra pax hominibus bonæ voluntatis." The La. version is evidently founded on a different reading of the original. Accordingly, in the Al. and Cam. MSS. but in no other, we find *εὐδοκίας* in the genitive. The Go. and the Sax. are the only translations which, with the Vul., favor this reading. Since the passage, as commonly read, admits a meaning at least as clear and apposite as that which we find in the Vul., and as the authorities which support the former are incomparably superior, both in number and in value, to those which favor the latter, it is plain that no change ought to be made. I do not think it an objection of any weight against the common reading, that the copulative is wanting before the last member. It would have some weight in simple narrative, but in a doxology such as this has none at all. The Sy. indeed has the conjunction prefixed to this clause as well as to the preceding; but as there is not for this the authority of any Gr. MS. it has probably been inserted by the translator merely to render the expression more complete. In the way the passage is rendered in the Vul. it is difficult to say, with any degree of confidence, what is the meaning. The most likely, when we consider the ordinary import of the words in Scripture, is that which may be expressed in this manner, 'Peace upon the earth to the men whom God favoreth.' The sense, however, it must be owned, does but ill suit the context, in which the angels are represented as saying, that the good news which they bring shall prove matter of great joy to all the people. It ought surely, in that case, to have been said only to some of the people, namely, to those whom God favoreth. That none can enjoy true peace whom God does not favor, is manifest; but then, by the first expression, we are taught, that God, in sending the Messiah, favors all the people; by the second, that he favors only a part. Though these different sentiments may perhaps, on different views of the subject, both be justified; yet, as there is nothing here to suggest a different view, the most consistent interpretation is the most probable.

The peace of good-will, which bishop Pearce has proposed in interpreting the words, is an unscriptural, and I even think unnatural, expression.

19. "Weighing," *συμβάλλουσα*. Vul. Er. Zu. Be. "Confers." Cas. to the same purpose, "Perpendens." Elsner has produced a number of examples from Pagan authors, to prove that the word *συμβάλλουσα* may be here most fitly rendered into L. "Mentem eorum probe assecuta," having attained the understanding of them. He is in this followed by Palairer; only the latter prefers rendering the word more simply, *intelligens*, understanding them. Raphaelius has shown, that if we were to inspect the places whence Elsner's examples were taken, we should find, both from the sentence itself, and from the context, that the verb is at least as susceptible of one or other of these significations, 'to weigh,' 'to compare,' 'to conjecture,' as of that which he gives it. I confess, that to me it appears much more susceptible of this sense than of the other. Wet. seems to have been of the same opinion. After producing many similar quotations from Grecian authors, which manifestly yield a good and apposite meaning so interpreted, he concludes with observing, "De conectoribus et interpretibus somniorum oraculorumque dicitur." Here I cannot avoid making a few observations on the manner in which authorities are sometimes alleged by critics. They seem to think, that if the words of a quotation, taken by themselves, make sense, when interpreted in the way they propose, it is sufficient evidence that they have given the meaning of the author in that place. Now this is, in reality, no evidence at all. That such an interpretation yields a sense is one thing; that it yields *the sense* of the author, is another. Of two different meanings, the chief consideration which can reasonably ascertain the preference is, when one clearly suits the scope of the author and the connexion of the paragraph, and the other does not. Yet, if the sentence be considered independently, it may make sense either way explained. That this is the case with Elsner's examples, wherein the verb *συμβάλλειν* is equally capable of being translated 'to guess' as 'to understand,' I should think it losing time to illustrate. The judicious critic, when he considers the connexion, will find them, if I mistake not, more capable of being rendered in the former way than the latter. They all relate to dreams and oracles, concerning which the heathens themselves admitted that there could be no certain knowledge. I observe, 2dly, That in criticising the inspired writers, whose manner is in many respects peculiar, I should think it exceedingly obvious, that the first recourse for authorities ought to be the writer himself, or to the other sacred penmen who employ the word in question. [Diss. IV. sect. 4—8.] The only writer in the N. T. who uses the verb *συμβάλλω* is L. In five

places besides this he has employed it, but in none of the five will it admit the sense which Elsner assigns it here. The same thing may be affirmed, with truth, concerning those passages wherein it occurs in the Sep. and the Apocrypha. Need I add, that the Sy. version, which renders the word in this place *מטהמה*, perfectly agrees with the Vul. Indeed, as far as the sense is concerned, I do not recollect to have observed any difference among translators; and that even Mary did not understand every thing relating to her son, we learn from the 50th verse of this chapter. I shall only further observe in passing, (but I do not lay any stress on this as an argument), that it is not in the manner of the sacred writers to celebrate the abilities of the saints, but their virtues. Whenever they commend, they hold forth an object of imitation to their readers. The understanding of this excellent personage was merely an ability or talent; but her weighing every thing that related to this most important subject, and carefully treasuring it up in her memory, was an evidence of her piety, and of the ardent desire she had to learn the things of God. This is a thing inimitable by others; but neither natural acuteness of understanding, nor supernatural gifts, can properly be objects of imitation to us.

22. "Their purification," *καθαρισμοῦ αὐτῶν*. E. T. "Her purification." Vul. "Purgationis ejus." In a very few Gr. copies there is a diversity of reading. The Cam. and three others of less note, for *αὐτῶν* read *αὐτοῦ*, thus making it 'his purification.' The Com. which has in this been followed by Be. and the two printers, Plantin and Elzevir, read *αὐτῆς*, *her*. The Cop. and Ara. versions omit the pronoun altogether. Wet. has classed the Vul. as supporting the few Gr. MSS. which read *αὐτοῦ*, *his*; and I cannot help thinking him in the right. *Ejus* is of itself equivocal, meaning either *his* or *her*. Which of the two is meant in a particular case, must always be learned from the connexion of the words. Now the pronoun is so connected here, as by the ordinary rules of interpretation, not to admit another meaning than *his*. Mary is not mentioned in the foregoing verse, nor even in that which preceded it. The last time she is mentioned is in ver. 19, relating to a quite different matter. Jesus is mentioned in the words immediately preceding; and the same personal pronoun occurs in the two verses, both before and after, referring to him. But the verses themselves in the Vul. will make this evident without a comment. "Et postquam consummati sunt dies octo, ut circumcideretur puer; vocatum est nomen ejus Jesus, quod vocatum est ab angelo, priusquam in utero conciperetur. Et postquam impleti sunt dies purgationis ejus secundum legem Moysi, tulerunt illum in Jerusalem, ut sisterent eum Domino." Be this, however, as it will, all the translations from the Vul. which I have seen, consider *ejus* as in this place feminine. Were the question what, in our judgment, the ex-

pression should be, and not what it actually is, (questions often confounded by the critics), I should, for obvious reasons, strongly incline, as others have done, to read *αὐτῆς*, *her*, in preference to all other readings. But I must acknowledge, that, upon examination, it appears to be that reading which, of all those above-mentioned, has the least support from positive evidence. I should rather say, it has none at all. Not a single MS. is there, not one ancient writer, or old translation, if we except the Vul.; and how equivocal its testimony in this place is, has been shown already. For my part, I rather consider it, with Wet. as one witness for the reading in the Com. All the evidence then is reduced to Cardinal Ximenes, who will not be thought of great weight with those who consider the freedoms which he sometimes took, in order to produce in his Gr. edition a closer conformity to the Vul. Be. does not pretend the authority of his MSS. for following in this passage the Com. His only reason is the incongruity which he found in the ordinary reading, *αὐτῶν*. Nor is it of any weight that some printers followed, in this, his edition. Let us then consider briefly, but impartially, those apparent incongruities in the common reading which make people so unwilling to receive it. One is, it is not conformable to the style of the law of Moses on this subject. The purification after child-birth is never called the purification of the child, but of the mother. Though this is certainly true, it may be justly affirmed that it is conformable to the spirit of the law, to consider what may be called the legal state of the mother, and of the child suckled by her, as the same. Now, though the uncleanness of the mother, after bearing a male child, lasted only seven days, she remained thirty-three days longer debarred from touching any hallowed thing, or going into the sanctuary. Nor could the first-born male be legally presented to the Lord, and redeemed, till he was a month old at least. But as the time was not, like that of circumcision, fixed to a particular day, it is not unlikely that it may have been customary, because convenient, for those who lived at a distance from Jerusalem to allot the same time for purification and the redemption, (as was actually done in this case), and to consider the ceremonies in a complex view, as regarding both mother and child. The only other objection which operates powerfully against the reception of the common reading is, that it appears to attribute impurity of some kind or other to our Lord Jesus, from which he needed to be cleansed. But nothing is more certain than what is observed by Gro., that this, notwithstanding its name, implied no more than certain restraints upon the person, till after the performance of certain rites. We are apt to connect with the notion of impurity or the uncleanness described in the ceremonial law, some degree of guilt or moral pravity. But this is entirely without foundation. There was an uncleanness contracted by the touch of a dead body ;

but this being often unavoidable, and sometimes accidental, it was not in any sense a transgression, unless in a few particular cases. It would have been indeed a transgression, if voluntary, in the high-priest, because to him expressly prohibited. His sacred functions required that the necessary care about the interment of persons deceased, though nearly connected with him, should be committed to other hands. The ordinary priests, however, were allowed to defile themselves for near relations. And, as they were permitted, their defilement in such case was no transgression, and consequently implied no sin. Nay more, in many cases it was a man's duty to defile himself, in the sense of the ceremonial law. Nobody will deny that it was necessary, and therefore a duty, to take care of the dying, and to bury the dead. Yet this duty could not be performed without occasioning uncleanness. Nay, the ceremonial law itself required the doing of that which produced this defilement. The priest and others employed in sacrificing and burning the red heifer, and gathering her ashes, were all rendered unclean by what they did; yet they were obliged by law to do it; Num. 19: 7, 8, 10. It was, therefore, in some cases, a man's duty to make himself unclean. If, indeed, a person in this state had entered the congregation of the Lord, or touched any thing intentionally, and without necessity, not permitted to such, or neglected to use, in due time, the rites of cleansing, he would by this presumption have rendered himself, a transgressor; but not by what is called defiling himself, which the ceremonial law, or law of nature, nay, even the ceremonial law, required.

23. "Every male who is the first-born of his mother," *πᾶν ἄρσεν διανοῖγον μήτραν*. Dod. "Every first-born male." I should, probably, have adopted this expression of Dod. as briefer, if there did not appear an ambiguity in it, which is not in the other. A son may, not improperly, be called the first-born male, who is born before all the other male children of the family, notwithstanding that there may have been one or more females born before him. And, if I mistake not, we frequently use the phrase in this meaning. But such a child is not *ἄρσεν διανοῖγον μήτραν*, and, consequently, not a male who is the *first-born* in the sense of this law, which takes place only when the first child which a woman bears is a male. There is the greater reason for remarking the difference, because the Jews themselves made a distinction between the first-born, when it denotes the heir or person entitled to a double portion of his father's estate, and to some other privileges; and the first-born, when it denotes a person who is consecrated to God by his birth, and must in due time be redeemed. Such were, upon the old constitution, before God selected for himself the tribe of Levi in their stead, destined for the priesthood. Now, this sacred prerogative did not always coincide with civil rights of primogen-

iture. Unless the child was at once the first-born of his mother, and the eldest son of his father in lawful wedlock, he was not entitled to the civil rights of the first-born, or a double portion of the inheritance. He might, nevertheless, be a first-born son in the religious sense, and subjected to this law of consecration and redemption. The patriarch Jacob had, by different wives, two sons, Reuben and Joseph, each of whom came under the description here given of ἄρσεν διαδοῖγον μήτρον, and so was consecrated by his birth. But Reuben alone was entitled to the patrimony of the first-born, (if he had not forfeited it by his criminal behavior), as being the first-fruits of both parents. (See Gen. 49: 3, 4. 1 Chron. 5: 1, 2.) It is worthy of remark, that, on Reuben's forfeiture, even the civil prerogative, the double portion, did not descend, according to our notions of seniority, to the son next in age to Reuben; "for," says the sacred historian, "he [Reuben] was the first-born; but forasmuch as he defiled his father's bed, his birth-right was given unto the sons of Joseph." This does not appear to have happened in consequence of a particular destination in Joseph's favor, else it is probable that in the history notice would have been taken of that circumstance, but, on the failure of Reuben, to have fallen to Joseph in course. Now, according to the European rules of succession, all the other sons of Jacob by Leah, to wit, Simeon, Levi, Judah, Issachar, and Zebulun, as being elder than Joseph, had a preferable title. But elder-ship is one thing, and primogeniture another. When there was no claim to primogeniture in a family—as, when the first-born was a female, or had died—the double portion came, of course, to the senior brother; but the sacred character could not be transferred. In regard to Dan the first-born of Bilhah, and Gad the first-born of Zilpah, not only had they no title to the civil rights of primogeniture, but it is even doubtful, by reason of the servile condition of the mothers, whether they could be accounted *holy* by their birth. It is universally admitted that Isaac, though the younger son, being the child of a free woman, while Ishmael the elder son was the child of a slave, was alone entitled to all the prerogatives of primogeniture, both sacred and civil. A Gentile mother is also, by the Rabbis, deemed incapable of conveying the rights of the first-born of either kind to her offspring. Any glaring deformity, a defect or redundancy in any of the members, effectually divested the first-born of his sacred character, but not of his patrimonial birthright. A number of cases have been put by the Rabbis, which are more curious than important, in order to show when the two species of rights coincided in the same individual, and when they did not. But they are not, in every thing, unanimous on this subject; and their decisions, though specious, are not always satisfactory. See Selden, lib. De Successionibus, etc. ad Leges Ebræarum, cap. vii.

² "Is consecrated to the Lord," ἅγιον τῷ Κυρίῳ κληθήσεται.

E. T. "Shall be called holy to the Lord." P. R. Si. Sa. Beau. "Sera consacré au Seigneur." An. "Shall be consecrated to the Lord." It has been frequently observed, and justly, that *to be called*, and *to be*, often mean the same thing in the Hebrew idiom. The word *called* has with them, in such cases, nearly the import of the Eng. words *held*, *acknowledged*, *accounted*. Now, that a thing is acknowledged to be of a particular kind, is considered as a consequence of its being of that kind previous to that acknowledgment. To be of a particular kind, is considered as a consequence of its being of that kind previously to the acknowledgment. It follows, that if, in translating such sentences, the verb *καλέω* be entirely dropt, and the epithet *holy* be supplied by the participle perfect of an active verb, the future tense cannot be retained, without turning a simple declaration of what is, into a command of something to be done. *To consecrate*, doubtless gives a more perspicuous sense in Eng. than *to call holy*. Yet, *shall be consecrated*, would in this place imply more than is implied in the original. It would imply an order for the performance of some solemn ceremony of consecration, such, for example, as was used when God commanded Moses to consecrate Aaron and his sons. This future, thus employed, has in our language the effect of the imperative; whereas, in the present instance, it is manifestly the intention of the writer to inform us, that this single circumstance in the birth of a male, that he is the first-born of his mother, does of itself, consecrate him. In such cases, therefore, the words are more accurately, as well as perspicuously rendered, *is consecrated*, than *shall be consecrated to the Lord*. In the former way, the words appear, as they ought, not a precept, but an affirmation. If, instead of a participle, an adjective be employed, the future may without impropriety be retained. The versions of Hey. and Wes. are both good. The first says, "shall be held sacred to the Lord;" the second, "shall be holy to the Lord." In neither of these is there any appearance of a command of what is to be done; each is a distinct declaration of what obtains in every such instance.

24. "A pair of turtle-doves, or two young pigeons." This was the offering required from the poor. Those in better circumstances were commanded to bring a lamb of the first year for a burnt-offering, and a turtle-dove or a young pigeon for a sin-offering.

30, 31. "The Saviour which thou hast provided," τὸ σωτηριὸν σου ὃ ἠτοίμασας. E. T. "Thy salvation which thou hast prepared." In every language we sometimes meet with such tropes as the abstract for the concrete, the cause for the effect, and the like. In the oriental tongues, however, they seem to be more common than in most others. Thus, God is called our defence, our song, our hope; that is, our defender, the subject of our song, the object of our hope. But when, in any occurrence, the words literally

translated appear but ill adapted to the idiom of our tongue, or occasion obscurity, it is better to express the sense in plain words.

33. "Joseph," Ἰωσήφ. Vul. "Pater ejus." The Cam. with three other MSS. ὁ πατήρ αὐτοῦ. With this agree the Cop. Arm. and Sax. versions.

38. "To all those in Jerusalem who expected deliverance," πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν Ἱερουσαλήμ. E. T. "To all them that looked for redemption in Jerusalem." Vul. "Omnibus qui expectabant redemptionem Israel." This version is evidently founded on a different reading. It is favored by the Vat. which is singular in having τοῦ Ἰσραὴλ for ἐν Ἱερουσαλήμ. Three MSS. of small account read ἐν τῷ Ἰσραὴλ. The Al. and two others of less note, read Ἱερουσαλήμ, without the preposition, and thus make the meaning, 'the deliverance of Jerusalem.' This reading is followed by the Sy. Go. Sax. and Cop. version. As these differences make no material alteration on the sense, and as the common reading is incomparably better supported than any other, and entirely suited to the scope of the passage, it is, in every respect, entitled to the preference. The expectation of the Messiah, though very general, was not universal.

40. "Adorned with a divine gracefulness," χάρις Θεοῦ ἦν ἐπ' αὐτῷ. E. T. "The grace of God was upon him." A verbal translation sometimes expresses the sense with sufficient clearness; and sometimes, though obscure or equivocal, it is not more so than the original. In either case it admits a plausible apology: but here, I imagine, the words of the evangelist will, to a discerning reader, suggest a meaning which can hardly be said to be conveyed to any by what is called the literal version. The word χάρις has in Scripture several significations, to which there is not one Eng. word that will in all cases answer. Our translators have been as attentive to uniformity as most others; yet, for this word, which is oftenest rendered *grace*, they have on different occasions employed one or other of the following, *favor, liberality, benefit, gift, sake, cause, pleasure, thank, thankworthy, acceptable*; and even these are not all. Let it not be concluded hence, that the Gr. word must be very equivocal and indefinite. Notwithstanding the aforesaid remark, it is very rarely so. But it is commonly the words in immediate connexion, which, in all languages, limit the acceptation of one another, and put the meaning beyond a doubt. The word *grace* in Eng. admits a considerable latitude of signification, as well as the Gr. χάρις, yet is seldom so situated as to appear to the intelligent liable to be misunderstood. A reader of discernment will be sensible, that use in the language as truly fixes these limits, as it does the common acceptation of words, or the rules of inflection and construction, I have preferred *gracefulness*, in the version of this passage, as more explicit, though it cannot be denied that the

word *grace* often bears the same meaning. Nay, I must add, that in this sense it corresponds to the most common meaning of the Gr. term in classical writers. But this is a sense which, though not so common, is not without precedent in the sacred penmen, and particularly in this evangelist. In ch. 4: 22, of this Gospel, the term is manifestly used in the same meaning: *Ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ*; here rendered, "Were astonished at the words full of grace which he uttered." The charms of his elocution, which had an irresistible effect on the hearers, are evidently here pointed out. *Gracious words*, in the common translation, are not at all suited to the scope of the passage. See the Note on that place. The word appears to me to be used in the same sense Acts 4: 33, where the historian, speaking of the testimony which the apostles gave in behalf of their Master when they entered on their ministry, says, *Χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς*; to denote the divine eloquence wherewith they expressed themselves, agreeably to the promise of their Lord, that they should receive a mouth and wisdom, which all their adversaries should not be able to withstand. In like manner, I take this to be the import of the word Acts 7: 10, where Stephen says of the patriarch Joseph, *Ὁ Θεὸς ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραῶν*. I acknowledge that our translators have not implausibly rendered the words, "God gave him favor and wisdom in the sight of Pharaoh." It is however more probable, and more agreeable to the rules of interpretation, that the gifts, *χάριν καὶ σοφίαν*, thus coupled, should be understood as denoting distinct personal talents bestowed on Joseph, and not that only one of them, *σοφίαν*, should express a personal quality, and that *χάριν* should denote barely the effect of the other, or that affection which the discovery of his wisdom would procure him. The sense, therefore, in my opinion, is, that God united in Joseph that discernment which qualified him for giving the best counsel, with those graces of elocution which conciliated favor and produced persuasion. *Χάρις* is also used in this manner by the apostle Paul, Eph. 4: 29. Col. 4: 6. The addition of *Θεοῦ* to *χάρις* makes, in the Hebrew idiom, a kind of superlative, raising the signification as much as possible: for *χάρις* is not, like *πίστις*, expressive merely of a mental quality, but refers to effects both outward and sensible. (See Mr. 9: 22. N.) Thus, *ἀστεῖος τῷ Θεῷ*, applied to Moses, Acts 7: 20, when an infant, signifies 'extremely beautiful.' As such expressions denote the highest degree of a valuable quality, they have doubtless arisen from the conviction, that God is to be regarded as the source whence every good and perfect gift descends. Wet. gives in effect the same explanation of this passage. For further confirming the version here given, it may be also observed, that when the evangelists say any thing in relation to the characters of the persons of whom

they write, (which is but seldom), their words, rightly explained, will always be found to convey a precise and distinct sentiment, and not to prove expressions merely indefinite, of what is good or bad in general. Now, the common version of this passage is exactly such a vague expression. For, to say that *χάρις* here means favor, is to say that the historian tells us nothing which we are not told verse 52, where it is said "he advanced in favor with God and man." Now, I do not find that these writers are chargeable with such repetitions so quickly recurring. Besides, in this acceptation, the phrase would not be *χάρις ἦν ἐπ' αὐτό*; but *εὗρε χάριν ἐνώπιον τοῦ Θεοῦ*, or *παρὰ τῷ Θεῷ καὶ πρὸς τὸν λαόν*. The thing to which in my judgment, the historian here particularly points, is that graceful dignity in our Lord's manner, which at once engaged the love, and commanded the respect of all who heard him. To this we find several allusions made in these writings. See Mt. 7: 28, 29. Mr. 1: 22. L. 4: 22, 32. J. 7: 46. All these passages, put together, indicate an authority in his manner superior to human, blended with the most condescending sweetness. With this distinguishing quality the evangelist here acquaints us that Jesus was attended from his childhood.

44. "In the company," *ἐν τῇ συνδίᾳ*. *Συνοδία* means, properly, 'a company of travellers.' As, at the three great festivals, all the men who were able, were obliged, and many women chose, at least at the passover, to attend the celebration at Jerusalem, they were wont, for their greater security against the attacks of robbers on the road, to travel in large companies. All who came, not only from the city, but from the same canton or district, made one company. They carried necessaries along with them, and tents for their lodging at night. Sometimes, in hot weather, they travelled all night, and rested in the day. This is nearly the manner of travelling in the East to this hour. Such companies they now call *caravans*, and in several places have got houses fitted up for their reception, called *caravansaries*. See N. on ver. 7. ². This account of their manner of travelling furnishes a ready answer to the question, How could Joseph and Mary make a day's journey without discovering, before night, that Jesus was not in the company? In the day-time we may reasonably presume that the travellers would, as occasion, business, or inclination led them, mingle with different parties of their friends and acquaintance; but that, in the evening, when they were about to encamp, every one would join the family to which he belonged. As Jesus did not appear when it was growing late, his parents first sought him where they supposed he would most probably be, amongst his relations and acquaintance, and not finding him, returned to Jerusalem.

48. "But they who saw him were amazed," *καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν*. E. T. "And when they saw him, they were amaz-

ed ;" that is, when Joseph and Mary (mentioned ver. 43), saw him. This is the common way of rendering the words, and they are doubtless susceptible of that here given. This is taken notice of by Bowyer, as an exposition suggested by Markland. Indeed, if the article had been prefixed to *ιδόντες*, I should not have thought the words capable of any other meaning. As they stand, the omission, especially after *πᾶς* or *πάντες*, and a participle in the nominative, with the article, is not unprecedented. Thus, Mt. 11: 28, *Λεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς*. It may indeed be objected, that, in this example, both the participles are to be understood as relating to the same persons ; in which case the repetition of the article would hardly be proper. This, I acknowledge, may be the case ; but the suppression of the article will not be admitted as sufficient evidence that it is. For in L. 14: 11, where we read *πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται*, the two participles, so far from being applicable to the same individual, are contrasted, as representing persons of opposite characters. Yet the article, as well as the adjective *πᾶς*, are omitted before the second participle : but every body must be sensible, that they are understood as equally belonging to both. The case of the passage under review is similar. *Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ, ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ, καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν*. Here the *πάντες οἱ* may be understood as repeated before the second participle. An inconsiderable alteration in the arrangement of the words, will make this criticism more sensibly felt : *Πάντες δὲ οἱ ἀκούοντες αὐτοῦ ἐξίσταντο, καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ*. For the sake of perspicuity, I have followed this order in the version. But as the words are capable of the other interpretation above mentioned, my reasons for preferring that here given are these: 1st, In the ordinary explanation, the distance is rather too great between the participle in ver. 48 and the nouns to which it refers in ver. 43. This has made Be. think it necessary to supply the words *parentes ejus* for removing the obscurity ; and in this he has been followed by several other interpreters. 2dly, The meaning here given appears to me better suited to the scope of the passage. His parents may be said to have had reason of surprise, or even amazement, when they discovered that he was not in their company ; but surely, to them at least, there was nothing peculiarly surprising in finding that he was not amusing himself with boys, but in the temple, among the doctors, discoursing on the most important subjects. I may say justly, that to them who knew whence he was, there was less ground of amazement at the wisdom and understanding displayed in his answers, than to any other human being. 3dly, It appears the intention of the evangelist, in this passage, to impress us with a sense of the extraordinary attainments of our Lord

in wisdom and knowledge, even in childhood, from the effect which the discovery of them produced on others. All in the temple who, though they did not see him, were within hearing, and could judge from what they heard, were astonished at the propriety, the penetration, and the energy they discovered in every thing he said; but those whose eyesight convinced them of his tender age, were confounded, as persons who were witnesses of something preternatural.

49. "At my Father's," *ἐν τοῖς τοῦ πατρός μου*. E. T. "About my Father's business." Sy. *דְּבִירַי אֲבִי*, *in domo patris mei*. The Arm. version renders the words in the same manner. It has been justly observed, that *τὰ τοῦ δέινος* is a Gr. idiom, not only with classical writers, but with the sacred penmen, for denoting the house of such a person. Thus, Esther 7: 9, what is in the Heb. *בְּבֵית הָמָן*, and in the E. T. "In the house of Haman," is rendered by the Seventy *ἐν τοῖς Ἀμάν*. *Εἰς τὰ ἴδια*, J. 14: 27, is justly translated in the common version, (and I may add, to the same purpose in every version I know), "Unto his own home." The idiom and ellipsis are the same. The like examples occur, Esth. 5: 10. 6: 12. One who desires to see more, may consult Wet. upon the place. This interpretation has been given by many great scriptural critics, ancient and modern, Origen, Euth. The. Gro. Wet. and others. As the phrase is elliptical in Gr. I have with Dod. expressed it elliptically in Eng. It is not often that our language admits so close a resemblance.

CHAPTER III.

1. "Now," *δέ*. The Marcionites, who rejected the two preceding chapters, began their Gospel here. It was urged by their adversaries, that the very conjuncion *δέ*, with which this chapter is introduced, which is translated in all the ancient versions, which was retained it seems by themselves, and is wanting only in two MSS. is itself an evidence of the mutilation of their copies, being always understood to imply that something preceded.

² "Procurator." Diss. VIII. Part. iii. sect. 17.

2. "In the high-priesthood of Annas and Caiaphas," *ἐπ' ἀρχιερέων Ἄννα καὶ Καϊάφα*. By the original constitution, one only could be high-priest at one time, and the office was for life. But after the nation had fallen under the power of foreigners, great liberties were taken with this sacred office; and high-priests, though still of the pontifical family of Aaron, were put in or out arbitrarily, as suited the humor, the interest, or the political views of their rulers. And though it does not appear that they ever appointed two to officiate jointly in that station, there is some probability that the Romans, about this time, made the office annual, and that Annas (or Ananus

as he is called by the Jewish historian) and Caiaphas enjoyed it by turns. See J. 11: 49. 18: 3. Acts 4: 6. If this was the case, which is not unlikely; or if, as some think, the *sagan* or deputy is comprehended under the same title, we cannot justly be surprised that they should be named as colleagues by the evangelist. In any event, it may have been usual, through courtesy, to continue to give the title to those who had ever enjoyed that dignity, which, when they had no king, was the greatest in the nation. It is not improper to add, that a very great number of MSS. many of them of the highest value, read *ἀρχιερέως* in the singular. Though this reading does not well suit the syntactic order, and though it is not favored by any ancient version except the Cop. it is approved by Wet.

13. "Exact no more," *μηδὲν πλέον πράσσετε*. Vul. "Nihil amplius faciatis." Er. "Ne quid amplius exigatis." In this Er. who has been followed by Leo, Cas. Be. the Eng. and other modern translators, has, without departing from the known meaning of the Gr. verb, given a version that is both apposite and perspicuous. We cannot say so much of the passage as translated in the Vul.

18. "And, with many other exhortations, he published the good tidings to the people." Diss. VI. Part v. sect. 4.

19. "His brother's wife," *τῆς γυναικὸς Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ*. The word *Φιλίππου* is wanting in very many MSS. both of great and of little account. It is not in some of the oldest and best editions, nor in the Vul. Arm. Go. and Sax. versions. It is, besides, rejected by Mill and Wet. The latter observes, that the name is rightly omitted here, as otherwise the person meant might readily be mistaken for the Philip mentioned ver. 1. This consideration adds to the probability that he has not been named in this place, because, if the evangelist had named him, it is natural to think that he would have added some circumstance, to discriminate him from the Philip he had mentioned so short while before.

23. "Now Jesus was himself about thirty years in subjection," *καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος*. E. T. "And Jesus himself began to be about thirty years of age." Nothing I think is plainer, than that by no rule of syntax can the Gr. words be so construed as to yield the sense which our translators have given them. Admitting that *ἦν ἀρχόμενος* may be used for *ἤρχετο*; because, though the phrase does not occur in Scripture, it is not unconformable to the Gr. idiom; yet if *ἀρχόμενος* mean here 'beginning,' something still is wanting to complete the sense. Some, therefore, to fill up the deficiency, join the word *ὢν* immediately following to this clause, and, by an extraordinary *enallage*, cause the participle to supply the place of the infinitive. Thus they make the evangelist say *ἦν ἀρχόμενος ὢν* for *ἤρχετο εἶναι*: as if we should say in Eng. *And he was beginning being*, instead of *And he began to be*; for the expression in the one language, is noway preferable

to that in the other. Those who imagine that, in so plain a case, the evangelist would have expressed himself in so obscure, so perplexed, and so unnatural a manner, have a notion very different from mine of the simplicity of style employed by these writers. Besides, some critics have justly remarked, that there is an incongruity in saying, in any language, A man *began to be* about such an age. When we say, a man is about such an age, we are always understood to denote, that we cannot say whether he be exactly so, or a little more or a little less; but this will never suit the expression *began to be*, which admits no such latitude. To combine, in this manner, a definite with an indefinite term, confounds the meaning, and leaves the reader entirely at a loss. Some interpret the words, When he was about thirty years old, he began his ministry. But as there is no mention of ministry, or allusion to it, either in what goes before or in what follows, I suspect this mode of expression would be equally unprecedented with the former. The whole difficulty is removed at once, by making the import of the participle the same with that of *ὑποτασσόμενος*, ch. 2: 51 ‘ruled,’ ‘governed,’ ‘in subjection.’ Hey. has adopted this method, which was, he says, suggested by a remark he found in the book called *A Critical Examination of the Holy Gospels*. In this way understood, we find no more occasion to do violence to the construction; every thing like ellipsis, or tautology, or incongruous combination, vanishes at once. Besides, the meaning given is entirely analogical, and not unfrequent: *ἄρχειν*, in the active voice, is ‘to govern;’ *ἀρχέσθαι*, in the passive, ‘to be governed.’ Just so, *ἄρχοντες καὶ ἀρχόμενοι*, ‘magistrates and subjects.’ *Τῆς νύκτος προσκοπεῖ, τί σοι ποιήσουσιν οἱ ἀρχόμενοι, ἐπειδὴν ἡμέρα γένηται*, “At night, provide work for your subjects to do when it is day.” *Cyropæd.* lib. i. No critic hesitates to admit even an uncommon acceptance, when it is the only acceptance which suits the words connected. Who questions the propriety of rendering *πράσσειν*, ver. 13, *to exact*? Yet, though this verb occurs in the N. T. upwards of thirty times, the verse mentioned is the only place wherein it can be so rendered. The argument is stronger in the present case, as, by the meaning here given, which is far from being uncommon, the construction also is unravelled.

² “As was supposed, *ὡς ἐνομίξετο*. Vul. Er. Zu. Cas. “Ut putabatur.” Sy. to the same purpose, *מסתבר*. Hey. “As was supposed according to law.” Priestley’s *Harmony*, “As he was by law allowed to be.” In this he has adopted the explanation given by bishop Pearce, in his *Commentary and Notes*. I am not against preferring a less, to a more usual interpretation, when the former suits the scope of the passage, and the latter does not. But, in the present instance, nothing can suit better the scope of the passage than the common acceptance of the verb *νομίζεσθαι*, which

is, 'to be thought,' 'supposed,' or 'accounted.' The historian had, in the two preceding chapters, given us an account of our Lord's miraculous conception by the power of the Holy Spirit in the womb of a virgin. After having said so much to satisfy us that Jesus was no son of Joseph, and now introducing the mention of him as his son, it was quite natural to insert the clause *ὡς ἐνομιζέτο*, to show that in this he did not contradict himself, but spoke only according to the current, though mistaken, opinion of the country. But what the words *allowed by law* have to do here, it would not be easy to conceive. One would imagine from them, that a claim of succession to Joseph had been made on the part of Jesus, and opposed by the relations, but carried in a court of law. This is one of those refinements in criticism, which makes men nauseate what is obvious, and pursue, through the mazes of etymology, what was never imagined before. Be. who, as has been observed, often errs in this way, has not discovered here any scope for the indulgence of his favorite humor, but, like others, has rendered the words simply, "ut existimabatur." As to the quotations from Josephus, there is nothing parallel in the cases: besides, it will readily be admitted by critics, that the words *εὐχὰς νενομισμένας* are better rendered 'the customary prayers,' than 'the prayers appointed by law.' The passive *νομιζέσθαι* frequently corresponds to the La. 'moris esse;' whereas, the proper expression in Gr. for *prayers appointed by law*, is *εὐχὰς νομίμους*. The examples from classical authors, referred to in Wet. are all capable of being rendered by one or other of the two ordinary significations, 'to be thought,' or 'to be wont.' But, in such phrases as *ὡς ἐνομιζέτο*, there is commonly a meaning appropriated, by use, to the words taken jointly, from which there will not, perhaps, be found a single exception. Had it, therefore, been the sacred writer's intention to say what those interpreters would make him say, he would certainly have chosen another expression for conveying his sentiment than this, which he must have been sensible, could not be understood otherwise than as it has always, till so late as the eighteenth century, been interpreted: for, let it be observed, that this is one of the passages in which there was never discovered, by either commentators or interpreters, the shadow of a difficulty, and about which there was never before any difference of opinion or doubt.

36. "Son of Cainan." Be. on the single authority of the Cam. in opposition to the united testimonies of MSS. and translations, has omitted this clause in his version. *Cainan* is not indeed in the Heb. genealogy of Abraham, Gen. 11: 12, 13, either in the Jewish copy or in the Samaritan, though it is in the version of the Seventy. But this is not the only place in which this evangelist, who wrote in Gr. followed the old Gr. translation, even where it differed from the original Heb. But it is not the province of a translator of the Gospel,

because he esteems the Heb. reading preferable to the Gr., to correct, by his own ideas, what he has reason to believe was written by the evangelist.

CHAPTER IV.

2. "The devil." Diss. VI. Part i. sect. 1—6.

7. "It shall all be thine," *ἔσται σου πάντα*. In the much greater number of MSS., especially those of principal note, for *πάντα* we read *πάντα*, agreeing with *ἐξουσία*. Both the Sy. the Cop. the Eth. and the Ara. versions, have read in the same manner. But the Vul. has: "omnia." Of printed editions, the Com. two of Stephens, Wechelius, Ben. Wet. Bowyer, read also *πάντα*.

8. "*Ἔπαγε ὀπίσω μου Σατανᾶ*." This clause is not only wanting in some of the best MSS. but in the Sy. Vul. Go. Sax. Cop. Arm. and Eth. translations. Gro. observes, that before The. no ancient writer considered these words as belonging to this place. Mill agrees with Gro. in rejecting them. Wet. who is more scrupulous, chooses to retain them, though he rejects the particle *γάρ* immediately following, to which the introduction of this clause has probably given rise.

18. "Inasmuch as," *οὗ ἕνεκεν*. E. T. "Because." Vul. "Propter quod." Cas. "Quandoquidem." Dod. and others, "For the purpose to which." The force of the conjunction is better hit by Cas. than by the E. T. or by the Vul. and Dod. It is neither causal nor final so much as explanatory. Such is often the import of the Heb. *יגחן* *iaghan*, the word used by the prophet. Diss. VI. Part v. sect. 5.

18, 19. Diss. V. Part ii. sect. 2.

19. The Vul. without the authority of MSS. adds to this verse "et diem retributionis;" and in this is followed by the second Sy. Ara. Arm. and Sax. versions. A clause corresponding to it is indeed found in the Prophet quoted; but in no Gr. MS. of L. except in a few belonging to the Marquis de los Veles, which, in Si.'s opinion, have been fabricated on the Vul. and are consequently of no authority in this question.

20. "To the servant," *τῷ ὑπηρέτῃ*. E. T. "To the minister." From the manner in which we apply the word *minister*, in our churches, the Eng. reader is apt to be led into a mistake by the common version, and to consider the word here as meaning the person who presided in the service; whereas it denotes only a subordinate officer, who attended the minister, and obeyed his orders in what concerned the more servile part of the work. Amongst other things, he had the charge of the sacred books, and delivered them to those to whom he was commanded by his superiors to give them. After the reading was over, he deposited them in their pro-

per place. This officer the Jews call *chazan*, who ought not to be confounded with ἀρχισυνάγωγος, 'ruler of the synagogue.'

22. "All extolled him," πάντες ἐμαυτοῦν αὐτῷ. E. T. "All bare him witness." Μαρτυρεῖν τινὶ commonly denotes 'to give one a favorable testimony,' 'to praise,' 'to extol,' 'to commend;' as ch. 11: 48. Acts 13: 22. Rom. 10: 2. Here it is manifestly used in this sense. The phrase *bare him witness*, is both indefinite and obscure.

² "Words full of grace," τοῖς λόγοις τῆς χάριτος. E. T. "The gracious words." Dod. "The graceful words." I took notice, on ch. 2: 40, that *gracious*, which is nearly synonymous to *kind*, does not suit the sense of this passage. I must say the same thing of *graceful*, which, though one who judged from etymology would think perfectly equivalent to *full of grace*, is not so in reality. *Graceful* words means, in approved use, no more than *well-sounding* words; whereas, in *words full of grace*, if I mistake not, there is always something implied in relation to their sense much more than to their sound.

34. "The holy One of God," ὁ ἅγιος τοῦ Θεοῦ. For the full import of the word ἅγιος, in its different applications, see Diss. VI. Part iv. It may be proper here, however, to remark, that when the word is used in the N. T. as an appellative with the article, in the singular number, and applied to a person, the application is always either to God or to Christ. Let it be observed, that I do not speak of the Heb. חַסִּדִּי *chasid*, and the Gr. ὅσιος, but of קַדְשִׁי *kadish*, and ἅγιος. This term is employed sometimes alone, to denote the true God, ὁ ἅγιος 'the holy One;' and sometimes, particularly in the O. T. with the addition of the name of his people, 'the holy One of Israel.' Ὁ ἅγιος, 'the holy One,' or 'the Saint,' is in like manner appropriated, particularly in the N. T. to Jesus Christ, commonly with the addition of τοῦ Θεοῦ. But, after the times of the apostles, Christians became much more lavish of titles and of this title in particular, than their predecessors had been. I have therefore chosen to follow our translators in rendering ὁ ἅγιος *the holy One*, rather than *the Saint*, a denomination which, in latter ages, has been so much prostituted, that, to say the least, a name so venerable as that of Jesus could derive no dignity from it.

36. "What meaneth this? that with authority and power he commandeth?" τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει; E. T. "What a word is this? for with authority and power he commandeth." For the import of the conjunction ὅτι, in this place, see ch. 1: 45. ² N.

39. "Standing near her, ἐπιστάς ἐπάνω αὐτῆς. E. T. "He stood over her." Ἐπάνω, in the sacred penmen, frequently answers to the Heb. גַּחַל *ghal*, which corresponds not only to the La. preposition *super*, but to *juxta*.

40. "After sunset, all they who had any sick;" because then the Sabbath was ended, and the people were at liberty to carry their sick.

41. "Thou art the Messiah, the Son of God," *σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ*. Vul. "Tu es filius Dei." *Ὁ Χριστὸς* is not in the Cam. and four other MSS. It has no place in the Cop. Arm. Sax. and Ara. versions, any more than in the Vul.

² "Would not allow them to speak, because they knew," *οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν*. Some think that the words may be rendered, 'Would not allow them to say that they knew,' interpreting the conjunction *ὅτι* as in verse 36. Had the evangelist used *λέγειν* instead of *λαλεῖν*, I should certainly have translated the passage; but as these two verbs are not employed promiscuously in Gr. I thought it better to preserve the distinction in Eng.

42. "Sought him out," *ἐζήτουν αὐτόν*. E. T. "Sought him." A very great number of MSS. and among these some of the most valuable, read *ἐπεζήτουν*. The difference in meaning is not considerable; but it is sufficient to warrant the distinction here made.

² "Urged him not to leave them," *κατεῖχον αὐτόν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν*. E. T. "Stayed him that he should not depart from them." In most translations, as well as in the Eng. the words are so rendered as to imply that they detained him by force. But that *κατέχω* does not always signify the possession or the attainment of the thing spoken of, is evident from this very writer's use of it, Acts 27: 40, *κατεῖχον εἰς τὸν αἰγιαλόν*, which our translators render, very justly, "made toward shore." Here the verb expresses no more than the earnestness of their endeavors.

CHAPTER V.

2. "Aground near the edge," *ἑστῶτα παρὰ τὴν λίμνην*. E. T. "Standing by the lake." The word *ἑστῶς*, applied to a ship or boat, means either being 'at anchor' or being 'aground.' The latter seems here the more probable meaning, for the following reasons: 1st, The *πλοῖα*, so often mentioned in the Gospel, though in the common version rendered 'ships,' were in reality, (if we may judge from the account given of them by Josephus, who had good occasion to know, having had for some time the chief command in Galilee), but a sort of a large fishing boats. What we are told, ver. 7, that the fishes taken filled both the vessels, insomuch that they were near sinking, is a strong confirmation of what we learn from him concerning their size. I have, therefore, in this and other places, after the translators of P. R. Si. Sa. Beau. L. Cl. and other Fr. interpreters, rendered the word 'barks,' distinguishing the

diminutive *πλοιαρία* by translating it 'boats.' Even the largest of such vessels might easily be run aground or set afloat, as occasion required. Josephus calls them *σκάφη*, reckons about two hundred and thirty of them on the lake, and four or five men to each. Another reason for thinking that the word *έστῶτα* here means rather 'aground' than 'at anchor,' is because they are said to be, not *έν τῇ λίμνῃ*, but *παρά τὴν λίμνην*. It is the same expression which is used in the preceding verse concerning our Lord himself, and which, by consequence, must mean beside the water, rather than in it. 3dly, Our Lord's desire, expressed in the third verse, to put off a little from the land, when his sole purpose was to teach the people, shows that they were so close upon the multitude as to be incommoded by them. This is also another evidence of the smallness of the vessels.

7. "So that they were near sinking," *ὥστε βυθίζεσθαι αὐτά*. E. T. "So that they began to sink." Vul. "Ita ut pene mergerentur." The Sy. version is conformable to the Vul. Common sense indeed shows, that *βυθίζεσθαι* cannot here be rigidly interpreted. In familiar language, words are often used with equal latitude.

9. "For the draught of fishes which they had taken had filled him and all his companions with terror," *θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ, ἐπὶ τῇ ἄγρῳ τῶν ἰχθύων ἣ συνέλαβον*. E. T. "For he was astonished, and all that were with him, at the draught of the fishes which they had taken." The word *astonished*, in the common version, is far too weak for expressing the effect which we find this miracle produced upon Peter, and which evidently had in it more of *terror* than *astonishment*. I have, in ver. 8, varied from my ordinary method, and rendered *Κύριε, Lord*, though addressed to Jesus before his resurrection. I think the manner in which Peter appears to have been affected, and the extraordinary petition he presented to a person of whose benevolence and humanity he had been so oft a witness, will justify this alteration, as they clearly show that he discovered in his Master, on this occasion, something superior to human, which quite overwhelmed him with awe and fear.

10. "Thou shalt catch men," *ἀνθρώπους ἔσῃ ζωοῦν*. Dod. "Thou shalt captivate men." But *captivate* is never applied to *fishes*: consequently, by this rendering, the trope is destroyed; for *ζωοῦν* is equally applicable to both. Besides, *to catch* expresses no more than an effect; and does not, of itself, imply any artifice in the means: just so *ζωοῦν* expresses the effect, without either implying or excluding artifice.

26. "Incredible things," *παράδοξα*. E. T. "Strange things." This expression is rather feeble. Vul. "Mirabilia." Er. Zu. Cas. "Incredibilia." Be. "Inopinata." The import of the Gr.

word is better hit by Er. Zu. and Cas. than by either of the other La. translators. The word used by Be. appears at first to be the most exact, because most conformable to etymology, *παρὰ τὴν δόξαν*, but is in fact the weakest of all, for *inopinatus* is no more than *unexpected*: now, to say a thing is unexpected, is not saying so much as it is *strange*. It may be observed in passing, that the term occurs in no other place of the N. T. and is not found in the version of the Seventy.

CHAPTER VI.

1. "On the Sabbath called second-prime," *ἐν Σαββάτῳ δευτεροπρώτῳ*. E. T. "On the second Sabbath after the first." Vul. Er. Zu. Cas. "Sabbato secundo primo." Among the different explanations which are given of the term *δευτερόπρωτος* I find nothing but conjecture, and therefore think it is the safest way to render the word by one similarly formed in our language. This is what all the best translators have done in La. In the Sy. there is no word answering to it. The common version has, in this instance, neither followed the letter, nor given us words which convey any determinate sense.

7. "Watched," *παρατήρουν αὐτόν*. But *αὐτόν* is wanting in a very great number of MSS. the Al. and some others of principal note, in several of the best editions, in the Vul. Go. and Sax. versions, etc. It is rejected both by Mill and by Wet.

9. "I would ask you, What is it lawful to do on the Sabbath? Good or ill?" *Ἐπερωτήσω ὑμᾶς τι ἔξεστι τοῖς Σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι*. E. T. "I will ask you one thing, Is it lawful on the Sabbath to do good, or to do evil? But a great many MSS. and printed editions read the sentence as pointed in this manner, *Ἐπερωτήσω ὑμᾶς Ἐξεστι τοῖς Σάββασιν; ἀγαθοποιῆσαι, ἢ κακοποιῆσαι*; which, without any alteration on the words or letters, yields the sense here expressed. I have had occasion to observe, that, in regard to the pointing, it cannot be denied that the critic is entitled to greater freedom of conjecture than in what concerns the words themselves. To show, however, that this manner of distinguishing the clauses is very ancient, it is proper to observe, that both the Sy. versions and the Gro. are made from the sentence divided from the manner just now exhibited. As to the import of the question it contains, see Mr. 3: 4. N.

12. "In an oratory," *ἐν τῇ προσευχῇ τοῦ Θεοῦ*. E. T. "In prayer to God." It is plain that, by the known rules of construction, the words do not admit this interpretation. The common signification of *προσευχή* is indeed 'prayer;' but both *προσευχή* and *δέησις*, a term of nearly the same import, are always in the N. T.

construed with the preposition *πρός* before the object addressed. See Acts 12: 5. Rom. 10: 1. 15: 30. Heb. 5: 7. And when either term is followed by the genitive of a word denoting a person, it is invariably the person praying, not the person prayed to. See James 5: 16. Rev. 5: 8. 8: 3. Though the words occur in the Sep. and in the N. T. times without number, the genitive is not in a single instance employed to denote the being to whom supplication is made. Such a mode of interpretation would be subversive of the analogy of the language. The only way of avoiding this error here is by assigning another meaning to the word *προσευχή*, and translating it 'a house,' or 'place of prayer,' 'an oratory.' That there is undoubted authority for the meaning of the word, is shown by the examples produced by Wet. from Philo, Josephus, and others. L. uses it again in the same sense, Acts 15: 13, 16. As the word, thus applied, peculiarly regarded the Jewish worship, it was as much appropriated as the word *συναγωγή*. In this acceptance La. writers transferred it into their language. That line of Juvenal is well known, Sat. III.

"Ede ubi consistas, in qua te quaero proseucha."

Now, when the meaning is a house of prayer, the expression *ἡ προσευχή τοῦ Θεοῦ* is analogous to *ὁ οἶκος τοῦ Θεοῦ*, 'the house of God,' and *τὸ ἱερόν τοῦ Θεοῦ*, 'the temple of God.' The definite article *ἡ* prefixed, though proper in the historian, speaking of a place known to those to whom his history was immediately addressed, (for we generally say the church, where there is but one church), it is not necessary in a translator to retain; for to his readers such circumstances must rather appear indefinite. The addition of *τοῦ Θεοῦ* was necessary in Gr. to prevent ambiguity; its import is implied in the word *oratory* in Eng. These oratories, according to some, were enclosures fenced with walls, but without roof; not like the synagogues, and the temple, *ὁ ναός*, strictly so called, but in the open air, like the courts of the temple, which were comprehended under the general name *ἱερόν*, and in respect of the destination were also oratories or places of prayer. (Lewis, Orig. Heb. b. iii. ch. 9.) Oratories were not erected in cities and villages, but in the fields, nigh some river, or in the mountains. They appear to have been more ancient than synagogues, and perhaps even than the temple.

15. "Called the zealous," *τὸν καλούμενον ζηλωτήν*. E. T. "Called zelotes." As the Sy. word *Canaanitic*, used in the parallel place in Mt. is susceptible of the same interpretation with the Gr. word used here, which may be understood either as an epithet or as a surname; and as it was not uncommon, in writing Gr. to translate the oriental names by a word of the same import, (thus Cephas is translated *Peter*, Thomas *Didymus*, Tabitha *Dorcas*), it is very probable that this has happened in the present case. It is

the more so, as there was about that time a party in Palestine who distinguished themselves by the title *ζηλωταί*, and who, though perhaps actuated by a pious intention in the beginning, soon degenerated, and became at last the greatest scourge of their country, and the immediate cause of its ruin. But at the time referred to by the evangelist, as they had not perpetrated those crimes with which they are charged by the historian, nay, were favored by the people as patriots, and men who burnt with zeal for religion, I thought it better to render *ζηλωτήν* here 'the zealous,' according to the meaning of the word; as it appears to have been the intention of the writer to acquaint us that this Simon had belonged formerly to the party so denominated. I have said *the zealous*, rather than *the zealot*, as this last term is never used by us but in a bad sense. And though, indeed, the atrocious actions of the *ζηλωταί* brought at last the very name into disgrace, there is no reason to think that the mention of it here carries any unfavorable insinuation along with it. Mt. 10: 4. N.

22. "Separate you from their society," *ἀφορίσωσιν ὑμᾶς*, that is, 'Expel you from the synagogue, excommunicate you.'

² "Defame you," *ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρόν*. E. T. "Cast out your name as evil." L. Cl. Beau. "Vous diffamera." These Fr. translators have, in my opinion, expressed the full import of this clause. The phrase *רַחַם לְשׂוֹנֵה רַגְלֵי* *hotsia shem rang*, Deut. 22: 19, (which corresponds to the Gr. expression above quoted), is a Heb. circumlocution for *defaming*, or raising and propagating an evil and false report. This interpretation, beside being more perspicuous, makes the words exactly coincident in sense with the parallel passage, Mt. 5: 11. Now there is ground to think that the sentiment conveyed in both places is the same. For whether the evangelists have given us two discourses, delivered at different times, or accounts a little diversified of the same discourse, the general coincidence of the sentiments is evident. It may be objected to the interpretation here given, that there is, in one point, a dissimilarity in the expression used by Moses and that employed by L. there being nothing in the Heb. corresponding to the Gr. *ὡς*. But a small difference in the application of the phrases accounts entirely for this variation. In the passage quoted from the Pentateuch, there is no occasion for a pronoun; the expression is general and indefinite, "Because he hath brought up (strictly, set forth) an evil name on a virgin of Israel." In the Gr. of the evangelist the expression is definite and particular, being specially addressed to the hearers, and therefore conjoined with the pronoun of the second person. It is not *ὄνομα*, but *τὸ ὄνομα ὑμῶν*, not 'a name' in general, but 'your name' in particular. If, therefore, *πονηρόν* had followed without the *ὡς*, there would have been an implicit acknowledgement of the truth of the scandal, and their enemies would have

been charged only with publishing it. As it stands, it entirely corresponds to the expression in Mt. "Accuse you falsely of every evil thing."

24, 25, 26. "Wo unto you"—*Ὀὐαὶ ὑμῖν*. The form of expression in both languages, in these verses so much coincides with what we are rarely accustomed to hear, except in passionate imprecations, that it is no wonder they should be, in some measure, misunderstood by the majority of readers. That such words were often directed against those who were not only bad men, but the avowed enemies of our Lord, is a circumstance which heightens this appearance of imprecation, and renders it difficult for us to conceive otherwise of the expressions. Some have called them authoritative denunciations of judgments; but this, I am afraid, is but a softer way of expressing the same thing. Our Lord is not here acting in the character of Judge, pronouncing sentence on the guilty, or dooming them to punishment. The office of judge is part of that glory to which he was not to be exalted till after his humiliation and sufferings. But he speaks here, in my apprehension, purely in the character of prophet, or teacher, divinely enlightened as to the consequences of men's actions, and whose zeal for their good obliged him to give them warning. But that this explanation may not appear merely conjectural, let the following considerations for ascertaining the import of the interjection be impartially attended to. The only satisfactory evidence, in such cases, is the actual application of the word. Now, as to its application in the instances before us, there are four classes against whom *wo* is pronounced. These are,—*the rich*,—*they that are full*,—*they who laugh*,—*they of whom men speak well*. Now, that we may apprehend more exactly the view with which they were uttered, let us consider the four classes, (for they also are four), in verses 20, 21, and 22, which are with like solemnity, pronounced happy. These are,—*the poor*,—*they that hunger*,—*they that weep*—*they of whom men speak ill*. No one can be at a loss to perceive, that these are manifestly and intentionally contrasted; the characters in the former class being no other than those of the latter reversed. And if so, by all the rules of interpretation, the mood or form of the sentence must be the same in both. Now as these *Μακάριοι οἱ πτωχοί, κ. τ. έ.* have ever been considered as declarative, and not as expressing a prayer or wish, the other must be understood in the same manner. The substantive verb, therefore, to be supplied (for in both cases it is, agreeably to the Hebrew idiom, wanting in the original) is in the indicative, and not in the optative or the imperative: *Wo is unto you, not wo be unto you*. "Vox est," says Gro. "dolentis, non ira incensi." Again, let us consider a little the expression, Mt. 24: 19, in our Lord's prediction of the calamities coming on Jerusalem and the Jewish nation: *Ὀὐαὶ ταῖς ἐν γαστρὶ*

ἐχούσαις, καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις: “Wo to the women with child, and to them that give suck in those days.” As nobody can be so foolish as to imagine, that either pregnancy or the suckling of children are here exhibited as criminal; to understand this otherwise than as a declaration of the unhappiness of women in these circumstances, at such a time of general calamity, were absurd in an uncommon degree. The parallel passage in L. 23: 29, where we have the same prophecy, would remove every shadow of doubt as to the meaning, if it were possible that, to the attentive and judicious, there could be any: “The days are coming wherein they shall say, Happy the barren, the wombs which never bare, and the breasts which never gave suck.” That these words are declarative, is what no person ever called in question. If we recur to the O. T. we have the clearest proofs that the word in Heb. rendered οὐαὶ in the Sep. is commonly employed to express, not wrath and execration, but the deepest concern and lamentation. Accordingly we find, in several instances, the word construed with the pronoun of the first person, οὐαὶ ἡμῖν, and οὐαὶ μοι, ‘wo unto us,’ and ‘wo unto me;’ in which cases, to avoid ambiguity, our translators might have said always, as they have done in some places, *wo is us*, and *wo is me*; which, though perhaps too familiar for the solemn style of Scripture, exactly hits the sense of the original. But in those places, it must be owned, nobody seems to have mistaken the words for an imprecation. See 1 Sam. 4: 7, 8. Jer. 4: 13. 4: 4. Lam. 5: 16, both in the Sep. and in the E. T. In fine, as “the Son of Man came not to destroy men’s lives, but to save them; he came *not to curse*, but to bless us, by turning away every one of us from his iniquities.” The words which proceeded out of his mouth were, in every sense, justly denominated *full of grace*. His example was perfectly conformable to his instructions; and I will venture to affirm, that the more narrowly we examine his discourses, the more we shall be convinced, that nothing he ever uttered against any living being, if candidly interpreted, will be found to bear any the least affinity to an imprecation. Wa. in his translation of Mt. renders οὐαὶ, ch. 11: 21, and in other places, “alas!” Thus, Οὐαὶ σοι Χοραζὶν is, with him, “Alas! for thee Chorazin!” But though he has so far hit the sense, in making this particle an interjection of pity and grief, not of anger or resentment, there is a feebleness in the expression which ill befits the importance of the occasion. It would suit well enough for expressing a transient regret on account of some trifling accident; but so slight an indication of sorrow, in a matter of such ineffable consequence as that which affects men’s eternal interests, has a worse effect, and looks more like insensibility, than the absence of every outward indication. The common rendering has this advantage, that it represents the subject as serious, yea momentous: and as the

use of the idiom in other places of the E. T. as well as in the original, puts it beyond all doubt that it is often the voice of lamentation and not of wrath, I thought it on the whole, better to retain it; and, for removing every appearance of ambiguity, to give this explanation in a note.

26. "When men shall speak well of you," *ὅταν καλῶς ὑμᾶς εἰπωσι πάντες οἱ ἄνθρωποι*. The word *πάντες* is wanting in many MSS. some of them of principal note; and also in the Sy. Vul. Eth. and Ara. versions, as well as in several of the best editions and ancient commentators. Mill and Wet. both reject it.

35. "Nowise despairing," *μηδὲν ἀπελπίζοντες*. E. T. "Hoping for nothing again." Vul. Er. Zu. Cas. Be. "Nihil inde sperantes." Such a concurrence in the La. interpreters has ensured, as might have been expected, the imitation of all the first translators into modern European tongues; inasmuch that this interpretation seems to have become, till of late, universal in the west. But from this the Sy. and oriental versions differ considerably. I agree with Wet. and others in rejecting it; because I see no reason for thinking that *ἀπελπίζειν* has ever, either in classical writers or in sacred, any such meaning. This, indeed, is the only place in the N. T. where it occurs. The passive participle *ἀπηλπισμένος* is found once in the Sep. Isa. 29: 19, answering to a word signifying 'indigent,' or, as we should say, 'hopeless.' It is used in the same sense, Judith 9: 11. The verb *ἀπελπίζειν* occurs in three other places of the Apocryphal writings, but in none of them is susceptible of any other interpretation than to lose hope, to despond. This is also the classical sense of the word. The only reason I can discover, which has induced expositors to give it a contrary meaning, and to make it signify 'to hope for something back,' seems to have been the notion that the verse, thus interpreted, makes the best contrast to the preceding words, "If ye lend to those only from whom ye hope to receive—" I acknowledge that in the common version there is the appearance of a stronger contrast than in the translation which I have given; but if it were so, this is not a sufficient reason for affixing a meaning to the word so unprecedented, especially when its ordinary acceptation suits the scope of the passage. Besides, the contrast, I suspect, is not so pointed as some imagine. "From whom ye hope to receive," does not, in my notion, suggest the restitution of the loan, but the like good office in return. It is as if he had said, 'If ye lend to those only from whom ye yourselves may have occasion to borrow;'—for this, it must be owned, is merely a selfish intercourse. But the very term *to lend*, implies the stipulation of the return of what is lent, (otherwise it would not be called *lent*, but *given*;) nor does this stipulation annihilate the humanity of the action in lending money, especially to a very poor man, since the lender gratuitously gives the borrower

the use of his property, while he himself runs the hazard of the loss. Let it be observed, that by lending I do not mean here putting out money at interest; for this is an affair merely commercial, and comes not, unless in particular circumstances, under the class of good offices. Now, had the verb *ἀπελπίζω* been capable of the meaning which those interpreters assign to it, it would have been more apposite to subjoin *μηδέν ἀπελπίζοντες* immediately after *ἀγαθοποιεῖτε*, leaving out *καὶ δανείζετε* altogether, for this rather hurts the sense. Again, there are some who, sensible that *ἀπελπίζειν* does not admit the interpretation which the Vul. has given it, and that its ordinary meaning is 'to despair,' think that, by a sort of Hebraism, it may be interpreted here actively, to cause to despair. These make a small alteration on the preceding word, saying, *μηδένα* (not *μηδέν*) *ἀπελπίζοντες*, 'causing none to despair,' to wit, of relief when in straits. This gives a good sense, and not unsuitable to the scope of the context. But though some neuter verbs are in the Hellenistic idiom sometimes active, expressing the force of the Heb. conjugation *hiphil*, we have no evidence that this ever took place in this verb; for it cannot be affirmed, that it holds of all neuter verbs indiscriminately. Besides, there is no MS. which reads *μηδένα*; and there is no necessity, in the present case, for even a small deviation from the acknowledged reading, or from the ordinary acceptance of the words. In further support of the translation here given, let it be observed, that what commonly proves the greatest hindrance to our lending, particularly to needy persons, is the dread that we shall never be repaid. It is, I imagine, to prevent the influence of such an over-cautious mistrust, that our Lord here warns us not to shut our hearts against the request of a brother in difficulties: 'Lend cheerfully,' as though he had said, 'without fearing the loss of what shall be thus bestowed. It often happens, that, even contrary to appearances, the loan is thankfully returned by the borrower: but if it should not, remember (and let this silence all your doubts) that God chargeth himself with what you give from love to him, and love to your neighbor. He is the poor man's surety.' It may not be improper to add, that several La. MSS. read, agreeably to the interpretation here given, *nihil desperantes*. It is not impossible that from *desperantes* has sprung, through the inadvertency or haste of some transcriber, the present reading, "inde sperantes."

37. "Release, and ye shall be released," *ἀπολύετε καὶ ἀπολυθήσεσθε*. E. T. "Forgive, and ye shall be forgiven." Vul. "Dimittite, et dimitimini." Though the forgiveness of injuries is doubtless included in the precept, it ought not to be limited to this meaning. When these are specially intended, the word used by the evangelists, particularly L. is *ἀφίημι* not *ἀπολύω*. The latter

implies equally discharging from captivity, from prison, from debt. Of the like import is the La. *dimitto*.

CHAPTER VII.

5. "It was he who built," *αὐτὸς ὄκοδόμησεν*. E. T. "He hath built." The pronoun *αὐτός* is here evidently emphatical, being otherwise unnecessary. It is only in some such way as that taken in this version, that the emphasis can be expressed in Eng. Diss. XII. Part i. sect. 32.

² "Our synagogue," *τὴν συναγωγὴν ἡμῶν*. E. T. "Us a synagogue." Had the expression in Gr. been *συναγωγὴν ἡμῶν*, without the article, it could not have been more exactly rendered than as in the common translation; but with the article, it evidently denotes, either that there was but one synagogue in that city, or that there was only one in which those elders were concerned. In either case, it ought to be *our synagogue*.

9. "Admired him," *ἐθαύμασεν αὐτὸν*. Vul. "Miratus est;" agreeably to which version the Cam. and two other MSS. omit *αὐτὸν*. The Sax. also omits the pronoun.

11. "Accompanied by his disciples," *συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοί*. E. T. "Many of his disciples went with him." But *ἱκανοί* is wanting in three of the principal MSS.; and in the Sy. Vul. Cop. Arm. and Sax. versions, there is no word answering to it; it is therefore rejected by some critics.

16. "God hath visited his people," *ἐπισκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ*. But does not the Eng. *visited* sometimes mean *punished*? It does; and so does the Gr. *ἐπισκέψατο*. The distinction between the favorable and the unfavorable meaning, is in both languages made easy, though solely, by the words in connexion.

29. "All the people." I have marked this and the following verse as the words of Jesus. Some have improperly considered them as spoken by the evangelist, acquainting us that the people who heard what Jesus said at this time concerning John, glorified God by an immediate recourse to John for baptism. But this cannot be the sense; for John was then, as we learn from Mt. 11: 2, in prison, where he remained till his death, and so had it no longer in his power to baptize any. Besides, it was John's office to bring disciples to Jesus, whose harbinger he was, and not the office of Jesus to bring disciples to John.

² "Have honored God," *ἐδικαίωσαν τὸν Θεόν*. E. T. "Justified God." As this expression is obscure, some prefer 'have acknowledged the justice of God;' which, though favored by etymology, does not reach the meaning. *Δικαίω* is doubtless from *δικαίως*, but does not here imply a vindication of God's justice, more

than of his wisdom or goodness. This clause is a proper contrast to that which follows. As those who refused John's baptism, dishonored God by rejecting his counsel, those who received John's baptism, honored God by following his counsel.

30. "Have rejected the counsel of God with regard to themselves," *τὴν βουλήν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτούς*. E. T. "Rejected the counsel of God against themselves;" meaning, doubtless, 'they, against themselves, (that is, to their own prejudice), rejected the counsel of God.' This sense is good, but it is ambiguously expressed in the common translation. Our translators have also given on the margin another version, which is preferred by several: "They rejected within themselves the counsel of God." I think with Gro. that of the three senses given above, the first is worthy of the preference. The preposition *εἰς* often denotes 'with regard to,' 'in relation to.' The second meaning, which is that of the common version, does not naturally arise from the words. And to say *they rejected within themselves*, seems not very apposite to what follows in the sentence, which shows that the rejection was open and notorious.

31. *Ἐίπε δὲ ὁ Κύριος*. E. T. "And the Lord said." But in Gr. this clause is wanting in almost all the MSS. both of great and of small account. It is in neither of the Sy. versions, nor in the Ara. Eth. Cop. and Sax. In many La. MSS. also, and ancient commentaries, it is not to be found. It is omitted by some of the best editors, and rejected by Gro. Mill, Wet. and other critics. If I might indulge a conjecture as to what has given rise to the insertion of these words, I should say, that some reader, mistaking the two preceding verses for the historian, has thought some such clause necessary for preventing mistakes, by showing that our Lord in what followed resumed the discourse. The strong evidence which we have that this is an interpolation, proves also, in some degree, that there was no interruption in our Lord's discourse, and that, consequently, the two preceding verses are part of it.

35. "But wisdom is justified by all her children," *καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων*. Cas. "Ita suis omnibus aliena sapientia." This most extraordinary interpretation that author defends in a note on the parallel passage, Mt. 11: 19. The examples which he produces show, indeed, that *δικαιοῦν* sometimes means to release or deliver from evil or danger; and to this its most common signification is nearly related. *To justify*, (which is originally a law term, and coincides with *to acquit*, *to absolve*), necessarily implies deliverance from the evil of a criminal accusation, and the danger of punishment. But this is very different from the sense given, in his translation, of this verse, which is, *alienated from*, *averse to*. Had his rendering been *liberata*, or *soluta est sapientia*, his quotations would have been a little more to the pur-

pose. Elsner goes still further, and maintains that *ἐδικαιώθη* ought here to be rendered *is condemned*. And for this signification he produces, as vouchers, Euripides and Thucydides, the purity of whose language, if that concerned the present question, will not be disputed. But it is surprising, that though *δικαιοῦν* is one of the most common verbs, in the N. T. in the Gr. version of the Old, and in the Apocryphal books, written in the idiom of the synagogue, a single example has not been found in any of these to support an interpretation so foreign to the manner of the sacred writers, who confessedly, in every other instance, employ the term in a favorable meaning, and with very little difference of signification. The uniformity on this head is indeed so great, that it is not easy to conceive any one of them using it in a sense so contrary to its universal acceptance among them, without, at the same time, supposing him to have intended either to mislead his readers, or to express himself so as not to be understood by them. For, must he not have been sensible that, if he had intended to say *justified, vindicated, ἐδικαιώθη* is the very term he would have used? We have all the reason in the world to think so from their uniform practice. Now, could any man in his senses, who seriously designed to speak intelligibly, use the same term for expressing things so opposite as *to justify* and *to condemn*? Was it that the language afforded no term appropriated to this last signification? The want of proper words sometimes, no doubt, occasions the recourse to such as are equivocal. But there was no want here; *κατάκρινειν, καταδικάζειν, καταγινώσκειν*, were quite suitable, and in familiar use. To conclude; the gross impropriety of using *δικαιοῦν* here for *to condemn*, would have been the more glaring, as the same verb had been used in this very discourse, ver. 29, (a passage to which the present bears a manifest reference) in its ordinary acceptance. I need scarcely add, that I am of the opinion of Gro. on this point, that what is called "the counsel of God," ver. 30, is here denominated *wisdom*; and that by *her children* are not meant the wise and learned, in the world's account, such as their scribes and doctors of the law, a race remarkably arrogant and contemptuous; but the unassuming, the humble, and the pious inquirers into the will of God. This interpretation, which is the most obvious to a translator, because resulting from the most common acceptance of the words, appears to me the most perspicuous in itself, and the best suited to the scope of the discourse.

38. "Standing behind." Diss. VIII. Part iii. sect. 3, 4, 5, 6.

² "Weeping," *κλαίονσα*. This word is wanting in one Gr. MS. and is not rendered in the Vul. nor the Sax.

45. "Since she entered," *ἀφ' ἧς εἰσῆλθον*. E. T. "Since the time I came in." I have, in this instance, ventured to give the preference to the reading which has the weaker support of MSS.

(for they are but a few, and not the most considerable) which read *εἰσῆλθον*: 1st, On account of the authority which the most ancient and respectable translations give it; for thus the Vul. both the Sy. and the Cop. read: 2dly, Because the difference in writing is so inconsiderable, that the smallest inadvertency, either in copying, or in attending to what is dictated by another, may account for it; the whole arising from the mistake of one small letter for another, the *ε* for the *ο*: 3dly, Because there is greater internal probability in the reading of the Vul. from its agreeing better with the context, which represents the woman as coming to Simon's house (ver. 37), after she had learnt that Jesus was there. Now, if Jesus was there before her, the action could be dated only from her entering, not from his. So slight a circumstance as this in the connexion is very apt to be overlooked in the hurry of transcribing, especially when the words themselves read well enough either way. But where the difference in writing is more considerable, a reading ought not to be so easily admitted in favor of the scope of the place against a great plurality of MSS. because in this case the alteration cannot be so plausibly charged on oversight.

47. "Therefore her love is great," *ὅτι ἀγάπησε πολύ*. E. T. "For she loved much." Beau. "C'est pour cela qu'elle a tant aimée." The whole context shows that the particle *ὅτι* is illative and not causal in this place. The parable of the debtors clearly represents the gratuitous forgiveness as the cause of the love, not the love as the cause of the forgiveness. And this, on the other hand, is, ver. 50, ascribed to her faith. This interchange of the conjunctions *ὅτι* and *διότι*, in the scriptural idiom, has been well illustrated by Ham. Wh. and Markland. See Bowyer's Conjectures.

CHAPTER VIII.

1. "Proclaiming the joyful tidings of the reign of God," *κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ Θεοῦ*. The import of both the participles here used is fully expressed in the version; only the latter points more directly to the nature of the message, *joyful tidings*, the former to the manner of executing it, to wit, by proclamation. Diss. VI. Part v.

15. "Persevere in bringing forth fruit," *καρποφοροῦσιν ἐν ὑπομονῇ*, E. T. "Bring forth fruit with patience." *ὑπομονή* is in the common version generally rendered 'patience,' for the most part feebly, and in this and some other places improperly. *Patience*, in the ordinary acceptation, is a virtue merely passive, and consists in suffering evil with equanimity. The Gr. *ὑπομονή* implies much more; and, though the sense now mentioned is not excluded,

it generally denotes an active quality, to wit, constancy in purpose and practice. It corresponds exactly to what is with us called *perseverance*. The word in Scripture which strictly answers to the Eng. term *patience* is *μακροθυμία*, commonly rendered *long-suffering*, and but twice *patience*. In several such instances, when an Eng. appellative is directly formed from the La. our translators, with other moderns, have implicitly followed the Vul. which says here, "Fructum afferunt in patientia;" nor is this the only place wherein *ὑπομονή* is so rendered in that translation. Now it deserves our notice, that though other La. interpreters have in this copied the Vul. they appear sensible that they have not expressed sufficiently the import of the original, and have therefore corrected their own version on the margin, or in the notes. Thus Be. who renders *ἐν ὑπομονῇ* here 'cum patientia,' says, in a note, 'ad verbum cum *persistentia*.' Now, though *persistentia* is not a La. word, and therefore might not have been judged proper to be admitted into his translation, yet, as being formed from *persisto*, in like manner as *ὑπομονή* from *ὑπομένω*, answering to *persisto*, it can only mean *perseverance*, *constancy*, and ought to have been rendered *perseverantia*, which is at once classical La. and expressive of the sense, and consequently not liable to the objections which may be pleaded against either of those. Nor is Be. singular in using the word *patientia*, though sensible that it does not convey the meaning. The words in L. 21: 19, *ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν*, Cas. thus renders, both obscurely and improperly, and in no respect literally, "Vestrâ patientiâ vestræ saluti consulite," putting on the margin, "Perseverate ad extremum, et salvi eritis," which is a just interpretation of the Gr. and ought to have been in the text. This conduct of Cas. is the more unaccountable, as he never affects to trace the words or the construction, but seems to have it for a constant rule, overlooking every other circumstance, to express the sense of his author in classical and perspicuous La. But I can see no reason why *patientia* should be considered as a literal version of *ὑπομονή*, unless the custom of finding the one in the Vul. where the other is in the Gr. has served instead of a reason. *ὑπομονή* is a derivative from *ὑπομένω*, as *patientia* from *patior*; but *ὑπομένω* is never rendered *patior*, else I should have thought that an immoderate attention to etymology (which has great influence on literal translators) had given rise to it. It is, on the other hand, not to be denied, that *patience* is in some places the proper version of *ὑπομονή*; nor is it difficult, from the connexion, to discover when that term expresses the sense. For example, when it is spoken of as necessary in affliction, under temptation, or during the delay of any promised good, nobody is at a loss to discover what is the virtue recommended. But where there is nothing in the context to limit it in this manner, it ought to be

rendered by some such word as *perseverance*, *continuance*, *constancy*; and, considering the ordinary import of the verb *ὑπομένω*, this may be called a more literal, because a more analogical, as well as a more exact interpretation than the other. The impropriety of the common rendering is, in some places, manifest. How awkwardly is *δι' ὑπομονῆς τρέχωμεν* (Heb. 12: 1), represented by "Let us run with patience?" So passive a quality as patience is ill adapted to express the unintermitted activity exerted in running. Better, 'Let us run without intermission.' And to produce but one other example from the same epistle, 10: 36, *Ἐπιμονῆς γὰρ ἔχετε χρεῖαν, ἵνα τὸ θέλημα τοῦ Θεοῦ ποιήσαντες, κομίσησθε τὴν ἐπαγγελίαν*, which in the common version runs thus, "For ye have need of patience, that, after ye have done the will of God, ye may receive the promise." Here not only is the expression weak and obscure, but the sentiment is different. It must be owned, however, that this rendering of *ὑπομονή* is not the only thing exceptionable in the translation of the sentence. *Χρεῖα*, in such phrases, generally implies more than is denoted by our word *need*, or by the La. word *opus*. It expresses not only what is useful, but what is necessary, what cannot be dispensed with. For this reason, I prefer the expression of the Vul. "*Patentia enim vobis est opus.*" Another error is in rendering *ἐπαγγελία* in this place *promise*, and not *promised reward*, agreeably to a very common Heb. idiom. The sense evidently is, 'For ye must persevere in doing the will of God, that ye may obtain the promised reward.'

26. "Gadarenes," *Γαδαρηνῶν*. Vul. "*Gerasenorum.*" The only vouchers, the Cam. MSS. and Sax. version. Mt. 8: 28. N.

27. "A man of the city," *ἄνθρωπος τις ἐκ πόλεως*. The import of which is evidently here, 'a man belonging to the city,' not 'a man coming from the city.' The Vul. says simply, "*vir quidam,*" but has nothing to answer to *ἐκ τῆς πόλεως*. In this it is followed by the Sax. only.

2 "Demons," *δαιμόνια*. Vul. "*Dæmonium.*" As in this diversity also the Vul. has no support from either MSS. or versions, it is enough to mention it.

31. "The abyss," *τὴν ἄβυσσον*. E. T. "The deep." The meaning of this word in Eng. is invariably *the sea*. In this sense it occurs often in Scripture. We find it in the Gospel, ch. 5: 4, where the Gr. word rendered *the deep* is *τὸ βάθος*. That the sea is not meant here is evident; for to the sea the demons went of themselves, when permitted, at their own request, to enter into the swine. For the proper import of the word *abyss*, in the Jewish use, see Diss. VI. Part ii. sect. 14.

34. "Fled, and spread the news," *ἔφυγον καὶ ἀπελθόντες ἀπήγγειλαν*. E. T. "Fled, and went and told." But the word *ἀπελθόντες*, answering to *went*, is wanting in almost all the MSS. of any

account, in the Vul. both the Sy. the Go. the Sax. Cop. and Ara. versions, in some of the most eminent editions, and is generally rejected by critics.

36. "In what manner the demoniac had been delivered," *πῶς ἐσώθη ὁ δαιμονισθεὶς*. Vul. "Quomodo sanus factus esset a legione." This reading appears to be equally unsupported with the two former.

41. "A ruler of the synagogue"—to wit, of Capernaum.

47. "Having thrown herself prostrate, declared to him, before all the people, why she had touched him." *προσπεσοῦσα αὐτῷ, δι' ἣν αἰτίαν ἤψατο αὐτοῦ, ἀπήγγειλεν αὐτῷ, ἐνώπιον παντός τοῦ λαοῦ*. E. T. "Falling down before him, she declared unto him, before all the people, for what cause she had touched him." As the second *αὐτῷ* is not found in several MSS. some of them of note; as there is nothing which corresponds to it in these ancient translations, the Vul. the Sy. the Sax. and the Cop.; and as it seems rather superfluous, I have omitted it in this version, taking the first *αὐτῷ* to be governed by the verb *ἀπήγγειλεν*.

48. "Take courage," *θάρασει*. This word is wanting in the Cam. and three other MSS. and there is nothing corresponding to it in the Vul. Sax. and Cop. versions.

51. "Being come to the house," *εἰσελθὼν δὲ εἰς τὴν οἰκίαν*. E. T. "And when he came into the house." But the greater number of MSS. especially those of principal note, read *ἐλθὼν* simply. This has also been read by the authors of the Vul. of both the Sy. the Ara. the Go. and the Sax. versions. It is in some of the best editions, and is approved by Mill and Wet. The other reading seems not quite consistent with the following part of the verse.

² "Peter, and John, and James." E. T. "Peter, and James, and John." The copies, evangelistaries, La. MSS. editions, and versions, which, in exhibiting these names, follow the first order, both out-number and out-weigh those which follow the second. I acknowledge that it is a matter of very little consequence which of the two has been the original order; but as the arrangement here adopted is peculiar to this evangelist, (for it occurs again, ch. 9: 28; whereas both Mt. and Mr. say always "James and John"), I thought it safer, where possible, to preserve the peculiarities of each, even in the smallest matters.

54. "Having made them all retire," *ἐκβαλὼν ἔξω πάντας*. These words are not in the Cam. and two other MSS. The clause is wanting also in the Vul. the Sax. and the Eth. versions.

CHAPTER IX.

1. "The twelve," *τούς δώδεκα μαθητάς αὐτοῦ*. E. T. "His twelve disciples." The words *μαθητάς αὐτοῦ* are wanting in a very great number of MSS. some of them of chief note, and in several of the oldest editions. They are not in the first Sy. nor in some modern versions, as Lu.'s and the Tigurine. It is to be observed, that even the other ancient versions, the Vul. the second Sy. the Go. the Sax. the Cop. have not read *μαθητάς*, but *ἀποστόλους*. This reading is also favored by a few Gr. MSS. of little account. When the evidence of these different readings is compared together, the superiority is manifestly for the rejection of the two words. They are, besides, quite unnecessary.

3. "Nor staves," *μήτε ῥάβδους*. Vul. "Neque virgam." In this reading the Vul. has the sanction of a good number of MSS. and of the Sy. Eth. and Ara. versions. The balance, however, is against it.

4. "Continue in whatever house ye are received into, until ye leave the place," *εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε, καὶ ἐκεῖθεν ἐξέρχεσθε*. E. T. "Whatsoever house ye enter into, there abide, and thence depart." This way of rendering, though it appears to be literal, is very unintelligible, and conveys no determinate meaning. It seems even to be self-contradictory. Vul. "In quacunquē domum intraveritis, ibi manete, et inde non exeat." There can be no doubt that the authors of this version have read *μὴ* before *ἐξέρχεσθε*; which is indeed found in one MS. but has no other authority that I know. The authors of the Sax. and the Cop. versions seem, instead of the clause *καὶ ἐκεῖθεν ἐξέρχεσθε*, to have read *ἕως ἂν ἐξέλθητε*. We may indeed say with truth, that whether they read so or not, it was impossible, in a consistency with the scope and connexion, to render the sentence otherwise than they have done. The parallel places in like manner confirm the opinion that this must be the sense of the expression.

23. "Daily," *καθ' ἡμέραν*. These words are wanting in so many and so considerable MSS. and are found in so many others, as might make one justly hesitate whether to retain or to reject them. All the ancient versions, however, except the second Sy. favor their admission; and even that version does not exclude them; it receives them only with a mark as dubious. There is nothing, indeed, corresponding to them in the two parallel passages of the other Gospels; but that is no objection, as there is nothing in either which in the smallest degree contradicts them; and it is common, in the different evangelists, to supply circumstances overlooked by the others. Besides, there is nothing in them unsuitable to the sense. As to follow Christ is the constant or daily business of his disciple, every attendant circumstance must share in that constancy. Upon the

whole, the word *daily* possesses a place in the E. T., and we can say at least, that there does not appear ground sufficient for dismissing it. Diss. XII. Part ii. sect. 15.

28. *Ἐγένετο δὲ—καὶ παραλαβὼν.* This is a mode of construction not unusual with this evangelist. The *καὶ* is redundant, as in ch. 8: 1. 10: 38, and 23: 44, or it may be rendered into Eng. by the conjunction *that*. 'It happened that,' ὡσεὶ ἡμέραι ὀκτώ, may doubtless, as Elsner proposes, be included in a parenthesis.

31. "The departure," *τὴν ἔξοδον.* E. T. "The decease." Though some have put a different meaning upon the words, it was, doubtless, our Lord's *death* which was the subject of their discourse. It must at the same time be acknowledged, that the word *ἔξοδος* does not necessarily imply this, it being the term by which the departure of the Israelites from Egypt was commonly expressed, and the name given by the Seventy to the second book of Moses. As it may not have been without design, that the common names for *death* *θάνατος* and *τελευτή*, were avoided by the evangelists, I thought it better to use here the word *departure*, which is of equal latitude with that of the original.

34. "And the disciples feared when those men entered the cloud," *ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην.* E. T. "And they feared, as they entered into the cloud." This expression evidently implies they were the same persons who feared and who entered into the cloud. The Gr. not less evidently, by means of the pronoun *ἐκείνους*, implies that they were different persons. I know not how I had overlooked this circumstance, till it was pointed out by Dr. Symonds. Diss. XII. Part i. sect. 31.

45. "It was veiled to them that they might not apprehend it," *ἦν παρακεκαλυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἰσθῶνται αὐτό.* E. T. "It was hid from them, that they perceived it not." The words are susceptible of either interpretation; for though the common signification of *ἵνα* is 'to the end that,' yet in the N. T. it frequently denotes no more than 'so that.' Here, however, the former clause appears to me so strongly expressed, as to justify the translation I have given of both. If the historian had employed an adjective, as *ἄσαφής* or *κρυπτός*, and not the passive participle of an active verb, *παρακεκαλυμμένον*, the conjunction might, with greater probability, have been interpreted *so that*; but as it stands, it seems to express something intentional. Nor let it be imagined that this criticism is a mere refinement. Who would not be sensible of the difference in Eng. between saying that an expression is *dark*, and saying that it has been *darkened* or made dark? Now this is very similar to the case in hand. Allow me to add, that there is no impropriety in supposing that predictions were intentionally expressed so as not to be perfectly understood at the time; but so as to make an impression, which would secure their being remembered till the ac-

complishment should dispel every doubt. Diss. XII. Part ii. sect. 11, 12.

48. "He who is least among you all, shall be greatest," ὁ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων, οὗτος ἐστὶ μέγας. Vul. "Qui minor est inter vos omnes, hic major est. E. T. "He that is least among you, the same shall be great." By a very common Hebraism, the positive supplies the place, sometimes of the comparative, sometimes of the superlative. Thus, Gen. 1: 16, "God made two great lights; the greater light to rule the day, and the lesser light to rule the night." So the words are rendered in the Eng. Bible. In Heb. it is *the great light*, and *the little light*. In the version of the Seventy, the former clause is expressed thus, τὸν φωστῆρα τὸν μέγαν εἰς ἀρχὰς τῆς ἡμέρας. Again, Mt. 22: 36, "Which is the greatest commandment in the law?" Ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; and in regard to the passage now under examination, as the contention among the disciples was which of them should be *the greatest*, (for doubtless they expected that they should all be *great*), there can be no reasonable doubt about the import of the term.

50. "Whoever is not against us, is for us," ὅς οὐκ ἐστὶ καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστίν. A considerable number of MSS. and some of principal note, read ὑμῶν in both places. It is in this way rendered by the Vul. both the Sy. Go. Sax. Eth. and Ara. versions. But, though this should be thought to render the true reading doubtful, one thing is clear, that the difference does not affect the sense.

51. "As the time of his removal approached," ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ. E. T. "And it came to pass, when the time was come that he should be received up." *Ἀναλήψις* does not occur in any other place of the N. T. nor is it found in the Sep.; but being derived from ἀναλαμβάνω, which is used pretty often in both, we can hardly be at a loss about the signification. The verb admits a good deal of latitude; for though it is sometimes in the passive voice, applied to our Saviour's assumption into heaven, and signifies to be taken up, it is not confined in the N. T. to that meaning, and has but rarely such an acceptation in the Gr. of the Seventy. The old La. translator, who renders ἀναλήψις here *assumptio*, has probably meant this; and to this effect our Eng. translators have, still more explicitly, rendered τὰς ἡμέρας τῆν ἀναλήψεως αὐτοῦ, "the time that he should be received up." Yet to me it appears very improbable, that the evangelist should speak of the time of his ascension as being come, or just at hand, not only before his resurrection, but even before his trial and death; especially considering that he continued no fewer than forty days on the earth after he was risen. The word ἀναλήψις is equally applicable to any other method of removing. According to some Fr. translators even from the Vul. have understood

the "dies assumptionis ejus" of his death. Both in the P. R. version and in Sa.'s it is rendered, "Le tems auquel il devoit être enlevé du monde." From those Si. differs only in saying—"de ce monde." But though this probably expresses the meaning, yet, as it is more explicit than the words of the evangelist, I have preferred a simpler manner, and used a term of nearly the same extent of signification with the Gr. The word *συμπληροῦσθαι*, in strictness, denotes that the time *was come*. But we all know that, in popular language, a time is often said to be come which is very near. Besides, whatever be *the removal* alluded to, the circumstances closely connected with it, or introductory to it, may well be understood as comprehended. This seems strongly indicated here by the indefinite turn of the expression *τὰς ἡμέρας*, *the days*, *τῆς ἀναλήψεως αὐτοῦ*; whereas the actual removal, whether by death or by ascension, occupied but a small part of one day.

52. "A village," *κώμην*. Vul. "Civitatem." A few inconsiderable MSS. with The. read *πόλιν*.

54. "As Elijah did," *ὡς καὶ Ἰλίας ἐποίησε*. This clause is wanting in two MSS. and in the Vul. and Sax. versions.

62. "No man who, having put his hand to the plough, looketh behind him, is fit for the kingdom of God." The first member of this sentence is more than a proverbial expression for a certain character, one, to wit, who, whilst he is engaged in a work of importance, allows his attention to be distracted by things foreign. The import is, that those of this description were unfit for that spiritual service in which the disciples of Jesus were to be employed. There is an implicit comparison couched in the words, but not formally proposed, as in the parables.

CHAPTER X.

1. "Seventy others," *εἰτήρους ἑβδομήκοντα*. E. T. "Other seventy." But this expression implies that there were seventy sent before. Now this is not the fact, (those sent before being no more than twelve), nor is it implied in the Gr. So inconsiderable a difference in the words makes a great alteration in the sense.

² "Seventy," *ἑβδομήκοντα*. Vul. "Septuaginta duos." Thus also the Sax. The Vat. the Cam. and one other MS. read *οβ*, which is the numeral mark for 72.

4. "Salute no person by the way :"—Let not matters of mere compliment detain you.

6. "If a son of peace be there," *ἐὰν μὲν ἦ ἐκεῖ ὁ υἱὸς εἰρήνης*. E. T. "If the son of peace be there." The article before *υἱὸς* is wanting in many MSS. some of them of great name, in all the best editions, and in the comments of several Fathers. As to ancient

versions, this is one of those particulars about which we cannot safely determine whether they read the one way or the other. Neither the Sy. nor the La. has articles; and those languages which have them, do not perfectly coincide with one another in the use of them. In the present case, the scope of the passage clearly shows that the word is used indefinitely. *Son of peace*, here, is equivalent to *worthy* in the parallel passage in Mt. The import, therefore, is manifestly, 'If a person of worth, or deserving your good wishes, be there.'

17. "The seventy." The Cam. MS. the Vul. and the Sax. make them *seventy-two*, as in ver. 1.

20. "Rejoice," *χαίρετε*. The word *μᾶλλον*, *rather*, which is in the common edition, is wanting in almost all the MSS. editions, versions, etc. of any consideration, and is therefore justly rejected by critics.

21. "In spirit," *τῷ πνεύματι*. The Cam. and five others prefix *ἄγιω*. The Vul. both the Sy. the Cop. Arm. Eth. and Sax. read so.

23. "Apart," *κατ' ἴδιαν*. This is wanting in the Cam. and is not rendered in the Vul. nor in the Sax. There is no other authority that I know for the omission.

30. "A man of Jerusalem travelling to Jericho," *ἄνθρωπος τις κατέβαινεν ἀπὸ Ἱερουσαλήμ εἰς Ἱεριχὼ*. E. T. "A certain man went down from Jerusalem to Jericho." It cannot be denied that this is a close translation of the words as they lie; and that, in the version here adopted, there is greater freedom taken with the arrangement. But in my opinion it is not greater than the scope of the place, and the practice of the sacred writers, will warrant. As to the scope of the passage, every body perceives that it is the intention of this parable to confound those malignant Jewish prejudices, which made them confine their charity to those of their own nation and religion. Nor could any thing be better adapted for the purpose than this story, which, as it is universally understood, exhibits a Samaritan overlooking all national and religious differences and doing offices of kindness and humanity to a Jew in distress. By this means the narrow-minded Pharisee who put the question is surprised into a conviction, that there is something amiable, and even divine, in surmounting all partial considerations, and listening to the voice of nature, which is the voice of God, in giving relief, to the unhappy. Now the whole energy of the story depends on this circumstance, that the person who received the charitable aid was a Jew, and the person who gave it a Samaritan. Yet, if we do not transpose the *κατέβαινεν* in this verse, and make it follow instead of preceding *ἀπὸ Ἱερουσαλήμ*, we shall be apt to lose sight of the principal view. The use of *ἀπὸ*, for denoting the place to which a person belonged, is common: "*Ἄνθρωπος ἀπὸ Ἀριμαθείας*,

Mt. 22: 57; *Λάζαρος ἀπὸ Βηθανίας*, J. 11: 1. As to the transposition, instances much greater than the present have been taken notice of already; and other instances will occur in these Notes. Mt. 15: 1. N. See Bowyer's Conjectures.

32. "Likewise a Levite on the road, when he came near the place, and saw him, passed by on the further side," *ὁμοίως δὲ καὶ Λεβίτης, γενόμενος κατὰ τὸν τόπον, ἐλθὼν, καὶ ἰδὼν, ἀντιπαρῆλθεν*. E. T. "And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side." There are some strange inaccuracies in this version. It may be asked, Whither did the Levite come, when he was already at the place? Or, how does his coming and looking on the wounded man consist with his passing by on the other side? Indeed the word *ἐλθὼν* in the original appears redundant, and is wanting in a few MSS. as well as in the Vul. The word *ἰδὼν* is badly rendered 'looked on.' A man is often passive, in seeing what he does not choose to see, if he could avoid it. But to *look on* implies activity and intention. I have, in this version, expressed the sense, without attaching myself servilely to the words. In rendering *ἀντιπαρῆλθεν*, I have preferred Be.'s "ex adverso præterit" to the "pertransivit" of the Vul. It appears to me, that it is not without design that this unusual compound, *ἀντιπαρόρχεσθαι*, applied to the priest and the Levite, is here contrasted to the *προσέχεσθαι* applied to the Samaritan. This is the more probable, as it is solely in this place that the former verb occurs in Scripture: whereas *παρόρχεσθαι* occurs frequently in the sacred writers, and in none oftener than in this evangelist, as signifying to pass on, to pass by, or pass away. Add to all, that this meaning of the preposition *ἀντί*, in compound verbs, is common, and the interpretation analogical. Besides, the circumstance suggested is not only suitable to the whole spirit of the parable, but natural and picturesque.

34. *Πανδοχείου*, ch. 2: 7. ² N.

35. "When he was going away," *ἔξελθὼν*. This word is wanting in the Cam. and three other MSS., and is not rendered in the Vul. Sy. Eth. Sax. and Ara. versions.

42. "The good part." I had, in the former edition, after the E. T., said "that good part." It has been remarked to me by a friend, that the pronoun seems to make the expression refer to the *one thing necessary*. I am sensible of the justness of the remark, and therefore, now, literally follow the Gr. *τὴν ἀγαθὴν μερίδα*.

CHAPTER XI.

2, 4. The words in these verses inclosed in crotchets, have no thing in the Vul. corresponding to them, nor in the Arm. version.

They are wanting also in several MSS. Some of the Fathers have given what I may call a negative testimony against their admission, by omitting them in those places of their works where we should have expected to find them : but Origen's testimony against them is more positive ; for he says expressly, of some of those clauses and petitions, that they are in Mt. but not in L. It deserves to be remarked also, that he does not say (though in these matters he is wont to be accurate) that those expressions are not found in many copies of L.'s Gospel, but simply that L. has them not. This would lead one to think, that he had not found them in any transcript of that Gospel which had come under his notice, though far the most eminent scriptural critic of his time ; and that they were, consequently, an interpolation of a later date. Whatever be in this, some of our best modern critics, Gro. Ben. Mill, and Wet. seem to be agreed, that in this place we are indebted for them to some bold transcribers, who have considered it as a necessary correction, to supply what they thought deficient in one Gospel out of another. See the notes on Mt. 6: 10, etc.

3. "Each day," τὸ καθ' ἡμέραν. Instead of this, the Cam. and six other MSS. read σήμερον. Thus the author of the Vul. has read, who says *hodie*. This is also followed by the Sax. version. Yet in no other part of this prayer does that version follow the Vul. but the Gr.

6. "Off his road," ἐξ ὁδοῦ. E. T. "In his journey." The translation here given is evidently closer ; besides, it strengthens the argument.

7. "I and my children are in bed," τὰ παῖδιά μου, μετ' ἐμοῦ εἰς τὴν κοίτην εἰσὶν. E. T. "My children are with me in bed." That μετ' ἐμοῦ does not necessarily imply that he and his children were in the same bed, but only that the children were gone to bed as well as he, has been shown by many critics. I shall therefore only refer the Gr. student to the following, amongst other passages which might be quoted, wherein, if he look into the original, he will find that the prepositions μετὰ and σὺν often denote no more than the former of these, in the interpretation above given, denotes here : Mt. 2: 3. 1 Cor. 16: 11. Eph. 3: 18.

8. "If the other continue knocking." Vul. "Si ille perseveraverit pulsans." Words corresponding to these are not found either in the Gr. or in the Sy. Nor can we plead the authority of MSS. The best argument in their favor is, that they seem necessary to the sense ; for a man could not be said to be importunate, for having asked a favor only once. As the passage, therefore, needed the aid of some words, and as these are adapted to the purpose, and have been long in possession ; for the old Itc. and the Sax. versions read so, as well as the Vul. ; I thought it better to retain

them, adding the mark by which I distinguish words inserted for the sake of perspicuity from those of the inspired penmen.

13. "How much more will your Father give from heaven," *πόσῳ μᾶλλον ὁ πατήρ ὁ ἐξ οὐρανοῦ δώσει.* E. T. "How much more shall your heavenly Father give." Vul. "Quanto magis Pater vester de cælo dabit." Thus we read in the edition authorized by Pope Sixtus Quintus; whereas after Pope Clement's corrections, it is "Pater cælestis;" but in three old editions, one published at Venice in 1484, another at Paris in 1504, the third at Lyons in 1512, we have both readings conjoined, "Pater vester cælestis de cælo dabit," with a note on the margin of the last, insinuating that some copies have not the word *cælestis*. The Sy. reads exactly as the Vul. of Sixtus Quintus. So do also the Cop. and the Sax. Some Gr. MSS. likewise omit the *ὁ*, and read *ὑμῶν* after *πατήρ*. This makes the most natural expression, and appears to have been the reading of the most ancient translators. Gro. and some other critics have thought that *πατήρ ὁ ἐξ οὐρανοῦ* is equivalent to *πατήρ ὁ ἐν τῷ οὐρανῷ*, or *ἐν τοῖς οὐρανοῖς*. I can find no evidence of this opinion. Such a periphrasis for God, in this or any other sacred writer, is without example: and the expressions which have been produced as similar, are not apposite. I see no reason for imputing so strange an affectation to the evangelist. I have therefore followed the Sy. which differs in nothing from the common Gr. except in reading *ὑμῶν* after *πατήρ* instead of *ὁ*.

² "The Holy Spirit," *πνεῦμα ἅγιον.* Vul. "Spiritus bonum." The Cam. *ἀγαθὸν δῶμα*, three others *πνεῦμα ἀγαθὸν*, agreeably to the Vul. Eth. Sax. and Arm. versions.

17. "One family falling after another," *καὶ οἶκος ἐπὶ οἶκον πίπτει.* E. T. "And a house divided against a house falleth." Vul. "Et domus supra domum cadit." Er. and Cas. to the same purpose. Our translators have, by following Be. imperfectly, been drawn into the hardly intelligible version they have given of this passage. Be. says, "Et domus adversus sese dissidens cadit." This translation is founded on the parallel passages in Mt. and Mr.; for nobody could have so translated the words of L. who had not recurred to the other historians. Now, though this method is often convenient, and sometimes necessary, it should not be used when the words, as they lie, are not obscure, but yield a meaning which is both just and apposite. Besides, the construction observed throughout the whole passage, and even in the parallel places, renders it probable, if not certain, that if the evangelist's meaning had been the same with Be.'s, he would have said *οἶκος ἐφ' ἑαυτὸν*, which, though elliptical, might possibly, by one who had read no other Gospel, have been apprehended to convey that sense. In the way it is expressed, it could never have been so understood by any body.

21. "The strong one," *ὁ ἰσχυρός*. E. T. "A strong man." With most interpreters, I had considered this verse as including a comparison to what usually befalls house-breakers; but, on further reflection, observing that the *ἰσχυρός* is accompanied with the article, both here and in the parallel passages in Mt. and Mr., and that as to this there is no diversity of reading in any of the Gospels, I could not help concluding that *ὁ ἰσχυρός*, like *ὁ πονηρός*, *ὁ ἀντίδικος*, *ὁ διάβολος*, is intended to indicate one individual being. The connexion leads us to apply it to Beelzebub, styled in the passage "the prince of the demons." Now, in mere similitudes, the thing to which the subject is compared has no article. Thus Mt. 13: 45, "like a merchant-man," etc.,—52, "like a house-holder," etc.,—22: 2, "like a king," etc. They are expressed in Gr. as in Eng. Of our late Eng. interpreters who render *ὁ ἰσχυρός* properly, are Hey. Wes. and Wy. So also does Wa. in the parallel place in Mt.

22. "He who is stronger," *ὁ ἰσχυρότερος αὐτοῦ*. E. T. "A stronger than he." As the comparative here likewise has the article, nothing in the expression implies that there is more than one stronger; whereas the indefinite Eng. article seems rather to imply it. Yet of the three who had done justice to the emphasis in the former verse, Wes. is the only interpreter who has done it also in this.

29. "He said," *ἤρξατο λέγειν*. Mr. 5: 17. N.

36. "By its flame," *τῇ ἀστραπῇ*. Such is the import of the Gr. word in this place. It is oftenest applied to *lightning*, but not limited to that meaning.

38. "But the Pharisee was surprised to observe that he used no washing before dinner," *ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν, ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου*. Vul. "Pharisæus autem cœpit intra se reputans dicere, quare non baptizatus esset ante prandium." Agreeably to this version, the Cam. instead of *ἰδὼν ἐθαύμασεν, ὅτι*, says *ἤρξατο διακρινόμενος ἐν ἑαυτῷ λέγειν διότι*. But in this it appears to be single.

39. "Malevolence," *πονηρίας*. Vul. "Iniquitate." The Sax. to the same purpose. Tertullian adv. Marcion. iv. 27, says "Iniquitate, probably from the old Itc. This seems to suggest that the interpreter had read *ἀνομιás*. But I have not heard of any example of this reading in the Gr. MSS.

41. "Only give in alms what ye have," *πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην*. E. T. "But rather give alms of such things as ye have." *Τὰ ἐνόντα*, 'quæ penes aliquem sunt,' what a man is possessed of: *τότε τὰ ἐνόντα*, and *δότε ἐν τῶν ἐνόντων*, are not synonymous. The latter expressly commands to give a part; the former does not expressly command to give the whole, but does not exclude that sense. The words in the E. T. are an unexceptiona-

ble version of the latter. *τὰ ὑπάρχοντα* (chap. 12: 33,) has nearly the same meaning with *τὰ ἐνόητα* here. Our Lord, in discoursing on this topic, took a two-fold view of the subject, both tending to the same end. The first and subordinate view was, that the cleanness of the inside of vessels is of as much consequence at least as that of the outside; the second and principal view was, that moral cleanness, or purity of mind, is much more important than ceremonial cleanness, resulting from frequent washings. These views are sometimes blended in the discourse. Under the metaphor of vessels, human beings are represented, whereof the body answers to that which is without, the soul to that which is within. Body and soul, argues our Lord, had both the same author, and the one, especially the more ignoble part, ought not to engross our regards to the neglect of the more noble: and even as to vessels, the general way of cleansing them, in a moral and spiritual sense, is by making them the instruments of conveying relief to the distressed and needy.

44. "Scribes and Pharisees, hypocrites," *γραμματεῖς καὶ φαρισαῖοι, ὑποκριταί*. We have no translation of these words in the Vul. Cop. and Arm. versions. They are wanting also in four MSS. The Cam. has them, as also the Sax. version; whence I think it probable that they were in the Itc. version.

47, etc. "Wo unto you, because ye build"— We are not to understand this, as though any part of the guilt lay in building or adorning the tombs of the prophets, considered in itself; but in their falseness in giving this testimony of respect to the prophets, whilst they were actuated by the spirit, and following the example of their persecutors and murderers; insomuch that they appeared to erect those sepulchres, not to do honor to God's prophets, but to serve as eternal monuments of the success of their progenitors in destroying them.

54. "Laying snares for him, in order to draw," *ἐνεδρεύοντες αὐτὸν καὶ ζητοῦντες θηρεῦσαί*. E. T. "Laying wait for him, and seeking to catch." But the copulative *καί*, which makes all the difference in meaning between these two Eng. versions, is wanting in so great a number of MSS. amongst which are those of principal note, in so many editions, versions, etc. that it is justly rejected by Mill, Wet. and other critics.

CHAPTER XII.

5. "Into hell," *εἰς τὴν γέενναν*. Diss. VI. Part ii. sect. 1.

15. "For in whatever affluence a man be, his life dependeth not on his possessions," *ὅτι οὐκ ἐν τῷ περισσεύειν τινὲ ἢ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτοῦ*. E. T. "For a man's life consist-

eth not in the abundance of the things which he possesseth." Vul. "Quia non in abundantia cujusquam vita ejus est ex his quæ possidet." Maldonat's observation on this passage is well founded, "Difficiliora sunt verba quam sensus." All interpreters are agreed about the meaning, however much they differ about the construction. The E. T. without keeping close to the words, has expressed the sense rather more obscurely than either the Gr. or the La. The two clauses in Gr. are in that version combined into one; and *ἔστιν ἐκ* seems to be rendered 'consisteth in.' The translators of P. R. appear to be the first who have expressed the meaning perspicuously in modern language, "Car en quelque abondance qu'un homme soit, sa vie ne depend point des biens qu'il possède." In this they have been followed by subsequent interpreters.

25. "Besides, which of you can, by his anxiety, prolong his life one hour?" *τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα;* E. T. "And which of you, with taking thought, can add to his stature one cubit?" *Πηχία* signifies both *stature* and *age* or *lifetime*. For examples of the latter acceptance, see Job 9: 21, 23. Heb. 11: 11. In every case, therefore, the words ought to be rendered by the one or the other of these terms which best suits the context. *Πῆχυς* is properly a measure of length, and may, on that account, be thought inapplicable to time. But let it be observed, that few topics are more familiar than those wherein such measures are applied to the age or life of man." "Behold," says the Psalmist, "thou hast made my days an hand-breadth," Ps. 39: 5, *Ἰδοὺ, παλαιστάς ἔθου τὰς ἡμέρας μου.* The common version says "as an hand-breadth;" but the word *as* is supplied by the interpreters, and has nothing corresponding to it either in the Heb. or in the Gr. Ham. has quoted from Mimnermus, an ancient poet, the phrase *πηχυῖον ἐπὶ χρόνον*, literally 'for a cubit of time,' that is, for a very short time. Analogous to this is the common comparison of life to a race, or to a journey. This may suffice to show, that there is no violence done to the words of the evangelist in making them relate to a man's age or term of life, and not to his stature. But whether they actually relate to the one or to the other, is best determined from the context. It is evident, that the warnings which our Lord gives here, and in the parallel passage in Mt. against anxiety, particularly regard the two essential articles of food and raiment, which engross the attention of the much greater part of mankind. Food is necessary for the preservation of life, and raiment for the protection of our bodies from the injuries of the weather. Anxiety about food is therefore closely connected with anxiety about life; but, except in children, or very young persons, who must have been an inconsiderable part of Christ's audience, has no connexion with anxiety about stature. Accordingly, it is the preservation of life, and the

protection of the body, which our Lord himself points to as the ultimate aim of all those perplexing cares. "Is not life," says he, "a greater gift than food, and the body than raiment?" And if so, will not God, who gave the greater gift, life, give also food, which, though a smaller gift, is necessary for supporting the other? In like manner, will not he who gave the body, give the raiment necessary for its defence? All this is entirely consequential; and our Lord, in these warnings, touches what occupies the daily reflections and labor of more than nine-tenths of mankind. But in what is said about stature, if we understand the word so, he appears to start aside from what employs the time and attention of the people in every age and country, to what could be an object only to children and a very few foolish young persons. Besides, the increase of the body, by such an addition to the stature, so far from diminishing men's anxiety, would augment it, by increasing their need both of food and of raiment. In the verse immediately following we have an additional evidence that the word is employed here metaphorically, and that the discourse still concerns the same subject, food and raiment, or the preservation of life and the accommodation of the body. "If ye cannot," says he, "thus effect even the smallest thing, ἐλάχιστον, why are ye anxious about the rest?" In respect of stature, would a cubit be called the smallest thing, which is more than one-fourth of the whole? This would have been more suitable, if the word had been *an inch*. In every view, therefore, that we take of the matter, it is extremely improbable there is here any mention of stature. The idea is foreign to the scope of the discourse; the thing said ill-suited to the words connected with it, and ill-adapted to the hearers, as it proceeds on the hypothesis that a sort of solicitude was general among them, which cannot reasonably be supposed to have affected one-hundredth part of them. It is a very ingenious, and more than plausible conjecture of Wet. that ἡλικία, or the ordinary term of life, is here considered under the figure of the *stadium* or course gone over by the runners, of which, as it consisted of several hundred cubits, a single *cubit* was but as one step, and consequently a very small proportion of the whole, and what might not improperly be termed ἐλάχιστον. It adds to the credibility of this, that the life of man is once and again distinguished in Scripture by the appellation δρόμος, the course or ground run over by the racers. This is the more remarkable, and shows how much their ears were accustomed to the trope, as it occurs sometimes in places where no formal comparison to the gymnastic exercises is made, or even hinted. Thus, Acts 13: 25, "As John fulfilled his course," ὡς ἐπλήρου τὸν δρόμον; 20: 24. "Neither count I my life dear unto myself," says Paul, "so that I might finish my course with joy," ὡς τελειῶσαι τὸν δρόμον μου; and 2 Tim. 4: 7. "I have finished my course," τὸν δρόμον τετέλεκα.

The phrase ὁ τρόχος τῆς γενέσεως, James 3: 6, has nearly the same signification. The uncommon pains which Herod the Great had taken to establish gymnastic exercises in the country, to the great scandal of many, had familiarized the people to such idioms. Several critics of name favor this interpretation, amongst whom are Ham. Wet. and Pearce. The An. Hey. Wes. and Wa. adopt it. Some other interpreters give it as a probable version in their notes.

31. "Seek ye the kingdom of God," ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ. Vul. "Querite primum regnum Dei et justitiam ejus." There is no countenance from either MSS. or versions worth mentioning in favor of *primum*, or of *et justitiam ejus*.

32. "My little flock," τὸ μικρὸν ποιμνιον. E. T. "Little flock." We have here the diminutive ποιμνιον combined with the adjective μικρὸν, *little*. It is, therefore, an expression of tenderness, at the same time that it suggests the actual smallness of their number. It has also the article, which we never use in the vocative. In our language, we cannot better supply the diminutive and the article than by the possessive pronoun.

35. The Vul. after "ardentes," adds "in manibus vestris." This variation is peculiar to that version. The Sax. follows the Gr.

46. "With the faithless," μετὰ τῶν ἀπίστων. E. T. "With the unbelievers." Those are called here ἀπίστοι, who in Mt. are called ὑποκριταί. Both words have great extent of signification. And for the reason given, in the note on that passage, against rendering ὑποκριταί 'hypocrites,' ἀπίστοι ought not here to be rendered 'unbelievers,' but, according to the most common acceptation of the word, 'the faithless,' that is, persons totally unworthy of trust.

49. "What would I, but that it were kindled?" τί θέλω, εἰ ἤδη ἀνίφθη; E. T. "What will I, if it be already kindled?" Vul. "Quid volo nisi ut accendatur?" Er. Zu. Be. "Quid volo, si jam accensus est?" Cas. "Qui, si jam incensus est, quid volo?" It is evident to me, that the sense is better expressed in the Vul. than by any of the modern La. interpreters. The objection which Be. and after him Palairet, make, that the εἰ is there translated as if it were εἰ μή, is of no moment, since the εἰ in this verse is, by the acknowledgment of the latter, not the hypothetical conjunction, but a particle expressive of a wish. What Gro. says of this rendering is entirely just, "in eo sensum recte expressit, verba non annumeravit." The very next verse would sufficiently evince the meaning, if there could be a reasonable doubt about it: "I have an immersion to undergo, and how am I pained till it be accomplished?" 'Since the advancement of true religion, which is the greatest blessing to mankind, must be attended with such unhappy divisions, I even long till they take place.' L. Cl. renders it in the same way with the Vul. "Que souhaitez, sinon qu'il fût déjà

enflammé?" Here the meaning is expressed with simplicity and modesty, as in the original. But I cannot help disrelishing much the manner in which Dod. and after him Wy. have expressed it, though in the general import it does not differ from the last mentioned. "What do I wish? Oh, that it were already kindled!" This form of venting a wish, is, in a case like the present, when he knew that the event would soon happen, strongly expressive of impatience. I know not any thing whereby interpreters have more injured the native beauty of the style of Scripture, than by the attempts they have sometimes made to express the sense very emphatically.

58. "To satisfy him," ἀπηλλάχθαι ἀπ' αὐτοῦ. E. T. "That thou mayest be delivered from him." But a man is delivered from another who makes his escape from him, either by artifice or by force, or who is rescued by another. Now the words *deliver from* suggests some such method of deliverance, rather than that which is here signified by the term ἀπηλλάχθαι, a deliverance with consent. To this the parallel place, Mt. 5: 25, also evidently points.

CHAPTER XIII.

9. "Perhaps it will bear fruit; if not, thou mayest afterwards cut it down," κἂν μὲν ποιήσῃ καρπὸν· εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκόψεις αὐτήν. E. T. "And if it bear fruit, well; and if not, then after that thou shalt cut it down." It is plain that there is an ellipsis in the Gr.; some word is wanting after καρπὸν to complete the sense. In sentences of the like form in Gr. writers, when the words wanting are easily supplied by the aid of the context, this figure is not unfrequent; nay, it has sometimes a peculiar energy. As the effect, however, is not the same in modern languages, it is generally thought better to complete the sentence, either by adding the word or words wanting, or by making a small alteration on the form of expression. I have preferred the latter of these methods; our translators have followed the former. The difference is not material.

15. "Hypocrites." E. T. "Thou hypocrite." In the common Gr. we read ὑποκριτᾶ, in the singular number, but in many MSS. some of principal note, in the Com. and other early editions, in the Vul. Cop. Arm. Eth. Sax. and Ara. versions, we find the word in the plural. The very next words, ἐκαστος ὑμῶν, show that our Lord's answer was not addressed solely to *the director*, but was intended for all those present who espoused his side of the question. Mill, and several other critics, have preferred this reading.

25. "If once the master of the house shall have arisen," ἀφ' οὗ ἂν ἐγερθῆ ὁ οἰκοδεσπότης. Vul. "Cum autem intraverit pater-

familias." In one or two copies we find *ἐξελθῆ* instead of *ἐγροθῆ*. But this reading of the Vul. though favored by Cas. and the Sax. translation, has no support of either MSS. or versions to entitle them to regard.

31. "Herod intendeth to kill thee," *Ἡρώδης θέλει σε ἀποκτείνειναι*. E. T. "Herod will kill thee." But if this last declaration in Eng. were to be turned into Gr. the proper version would be, not what is said by L. but *Ἡρώδης σε ἀποκτενεῖ*. The term *will* in Eng. so situated, is a mere sign of the future, and declares no more than that the event will take place. This is not what is declared by the evangelist. His expression denotes, that at that very time it was Herod's purpose to kill him; for the *θέλει* here is the principal verb; the *will* in the translation is no more than an auxiliary. Nay, the two propositions (though to a superficial view they appear coincident) are in reality so different, that the one may be true and the other false. Suppose that, instead of Herod, Pilate had been the person spoken of. In that case, to have said in Gr. *Πιλάτος θέλει σε ἀποκτείνειναι*, would have been telling a falsehood; for the history shows how much his inclination drew the contrary way: whereas to have said *Πιλάτος σε ἀποκτενεῖ*, would have been affirming no more than the event verified, and might, therefore, have been accounted prophetic. Mt. 16: 24. N. J. 7: 17. N.

CHAPTER XIV.

1. "Of one of the rulers who was a pharisee," *τινος τῶν ἀρχόντων τῶν Φαρισαίων*. E. T. "Of one of the chief Pharisees." I agree with Gro. Ham. Wh. Pearce, and others, that *ἀρχοντες* properly denotes persons in authority, rulers, magistrates; and that any other kind of eminence or superiority would have been distinguished by the term *πρωῖτοι*, as in ch. 19: 47. Mr. 6: 21. Acts 13: 50. 17: 4. 25: 2. 28: 17.

5. "If his ass or his ox," *ὄνος ἢ βοῦς*. Both the Sy. interpreters have read here *νιός*, *son*, instead of *ὄνος*, *ass*, and so have some of the Fathers. The number and value of the MSS. which preserve this reading are very considerable; and though it is not found in any ancient version except the Sy. yet, if we were to be determined solely by the external evidence, I should not hesitate to declare that the balance is in its favor. There is, however, an internal improbability in some things, which very strong outward evidence cannot surmount. The present case is an example; and therefore, though this reading has been admitted by Wet. and some other critics, I cannot help rejecting it, as, upon the whole, exceedingly improbable. My reasons are these. 1st, Nothing is more common in Scripture style, wherever propriety admits it, than join-

ing in this manner *the ox* and *the ass*, which were in Judea almost the only beasts in common use for work. In the O. T. it occurs very frequently. We find it in the tenth commandment, as recorded in Exod. xx, and both in the fourth and in the tenth, as repeated in Deut. v. When a case like the present is supposed, of "falling into a pit," Exod. 21: 33, both are as usual specified: "If a man shall dig a pit, and not cover it, and an ox or an ass fall therein." That this was also conformable to our Lord's manner, we may see from the preceding chap. 5: 15: "Who is there amongst you that doth not, on the Sabbath, loose his ox or his ass from the stall, and lead him away to watering?" 2dly, Such a combination as that of *the ass* and *the ox*, is not more familiar and more natural, than the other, of a man's *son* and his *ox*, is unnatural and unprecedented. Things thus familiarly coupled in discourse, are commonly things homogeneous, or of natures at least not very dissimilar. Such are, *the son and the daughter*, *the man-servant and the maid-servant*, *the ox and the ass*. 3dly, In those specimens which our Lord has given of confuting the Pharisees by retorting on them their own practice, the argument is always of that kind which logicians call *à fortiori*. This circumstance is sometimes taken notice of in the application of the argument; and even when it is expressly pointed out, it is plain enough from the sense. See ch. 13: 15, 16. 15: 2, 3, 4, 8, 9, Mt. 12: 11, 12. But if the word here be *son*, this method is reversed, and the argument loses all its energy. A man possessed of even the pharisaical notions concerning the Sabbath, might think it, in the case supposed, excusable from natural affection, or even justifiable from paternal duty, to give the necessary aid to a child in danger of perishing, and, at the same time, think it inexcusable to transgress the commandment for one to whom he is under no such obligations. 4thly, When the nature of the thing, and the scope of the place, render it credible that a particular reading is erroneous, the facility of falling into such an error adds greatly to the credibility. Now *υἱός* and *ὄνος*, in writing, have so much resemblance, that we cannot wonder that a hasty transcriber should have mistaken one for the other. If the mistake has been very early, the number of copies now affected by it would be the greater. It is too mechanical a mode of criticising to be determined by outward circumstances alone, and to pay no regard to those internal probabilities, of which every one who reflects must feel the importance.

15. "Who shall feast," *ὃς φάγεται ἄρον*. E. T. "Who shall eat bread." *To eat bread* is a well known Hebrew idiom for to share in a repast, whether it be at a common meal or at a sumptuous feast. The word *bread* is not understood as suggesting either the scantiness or the meanness of the fare.

² "In the reign," *ἐν τῇ βασιλείᾳ*. E. T. "In the kingdom."

The E. T. makes, to appearance, the word *βασιλεία* here refer solely to the future state of the saints in heaven. This version makes it relate to those who should be upon the earth in the reign of the Messiah. My reasons for preferring the latter are these: 1st, This way of speaking of the happiness of the Messiah's administration, suits entirely the hopes and wishes which seem to have been long entertained by the nation concerning it. (See ch. 10: 23, 24. Mt. 13: 10, 11). 2dly, The parable which, in answer to the remark, was spoken by our Lord, is on all hands understood to represent the Christian dispensation. 3dly, The obvious intention of that parable is to insinuate, that in consequence of the prejudices which from notions of secular felicity and grandeur, the nation in general entertained on that subject; what, in prospect, they fancied so blessed a period, would when present, be exceedingly neglected and despised: and, in this view, nothing could be more apposite; whereas there appears no appositeness in the parable on the other interpretation.

23. "Compel people to come," *ἀνάγκασον εἰσελθεῖν*. Ch. 24: 29. N.

26. "Hate not his father," *οὐ μισεῖ τὸν πατέρα ἑαυτοῦ*. It is very plain that *hating*, used in this manner, was among the Hebrews an idiomatic expression for *loving less*. It is the same sentiment which in Mt.'s Gospel, 10: 37, is conveyed in these words, "He who loveth father and mother more than me." In the strict acceptation of the term, the doctrine of Christ does not permit us to hate any one, not even an enemy, much less a parent, to whom it exacts a more substantial honor than the traditional system of the scribes represented as necessary. The things here enumerated, particularly what finishes the list, of which I am to speak immediately, show evidently that the language is figurative.

2 "Nay, and himself too," *ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν*. E. T. "Yea, and his own life also." Vul. "Adhuc etiam et animam suam." Cas. "Atque adeo suam ipsius animam," which he explains on the margin, "semetipsum." Dio. renders it "anzi zi anchora se stesso." The reasons for which I have preferred this last manner are the following: 1st, *ψυχὴ* is generally used in the Hellenistic idiom as corresponding to the Heb. נֶפֶשׁ *nephesh*, *soul* for *life*. Now it is well known that this word, with the affix, is frequently used in Heb. for the reciprocal pronoun. Thus נֶפֶשׁ *naphshi*, commonly rendered in the Sep. *ἡ ψυχὴ μου*, is *myself*, נֶפֶשׁ *naphshecha*, *ἡ ψυχὴ σου*, *thyself*, and so of the rest. See Lev. 11: 43. Esth. 4: 13. Ps. 131: 2. Now, as there runs through the whole of this verse in L. an implicit comparison; to preserve an uniformity in the manner of naming the particulars, shows better the preference which our Lord claims in our hearts, not only to our nearest relatives, but also to ourselves. 2dly, I have avoided the

phrase *hating his life*, as ambiguous, and often used, not improperly, of those who destroy themselves. Now the disposition which our Lord here requires of his disciples, is exceedingly different from that of those persons. For the like reason I have not said *hate his own soul*, though what many would account the most literal version of them all. For this expression is also used sometimes (see Prov. 29: 24), in a sense quite different from the present. 3dly, I prefer here this strong manner of exhibiting the sentiment, as, in such cases, whatever shows most clearly that the words cannot be literally understood, serves most effectually to suggest the figurative and true interpretation. Now as, in the common acceptation, to hate one's parents would be impious, the apostle Paul tells us, Eph. 5: 29, that to hate one's self is impossible. It is not in this acceptation, then, that we can look for the meaning.

CHAPTER XV.

1. The Vul. the Sy. and the Sax. have no word answering to *all* in this sentence.

16. "He was fain," ἐπεθύμει. Chap. 16: 21. N.

² "With the husks," ἀπὸ τῶν κεραιῶν. Vul. "De siliquis." That κεραιῶν answers to 'siliqua,' and signifies a *husk*, or pod, wherein the seeds of some plants, especially those of the leguminous tribe, are contained is evident. But both the Gr. κεραιῶν and the La. *siliqua* signify also the fruit of the carob-tree, a tree very common in the Levant, and in the southern parts of Europe, as Spain and Italy. The Sy. and Ara. words are of the same import. This fruit still continues to be used for the same purpose, the feeding of swine. It is also called *St. John's bread*, from the opinion that the Baptist used it in the wilderness. It is the pod only that is eaten, which shows the propriety of the names κεραιῶν and *siliqua*, and of rendering it into Eng. 'husk.' Miller says, it is mealy, and has a sweetish taste, and that it is eaten by the poorer sort, for it grows in the common hedges, and is of little account.

18. "Against heaven," that is, 'against God.' Diss. V. Part i. sect. 4.

22. "Bring hither the principal robe," ἐξενέγκατε τὴν στολὴν τὴν πρώτην. Vul. "Cito proferte stolam primam." Ταχέως is found in the Cam. and one other MS. of small note. The second Sy. Cop. Sax. and Arm. versions have also read so.

30. "Thy living," σου τὸν βίον. Vul. "Substantiam suam." The reading of the vul. has no support from ancient versions or Gr. MSS. unless we reckon the Cam. which reads πάντα without any pronoun.

CHAPTER XVI.

8. "Commended the prudence of the unjust steward," ἐπήνεσε τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν. E. T. "Commended the unjust steward, because he had done wisely." When an active verb has for its subject a quality, disposition, or action of a person, it is a common Heb. idiom to mention the person as that which is directly affected by the verb, and to introduce the other (as we see done here) by a conjunction,—“commended the unjust steward, because he had acted prudently,” that is, ‘commended the prudence which he had shown in his action.’ Properly his master commended neither the actor nor the action, but solely the provident care about his future interest which the action displayed; a care worthy the imitation of those who have in view a nobler futurity, eternal life.

² Τὸν οἰκονόμον τῆς ἀδικίας for τὸν ἄδικον, in like manner as ὁ κρίτης τῆς ἀδικίας, ch. 18: 6, for ὁ ἄδικος, ‘the unjust judge.’

³ “In conducting their affairs,” εἰς τὴν γενεάν τὴν ἑαυτῶν. E. T. “In their generation.” Γενεά is the word by which the Seventy commonly render the Heb. דֹּר *dor*, which signifies not only age, *seculum*, and generation, or the people of the age, but also a man’s manner of life. Thus Noah is said, Gen. 6: 9, to be τελείος ἐν τῇ γενεᾷ αὐτοῦ. Houbigant renders it “integer in viis suis.” It is true he conjectures very unnecessarily a different reading. Yet he himself, in another place, admits this as one meaning of the Heb. word דֹּר *dor*. Thus Isa. 53: 8, the words rendered in the Sep. τὴν γενεάν αὐτοῦ τις διηγῆσεται, he translates “ejus omnem vitam quis secum reputabit?” and in the notes defends this translation of the Heb. דֹּר *dor*. To the same purpose Bishop Lowth, in his late version of that prophet, “His manner of life who would declare.”

9. “With the deceitful mammon,” ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας. E. T. “Of the mammon of unrighteousness.” Here again the substantive is employed by the same Hebraism as in the preceding verse, to supply the place of the adjective, μαμωνᾶ τῆς ἀδικίας as οἰκονόμον τῆς ἀδικίας. The epithet *unrighteous*, here applied to mammon or riches, does not imply acquired by injustice or any undue means; but, in this application, it denotes *false* riches, that is, *deceitful*, not to be relied on. What puts this beyond a question is, that in ver. 11, τῷ ἀδίκῳ μαμωνᾷ is contrasted, not by τὸ δίκαιον, but by τὸ ἀληθινόν, the former relating to *earthly* treasure, the latter to *heavenly*. For the import of mammon, see Mt. 6: 24. N.

² “After your discharge,” ὅταν ἐκλιπητε. E. T. “When ye fail.” As this is spoken in the application of the parable, it is to be understood as referring to that circumstance which must sooner or later happen to all, and which bears some analogy to the stew-

ard's dismissal from his office. This circumstance is *death*, by which we are totally discharged from our employment and probation here. The word *fail*, in the common version, is obscure and indefinite. I have preferred *discharge*, as both adapted to the expression of the evangelist, and sufficiently explicit. It bears a manifest reference to the act whereby a trustee is divested of his trust, and is also strictly applicable to our removal out of this world. Cas. has happily preserved this double allusion in La. by saying, "Quum defuncti fueritis." L. Cl. has not been so fortunate in Fr. ; he says, "Quand vous serez expirez." The verb here shows clearly the future event pointed to, but detaches it altogether from the story ; for the word *expirez* cannot be applied to the discarding of a steward from office. Of so much use in interpreting do we sometimes find words which are in a certain degree equivocal.

³ "Into the eternal mansions," εἰς πὰς αἰωνίους σκηνάς. E. T. "Into everlasting habitations." As σκηνή properly signifies 'a tent' or 'tabernacle,' which is a temporary and moveable habitation, some have thought it not so fitly joined with the epithet αἰώνιος. It is true that, in strictness, σκηνή means no more than a tent ; but it is also true, that sometimes it is used with greater latitude, for a dwelling of any kind, without regard either to its nature or its duration. The article has been very improperly, in this passage, overlooked by our translators. It adds to the precision, and consequently to the perspicuity of the application. J. 1: 14. ² N.

16. "Every occupant entereth it by force," πᾶς εἰς αὐτὴν βιάζεται. E. T. "Every man presseth into it." Though this last interpretation may be accounted more literal than that here given, it is further from the import of the sentence. The intention is manifestly not to inform us how great the number was of those who who entered into the kingdom of God, but what the manner was in which all who entered obtained admission. The import therefore is only, 'Every one who entereth it, entereth it by force.' We know, that during our Lord's ministry, which was (as John's also was) among the Jews, both his success and that of the Baptist were comparatively small. Christ's flock was literally, even to the last, ποιμῖόν μικρόν, 'a very little flock.' Of the backwardness of the people we hear frequently in the Gospel. "He came to his own," says the apostle John, "but his own received him not." And he himself complains, "Ye will not come unto me, that ye may have life." It was not till after *he was lifted up* upon the cross, that, according to his own prediction, he "drew all men to him."

25. "A poor man," πτωχὸς τις. E. T. "A certain beggar." Though either way of rendering is good, the first is more conformable to the extensive application of the Gr. word than the second. Το beg is always in the N. T. ἀπαιεῖν or προσαιεῖν. The pres-

ent participle, *προσαίτων*, agreeably to a well known Heb. idiom, strictly denotes a *beggar*.

21. "Was fain to feed on the crumbs," *ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιγῶν*. E. T. "Desiring to be fed with the crumbs." I agree with those who do not think there is any foundation in this expression for saying that he was refused the crumbs. First, the word *ἐπιθυμῶν* does not imply so much; secondly, the other circumstances of the story render this notion improbable. First, as to the scriptural sense of the word, the verb *ἐπιθυμέω* is used by the Seventy, Isa. 1: 29 for rendering the Heb. *בָּהַר* *bahar*, elegit. The clause is rendered in the E. T. "For the gardens which ye have chosen." In like manner, in Isa. 58: 2, the word occurs twice, answering to the Heb. *חָפְצוּ* *chaphats*, 'to delight,' or 'take pleasure in.' *Γινῶναι μου τὰς ὁδοὺς ἐπιθυμοῦσιν*; again, *ἐγγίξεν Θεῷ ἐπιθυμοῦσιν*. E. T. "They delight to know my ways;" and, "They take delight in approaching to God." It is not necessary to multiply examples. That the notion that he did not obtain the crumbs is not consistent with the other circumstances, is evident. When the historian says that he was laid at the rich man's gate, he means not, surely, that he was once there, but that he was usually so placed, which would not probably have happened if he had got nothing at all. The other circumstances concur in heightening the probability. Such are, the rich man's immediately knowing him; his asking that he might be made the instrument of the relief wanted; and, let me add this, that though the patriarch upbraids the rich man with the carelessness and luxury in which he had lived, he says not a word of inhumanity: yet, if we consider Lazarus as having experienced it so recently, it could hardly, on this occasion, have failed to be taken notice of. Can we suppose that Abraham, in the charge he brought against him, would have mentioned only the things of least moment, and omitted those of the greatest? For similar reasons, I have rendered *ἐπεθύμει*, ch. 15: 16. in the same manner here. In the E. T. the expression there suggests more strongly, that his desire was frustrated—"He would fain have filled his belly," which, in the common idiom, always implies, 'but could not.' It appears very absurd, that one should have the charge of keeping swine, who had it not in his power to partake with them. How could it be prevented? Would the master multiply his servants in time of famine, and send one to watch and keep this keeper? The clause, "for nobody gave him aught," is to be interpreted not strictly, but agreeably to popular language; as though it had been said, that in the general calamity he was much neglected; and if he had not had recourse to the food allotted for the swine, he would have been in imminent danger of starving.

² Much injury has been done to our Saviour's instructions, by the ill-judged endeavors of some expositors to improve and

strengthen them. I know no better example for illustrating this remark, than the story of the rich man and Lazarus. Many, dissatisfied with its simplicity as related by the evangelist, and desirous, one would think, to vindicate the character of the Judge from the charge of excessive severity in the condemnation of the former, load that wretched man with all the crimes which can blacken human nature, and for which they have no authority from the words of inspiration. They will have him to have been a glutton and a drunkard, rapacious and unjust, cruel and hard-hearted, one who spent in intemperance what he had acquired by extortion and fraud. Now I must be allowed to remark, that, by so doing, they totally pervert the design of this most instructive lesson, which is to admonish us, not that a monster of wickedness, who has, as it were, devoted his life to the service of Satan, shall be punished in the other world; but that the man who, though not chargeable with doing much ill, does little or no good, and lives, though not perhaps an intemperate, a sensual life; who careless about the situation of others, exists only for the gratification of himself, the indulgence of his own appetites and his own vanity, shall not escape punishment. It is to show the danger of living in the neglect of duties, though not chargeable with the commission of crimes; and particularly the danger of considering the gifts of Providence as our own property, and not as a trust from our Creator, to be employed in his service, and for which we are accountable to him. These appear to be the reasons for which our Lord has here shown the evil of a life which, so far from being universally detested, is, at this day, but too much admired, envied, and imitated.

³ The Vul. adds, "Et nemo illi dabat;" but as no support, except that of one or two inconsiderable MSS., and the Sax. version. This reading has, doubtless, by the blunder of some copyist, been transcribed from the preceding chapter.

22. Vul. "Sepultus est in inferno." This reading is equally unsupported with the former, and is a mere corruption of the text, arising from the omission of the conjunction in the beginning of ver. 23, and the misplacing of the points.

For the illustration of several words in this and the following verses, such as ἐν τῷ ἄδῃ—τὸν κόλπον τοῦ Ἀβραάμ—ἀπενεχθῆναι—διαβῆναι—διαπερῶσιν—see Prel. Diss. VI. Part ii. sect. 19, 20.

25. A great many MSS. and some ancient versions, particularly the Sy. read ὧδε, *here*, instead of ὁ δὲ, *but he*; and this reading is adopted by Wet. The resemblance in sound, as well as in writing, may easily account for a much greater mistake in copying. But that the common reading is preferable, can hardly be questioned. In it, ὁ δὲ is contrasted to σου δὲ, as νῦν is in like manner to ἐν ζωῇ σου; but to ὧδε nothing is opposed. Had ἐκεῖ occurred in the other member of the comparison made by the patriarch, I

should have readily admitted that the probability was on the side of the Sy. version.

CHAPTER XVII.

1. "To his disciples," *πρὸς τοὺς μαθητάς*. Vul. "Ad discipulos suos." This reading is favored by the Al. Cam. and a considerable number MSS. and by the 1st Sy. Cop. Arm. and Sax. versions. The 2d Sy. also has the pronoun, but it is marked as doubtful with an asterisk. The sense is nowise affected.

7. "Would any of you who hath a servant, etc., say to him, on his return from the field, Come immediately," *τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων—εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ εὐθεὺς παρελθών*. E. T. "Which of you having a servant—will say unto him by and by, when he is come from the field, Go,"— Vul. "Quis vestrum habens servum—*Regresso de agro dicat illi, statim transi.*" The only material difference between these two versions arises from the different manner of pointing. I have, with the Vul. joined *εὐθεὺς* to *παραελθών*. Our translators have joined it to *ἐρεῖ*. In this way of reading the sentence, the adverb is no better than an expletive; in the other, *εὐθεὺς παρελθών* is well contrasted to *μετὰ ταῦτα φερέσαι* in the following verse.

10. "We have conferred no favor," *δοῦλοι ἀχρεῖοι ἴσμεν*. Diss. XII. Part i. sect. 14.

11. "Through the confines of Samaria and Galilee," *διὰ μέσου Σαμαρίας καὶ Γαλιλίας*. E. T. "Through the midst of Samaria and Galilee." I agree with Gro. and others, that it was not through the heart of these countries, but, on the contrary, through those parts in which they bordered with each other, that our Lord travelled at that time. I understand the words *διὰ μέσου* as of the same import with *ἀνὰ μέσον*, as commonly understood. And in this manner we find it interpreted by the Sy. and Ara. translators. No doubt the nearest way, from where our Lord resided, was through the midst of Samaria. But had that been his route, the historian had no occasion to mention Galilee, the country whence he came; and if he had mentioned it, it would have been surely more proper, in speaking of a journey from a Galilean city to Jerusalem, to say, through Samaria and Galilee. But if, as I understand it, the confines only of the two countries were meant, it is a matter of no consequence which of them was first named. Besides, the incident recorded in the following words also renders it more probable that he was on the borders of Samaria, than in the midst of the country. It appears that there was but one Samaritan among the lepers that were cleansed, who is called an alien, the rest being Jews.

18. "This alien," ἀλλογενῆς οὗτος. The Jews have, ever since the captivity, considered the Samaritans as aliens. They call them *Cuthites* to this day.

21. "The reign of God is within you," ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστίν. Vul. Er. Zu. "Regnum Dei intra vos est." Cas. though not to the same purpose. I should have added Be. too, who says, "Regnum Dei intus habetis," had he not shown in his Commentary that he meant differently, denoting no more by *intus* than *apud vos*. Most modern translators, and among them the authors of our common version, have rendered the words in the same way as the Vul. and the Sy. and other ancient interpreters. L. Cl. and Beau. both say, "Au milieu de vous," and have been followed by some Eng. translators, particularly the An. and Dod. who say, "Among you." This way of rendering has also been strenuously supported of late by some learned critics. I shall briefly state the evidence on both sides. That both the preposition ἐντὸς, before a plural noun, signifies *among*, Raphelius has given one clear example from Xenophon's Expedition of Cyrus; the only one, it would appear, that has yet been discovered, for to it later critics, as Dod. and Pearce, have been obliged to recur. I have taken occasion, once and again, to declare my dissatisfaction with conclusions founded merely on classical authority, in cases where recourse could be had to the writings of the N. T. or the ancient Gr. translation of the Old. I acknowledge that ἐντὸς does not oft occur in either, but it does sometimes. Yet in none of the places does it admit the signification which those critics give it here. As I would avoid being tedious, I shall only point out the passages to the learned reader, leaving him to consult them at his leisure. The only other place in the N. T. is Mt. 23: 26. In the Sep. Ps. 38: 4. 108: 22, or as numbered in the Eng. Bible, 39: 3. 109: 22, and Cant. 3: 10. These are all the passages wherein ἐντὸς occurs as a preposition in that version. But it is sometimes used elliptically with the article τὰ, for the inside, or the things within, as Ps. 102: 1, in the Gr. but in the Eng. 103: 1. Isa. 16: 11. Dan. 10: 16. We have this expression also twice in the Apocrypha, Ecclus. 19: 26. 1 Mac. 4: 48. Of all which I shall only remark in general, that no advocate for the modern interpretation of ἐντὸς ὑμῶν in the Gospel, has produced any one of them as giving countenance to his opinion. Wh. (who, though a judicious critic, sometimes argues more like a party than a judge), after explaining ἐντὸς ὑμῶν ἐστίν to mean "is even now among you," and "is come unto you," adds, "so ἐντὸς ὑμῶν and ἐν ὑμῖν are frequently used in the O. T." Now the truth is, that ἐν ὑμῖν does frequently occur in the O. T. in the acceptation mentioned, but ἐντὸς ὑμῶν never, either in that or any other acceptation; nor does ἐντὸς ἡμῶν occur, nor ἐντὸς αὐτῶν, nor any similar expression. The author

proceeds to give examples: accordingly, his examples are all (as was unavoidable, for he had no other) of *ἐν ὑμῖν* and *ἐν ἡμῖν*, not one of *ἐντὸς ὑμῶν*, or any similar application of this preposition. Strange, indeed, if he did not perceive that a single example of this use of the preposition *ἐντὸς*, (which use he had affirmed to be frequent), was more to his purpose than five hundred examples of the other. The instances of the other were, indeed, nothing to his purpose at all. The import of *ἐν* in such cases was never questioned; and his proceeding on the supposition that those phrases were equivalent, was what logicians call a *petitio principii*, a taking for granted the whole matter in that dispute. Nay, let me add, the frequency of the occurrence of *ἐν ὑμῖν* in Scripture, applied to a purpose to which *ἐντὸς ὑμῶν* is never applied, notwithstanding the numerous occasions, makes against his argument instead of supporting it, as it renders it very improbable that the two phrases were understood as equivalent.—But to come from the external to the internal evidence; it has been thought, that the interpretation *amongst you*, suits better the circumstances of the times. The Messiah was already come. His doctrine was begun to be preached, and converts, though not very numerous, were made. This may be regarded as evidence that his reign was already commenced among them. But in what sense, it may be asked, could his reign or kingdom be said to be within them? It is true, that the laws of this kingdom were intended for regulating the inward principles of the heart, as well as the outward actions of the life; but is it not rather too great a stretch in language to talk of God's kingdom being within us? So, I acknowledge, I thought once; but on considering the great latitude wherein the phrases *ἡ βασιλεία τοῦ Θεοῦ* is used in the N. T., in relation sometimes to the epoch of the dispensation, sometimes to the place, sometimes for the divine administration itself, sometimes for the laws and maxims which would obtain; I began to think differently of the use of the word in this passage. The apostle Paul hath said, Rom. 14: 17, "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Now these qualities, "righteousness, and peace, and spiritual joy," if we have them at all, must be *within us*, that is, in the heart or soul. If so, the apostle has by implication said no less than is reported here by the evangelist as having been said by our Lord, that the kingdom of God is *within us*. Is there any impropriety in saying that God reigns in the hearts of his people? If not, to say 'the reign of God is in their hearts,' or 'within them,' is the same thing, a little varied in the form of expression. Even the rendering of *βασιλεία*, *kingdom*, and not *reign*, heightens the apparent impropriety. But it is a more formidable objection against the common version, that our Lord's

discourse was at that time addressed to the Pharisees: and how could it be said to men, whose hearts were so alienated from God as theirs then were, that God reigned within them? This difficulty seems to have determined the opinion of Dr. Dod. To this I answer, that in such declarations conveying general truths, the personal pronoun is not to be strictly interpreted. It is not, in such cases, *you* the individuals spoken to but, *you* of this nation, or *you* of the human species, men in general. In this way we understand the words of Moses, Deut. 30: 11—14. "This commandment, which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Nor is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee in thy mouth and in thy heart, that thou mayest do it." This is not to be considered as characterizing any individual, (for let it be observed, that the pronoun is throughout the whole in the singular number), nor even the whole people addressed: The people addressed had, by their conduct shown too often and too plainly, that the commandments of God were neither in their heart nor in their mouth: But it is to be considered as explaining the nature of the divine service; for it remains an unchangeable truth, that it is an essential character of the service which God requires from his people, that his word be habitually in their hearts. The same is quoted by the apostle, Rom. 10: 6, etc., and adapted to the gospel dispensation. I think further, with Markland, that ἐντός ὑμῶν, as applying an inward and spiritual principle, is here opposed to παρατηρήσεις, outward show and parade, with which secular dominion is commonly introduced.

36. The whole of this verse is wanting in many MSS. some of them of great note. It is not found in some of the early editions, nor in the Cop. and Eth. versions. But both the Sy. versions, also the Ara. and the Vul. have it. In a number of La. MSS. it is wanting. Some critics suppose it to have been added from Mt. This is not improbable. However, as the evidence on both sides nearly balances each other, I have retained it in the text, distinguishing it as of doubtful authority.

CHAPTER XVIII.

1. "He also showed them by a parable, that they ought to persist in prayer," ἔλεγε δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσευχεσθαι. E. T. "And he spake a parable unto them, to this end, that men ought always to pray." The construction here plainly shows, that the word to be supplied before the infinitive is

αὐτοῦς. "Ἐλεγεν αὐτοῖς—πρὸς τὸ δεῖν αὐτοῦς. The words are a continuation of the discourse related in the preceding chapter, which is here rather inopportunately interrupted by the division into chapters. There is in these words, and in the following parable, a particular reference to the distress and trouble they were soon to meet with from their persecutors, which would render the duties of prayer, patience, and perseverance, peculiarly seasonable.

² "Without growing weary," καὶ μὴ ἔκκακῆν. E. T. "And not to faint." At the time when the common version was made, the Eng. verb *to faint* was here of the same import with the expression I have used. But as in that acceptation it is now become obsolete, perspicuity requires a change.

3. "Do me justice on my adversary," ἐκδικήσόν με ἀπὸ τοῦ ἀντιδικου μου. E. T. "Avenge me of mine adversary." The Eng. verb *to avenge*, denotes either *to revenge* or *to punish*; the last especially, when God is spoken of as the avenger. The Gr. verb ἐκδικέω signifies also *to judge a cause*, and to defend the injured judicially from the injurious person. The word *avenge*, therefore, does not exactly hit the sense of the original in ver. 3, although, in the application of the parable, ver. 7, it answers better than any other term. The literal sense is so manifest, and the connexion in the things spoken of is so close, that the change of the word in translating does not hurt perspicuity.

7. "Will he linger in their cause?" καὶ μακροθυμῶν ἐπ' αὐτοῖς E. T. "Though he bear long with them." Vul. "Et patientiam habebit in illis?" Er. "Etiam cum patiens fuerit super illis." Zu. "Etiamsi longa patientia utatur super illis." Cas. "Et tam erit in eos difficilis?" Be. "Etiamsi iram differat super ipsis." So various are the ways of interpreting this short clause. Let it be observed that both the Al. and the Cam. MSS. read μακροθυμεῖ. The Vul. and even the Sy. appear to me to have read in the same manner; so also have some of the Fathers. But the version given here does not depend on that reading. The omission of the substantive verb connected with the participle, is common in the oriental idiom. I therefore understand μακροθυμῶν here as put for μακροθυμῶν ἔσται, and consequently equivalent to μακροθυμεῖ. As μακροθυμεῖν commonly denotes to have patience, and as it sometimes happens that patient people appear slow in their proceedings, it comes, by an easy transition, to signify 'to linger,' 'to delay.' In this sense I understand it here with Gro.; reading this member of the sentence, as well as the preceding, with an interrogation. The words quoted by him from the son of Sirach, Eccus. 32: 18, in the Gr. (but in the E. T. which follows the Com. and the Vul. 35: 18), appear both perspicuous and decisive, 'Ὁ κύριος οὐ μὴ βραδύνη, οὐδὲ μὴ μακροθυμήσει ἐπ' αὐτοῖς. The first clause is justly interpreted in the E. T. "the Lord will not be slack;" but the

second is rendered both obscurely and inaccurately, "neither will the mighty be patient towards them." Properly thus, "neither will he linger in their cause." The pronoun *their* refers to the *humble* mentioned in the preceding verse, whose prayer pierceth the clouds. To me it appears very probable, considering the affinity of the subject, that the evangelist had in the expression he employed, an allusion to the words of the Jewish sage.

8. "Will he find this belief in the land?" ἄρα εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς. E. T. "Shall he find faith on the earth?" There is a close connexion in all that our Lord says on any topic of conversation, which rarely escapes an attentive reader. If in this, as is very probable, he refers to the destruction impending over the Jewish nation, as the judgment of heaven for their rebellion against God, in rejecting and murdering the Messiah, and in persecuting his adherents, τὴν πίστιν must be understood to mean 'this belief,' or the belief of the particular truth he had been inculcating, namely, that God will in due time avenge his elect and signally punish their oppressors; and τὴν γῆν must mean 'the land,' to wit, Judea. The words may be translated either way; but the latter evidently gives them a more definite meaning, and unites them more closely with those which preceded.

9. "Example," παραβολὴν. Mt. 13: 3. N.

11. "The Pharisee, standing by himself, prayed thus," ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσήχετο. E. T. "The Pharisee stood and prayed thus with himself." Our translators have considered the words πρὸς ἑαυτὸν as connected with προσήχετο, in which case they are a mere pleonasm. I have preferred the manner of Dod. and others, who join them to σταθεὶς; for in this way they are characteristic of the sect, who always affected to dread pollution from the touch of those whom they considered as their inferiors in piety.

13. "At a distance," μακρόθεν. Mt. 8: 30.

14. "Than the other," ἢ ἐκείνος. There is a considerable diversity of reading on this clause. A few copies have παρ' ἐκείνον, a great number ἢ γὰρ ἐκείνος, and others still differently. But the meaning is the same in all.

25. "Pass through," εἰσελθεῖν. Vul. "Transire." I have here, with the Eng. translators, preferred the reading of the Vul. to that of the common Gr. The MSS. however are not unanimous. The Al. Can. and a few others, read διελθεῖν. Agreeable to this is the version, not only of the Vul. but of the Go. Sax. second Sy. and Eth. Mt. 19: 24. N.

31. "All that the prophets have written shall be accomplished on the Son of man," Τελεσθήσεται πάντα τὰ γεγραμμένα, διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου. E. T. "All things that are written by the prophets concerning the Son of man shall be accom-

plished ;” which is literally from the Vul. “ Consummabuntur omnia quæ scripta sunt per prophetas de Filio hominis.” This version must have arisen from a different reading. Accordingly the Cam. and two or three MSS. of no account, for τῷ υἱῷ read περὶ τοῦ υἱοῦ. Agreeably to this also is the rendering of both the Sy. and the reading of some early editions. But this is not a sufficient reason for rejecting the common reading, especially when the sense conveyed by it is equally good. Yet it has been deserted by most modern interpreters. Castalio has indeed adopted it, “ Filio hominis accident plane omnia quæ sunt a vatibus scripta.” With this also agree the G. E. and Wes. Add to these Wa. in his New Translations lately published.

35. “ When he came near Jericho,” ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἱεριχὼ. L. Cl. and Beau. “ Comme il étoit près de Jericho.” This manner is likewise adopted by most of the late Eng. translators. What recommends it is the consideration, that thereby an apparent contradiction in the evangelists is avoided ; Mt. and Mr. having mentioned this miracle as performed by our Lord after he left Jericho. Gro. has remarked, that ἐγγίξειν means ‘ to be near,’ as well as to come near ;’ which is true. But it is not less true, that in this acceptance it is construed with the dative. When followed by the preposition εἰς, it always denotes, if I mistake not, to approach. A most extraordinary solution is given from Markland, (Bowyer’s Conjectures), who supposes an ellipsis which he supplies thus, ἐν τῷ ἐγγίξειν αὐτὸ εἰς [supple Ἱεροσόλυμα εἰς] Ἱεριχὼ. If so, the translation here given is unexceptionable ; for the ellipsis is just as easily supplied in Eng. as in Gr. “ When they came near [meaning Jerusalem, being at] Jericho.” A liberty so unbounded is not more agreeable to the Gr. idiom than to the Eng. It is alike repugnant to the idiom of every tongue, to authorize an interpreter to make a writer say what he pleases. Such licenses are subversive of all grammar and syntax.

CHAPTER XIX.

2. “ And chief of the publicans,” καὶ αὐτὸς ἦν ἀρχιερέων. E. T. “ Which was the chief among the publicans.” This seems to imply, that he was the chief of the whole order in Palestine. Had this been the case, the name would have, most probably, been attended with the article. Thus it is always said ὁ ἀρχιερεύς when the *high-priest* is spoken of. In like manner, when there is in the nation but one of any particular office or dignity, as ὁ βασιλεύς, ‘ the king,’ ὁ ἡγεμῶν, ‘ the procurator,’ ὁ ἀνθύπατος, ‘ the proconsul.’ To have translated the word *a chief publican*, would have been, on the contrary, saying too little. This expression does

not necessarily imply authority, or even that there were not, in the same place, some on a footing with him. Now, if the evangelist had meant to say no more than this, I think his expression would have been *εἰς τῶν ἀρχιτελώνων*, as we find in the same way, *εἰς τῶν ἀρχισυναγῶγων* used Mr. 5: 22; whereas, the manner in which L. mentions the circumstance of office here, *καὶ αὐτὸς ἦν ἀρχιτελώνης*, seems to show that, in the station he possessed, he was single in that place, and consequently that he was chief of the publicans of the city or district; for let it be observed, that though the Gr. article renders the noun to which it is prefixed perfectly definite, the want of it does not render a noun so decisively indefinite, as the indefinite article does in modern languages.

8. "If in aught I have wronged any man," *εἴ τινός τι ἔσυκοφάντησα*. Diss. XIII. Part i. sect. 16.

9. "Jesus said concerning him," *εἶπε πρὸς αὐτὸν ὁ Ἰησοῦς*. E. T. "Jesus said unto him." The thing said shows clearly, that our Lord spoke, not to Zaccheus, but to the people concerning Zaccheus. He is mentioned in the third person *καθότι καὶ αὐτός*, 'inasmuch as he also.' Of this mode of expression we have another example in the very next chapter, ver. 19, *ἔγνωσαν ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταύτην εἶπε*. E. T. "They perceived that he had spoken this parable against them." It is from the import of the parable itself that *πρὸς αὐτούς* is rendered 'against them;' for, had it been in their favor, there would have been no impropriety in saying *πρὸς αὐτούς*, to denote 'concerning them,' or in relation to them. Another example we have Heb. 1: 7, *πρὸς μὲν τοὺς ἀγγέλους λέγει*. E. T. "Of the angels he saith."

12. "To procure for himself the royalty," *λαβεῖν ἑαυτῷ βασιλείαν*. E. T. "To receive for himself a kingdom." To me it is manifest that *βασιλεία* here signifies *royalty*, that is, royal power and dignity. For that it was not a different kingdom from that wherein he lived, as the common version implies, is evident from ver. 14. It is equally so, that there is in this circumstance an allusion to what was well known to his hearers, the way in which Archelaus, and even Herod himself, had obtained their rank and authority in Judea, by favor of the Romans. When this reference to the history of the times is kept in view, and *βασιλεία* understood to denote royal power and dignity, there is not the shadow of a difficulty in the story. In any other explanation, the expounder, in order to remove inconsistencies, is obliged to suppose so many circumstances not related, or even hinted, by the evangelist, that the latter is, to say the least, made appear a very inaccurate narrator. The great latitude in which the word *βασιλεία* is used in the Gospel, will appear from several considerations, particularly from its being employed in ushering in a great number of our Lord's parables,

wherein the subjects illustrated are very different from one another. Diss. V. Part i. sect. 7.

13. "Having called ten of his servants," *καλέσας δὲ δέκα δούλους ἑαυτοῦ*. E. T. "He called his ten servants." This implies that he had neither more nor fewer than *ten servants*, who were all called. Had this been our Lord's meaning, the expression must have been *καλέσας δὲ τοὺς δέκα δούλους ἑαυτοῦ*. Thus Matt. 10: 1, *προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ*, "Having called to him his twelve disciples." So also Matt. 11: 1. L. 9: 1. The article is never wanting while the number is complete.

² "Pounds." Diss. VIII. Part. i. sect. 7.

22. "Malignant," *πονηρὸς*. Mt. 25: 26.

26. "To every one who hath, more shall be given," *Παντὶ τῷ ἔχοντι δοθήσεται*. Vul. "Omni habenti dabitur, et abundabit." For the two last words the La. has the sanction of five MSS. of no name, which read *καὶ περισσευθήσεται*, but of no version whatever.

32. "Found every thing as he had told them." *εὔρον καθὼς εἶπεν αὐτοῖς*. Vul. "Invenerunt, sicut dixit illis stantem pullum." Agreeably to this, a few MSS. but none of any note, read after *αὐτοῖς*, *ἐστῶτα τὸν πῶλον*. The second Sy. the Sax. and the Arm. versions are also conformable to the Vul.

38. "In the highest heaven." Ch. 2: 14. N.

42. "Oh that thou hadst considered," *ὄτι εἰ ἔγνων καὶ σὺ*. Ch. 12: 49. N.

43. "Will surround thee with a rampart," *περὲβαλοῦσι ἡγάρακά σοι*. E. T. "Shall cast a trench about thee." *Χάραξ* does not occur in any other place of the N. T.; but in some places wherein it occurs in the Sep. it has evidently the sense I have here given it. Indeed a *rampart*, or mound of earth, was always accompanied with a trench or ditch, out of which was dug the earth necessary for raising the rampart. Some expositors have clearly shown that this is a common meaning of the word in Gr. authors. Its perfect conformity to the account of that transaction given by the Jewish historian, is an additional argument in its favor.

CHAPTER XX.

1. "Teaching—and publishing the good tidings," *διδάσκοντος —καὶ εὐαγγελιζομένου*. Diss. VI. Part v. sect. 14.

13. "Surely," *ἴσως*. E. T. "It may be." Though the latter may be thought the more common signification, the former suits better the genius of the parable, and the parallel passages. Besides, the word has often that signification in profane authors. It is found but once in the version of the Seventy, 1 Sam. 25: 21, where it is evidently used in this sense, answering to the Heb. *אֵן* *ach*,

' profecto,' and rendered in the E. T. 'surely.' It occurs in no other place of the N. T.

35. "Who shall be honored to share in the resurrection. It may be remarked in passing, that our Lord, agreeably to the Jewish style of that period, calls that only *the resurrection*, which is a resurrection to glory.

CHAPTER XXI.

8. "Saying, I am the person; and the time approacheth, λέγοντες, ὅτι ἐγὼ εἰμι· καὶ ὁ καιρὸς ἤγγικε. The second clause, καὶ ὁ καιρὸς ἤγγικε, "and the time approacheth," is capable of being understood as the words either of the false messiahs that would arise, or of our Lord himself. In the former case, the copulative καὶ connects this clause with that immediately preceding, to wit ἐγὼ εἰμι; in the latter, the connexion is made with the verb ἐλεύσονται. Former expositors have I think, in general, adopted the latter mode of interpreting, making these the words of our Lord. Of this number is Gro. who considers the second clause as equivalent to what is said, Mt. 24: 34. Mr. 13: 30. "This generation shall not pass till all these things be fulfilled." Most translators have also favored this manner. Er. says, "Multi venient dicentes se esse Christum; et tempus instat." Had he understood both clauses as the words of the impostors, he would have said *instare*. Cas. to the same purpose, "Qui se eum esse dicant; et quidem tempus instat." Such foreign translations as do not preserve the ambiguity of the original, seem all to approve the same explanation. Some late Eng. commentators have favored the other, and have been followed by some interpreters, Dod. Wes. in particular. Yet in their translations themselves this does not appear, unless from the pointing, or the notes. As very plausible things may be said on each side of the question, and as there does not appear any thing in the context that can be accounted decisive, I consider this as one of those ambiguities which translators ought, if possible, to preserve. Most of them, indeed, have either accidentally or intentionally done so. Of this number is the Vul. "Dicentes quia ego sum, et tempus appropinquavit:" And the Zu. "Dicentes, Ego sum Christus, et tempus instat:" As also the E. T. "Saying, I am Christ, and the time draweth near." Bishop Pearce seems to think that the words in the following verse, οὐκ εὐθέως τὸ τέλος, are said in direct contradiction to the clause ὁ καιρὸς, ἤγγικε, and consequently show this to be the assertion of the seducers. If our Lord had employed ὁ καιρὸς in this verse instead of τὸ τέλος, I should have thought the argument very strong; but, as it stands, it has no weight at all. I know no interpreter who gives the same import

to *καιρός* in the eighth verse, and to *τέλος* in the ninth; and if they refer to different events, the one cannot be in opposition to the other.

15. "To refute," *ἀντιπεῖν*. E. T. "To gainsay." The import of the declaration is well expressed by Grotius, "Cui nihil contradici possit, quod veri habeat speciem." That their adversaries did actually *gainsay* or *contradict* them, we have from the same authority: Acts 13: 45. 28: 19, 22. It deserves, however, to be remarked, that the term in all these places is different from that used here. It is *ἀντιλέγειν*, which, in the idiom of the sacred writers, is evidently not synonymous.

19. "Save yourselves by your perseverance," *ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν*. E. T. "In your patience possess ye your souls." For the import of the word *ὑπομονή*, see ch. 8: 15. N. *Κτάομαι* signifies not only 'I possess,' but 'I acquire,' and even 'I preserve what I have acquired;' for it is only thus I continue to possess it. Such phrases as *αἱ ψυχὰς ὑμῶν* were shown (ch. 14: 26. N.) to serve in the Hellenistic idiom for the reciprocal pronoun. The sentence is, therefore, but another manner of expressing the same sense, which Mt. has delivered (ch. 10: 22,) in these words, "The man who persevereth to the end shall be saved," *ὁ ὑπομείνας εἰς τέλος οὗτος, σωθήσεται*. That the words may have relation to a temporal, as well as to eternal salvation, is not to be doubted; but as the whole discourse is a prophecy, a translator ought not, from the lights afforded by the fulfilment, to attempt rendering it more explicit than it must have appeared to the hearers at the time. I shall only add, in passing, that there is a small deviation from the common in the reading of the Vul. and the Sy. versions, where we find the future of the indicative instead of the imperative; in conformity to which, three or four MSS. have *κτῆσασθε* instead of *κτῆσασθε*. But this makes no alteration on the sense. It may be even reasonably questioned, whether there has been any difference in the Gr. copies used by those translators. The future in the Heb. is often no other than a more solemn expression of the imperative; and therefore, if I had not had occasion to make other remarks on the verse, I should have thought this too slight a difference to be taken notice of here.

21. "Let those in the city make their escape," *οἱ ἐν μέσῳ αὐτῆς ἐκχωρεῖτωσαν*. E. T. "Let them who are in the midst of it depart out." *Αὐτῆς* may here very naturally be thought at first to refer to *Ἰουδαία*, mentioned in the former part of the verse. But the sense and connexion evidently show that it relates to *Ἱερουσαλήμ*, mentioned in the foregoing verse. The next number of the sentence is a confirmation of this—*καὶ οἱ ἐν ταῖς χώραις, μὴ εἰσερχέσθωσαν εἰς αὐτήν*. Here the fields could not be contrasted to Ju-

dea, the country of which they were a part, but are very properly contrasted to Jerusalem, the metropolis: the contrast of *town* and *country* is familiar in every language. I do not urge that this suits better the events which soon followed; for if there were not ground for this interpretation from the context and the parallel passages in the other Gospels, it would be hazardous to determine what the inspired author has said, from what a translator may fancy he ought to have said, that the prediction might tally with the accomplishment. In this way of expounding, too, much scope is given to imagination, perhaps to rooted prejudices and mere partiality.

23. "Wo unto the women with child." Ch. 6: 24—26. N.

25. "Upon the earth," ἐπὶ τῆς γῆς. Some late expositors think it ought to be rendered 'upon the land,' considering the prophecy as relating solely to Judea. The words as they stand may no doubt be translated either way. I have preferred that of the common version, for the following reasons: 1st, Though what preceded seems peculiarly to concern the Jews, what follows appears to have a more extensive object, and to relate to the nations, and the habitable earth in general. There we hear of συνοχὴ ἐθνῶν, and of the things ἐπερχομένων τῇ οἰκουμένῃ; not to mention what immediately follows, to wit, that the Son of man shall be seen coming on a cloud with great glory and power. Nor is it at all probable that by the term ἐθνῶν, *nations*, used thrice in the preceding verse manifestly for *Gentiles*, are meant in this verse only Jews and Samaritans. 2dly, The prediction which the verse under examination introduces, is accurately distinguished by the historian as not commencing till after the completion of the former. It was not till after the calamities which were to befall the Jews should be ended; after their capital and temple, their last resource, should be invested and taken, and the wretched inhabitants destroyed or carried captive into all nations; after Jerusalem should be trodden by the Gentiles; nay, and after the triumph of the Gentiles should be brought to a period—that the prophecy contained in this and the two subsequent verses should begin to take effect. The judicious reader, to be convinced of this, needs only give the passage an attentive perusal.

28. "Begin to be fulfilled," ἀρχομένων γίνεσθαι. Mr. 5: 17. N.

30. "When ye observe them shooting forth," ὅταν προβάλωσιν ἤδη, βλέποντες. Vul. "Cum producant jam ex se fructum." This addition of *fructum* is not favored by any other version except the Sax. or even by any MS. except the Cam. which has τὸν καρπὸν αὐτῶν.

CHAPTER XXII.

25. "They who oppress them are styled benefactors," οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται. E. T. "They who exercise authority upon them are called benefactors." The verb ἐξουσιάζειν, in its common acceptation, does not mean simply 'to rule,' or govern, as ποιμαίνειν, ἀρχεῖν, ἡγεμονεύειν, or κυβερνάειν, but 'to rule with rigor' and oppression, as a despot rules his slaves. It is in this sense used by the apostle Paul, 1 Cor. 6: 12, οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπὸ τινος. E. T. "I will not be brought under the power of any:" that is, 'How different soever in themselves the particular gratifications may be,'—for it is of this kind of spiritual subjection he is speaking,—'I will not allow myself to be enslaved by any appetite.' It seems to be our Lord's view in these instructions, not only to check in his apostles all ambition of power, every thing which savored of a desire of superiority and dominion over their brethren, but also to restrain that species of vanity which is near akin to it, the affectation of distinction from titles of respect and dignity. Against this vice particularly, the clause under consideration seems to be levelled. The reflection naturally suggested by it is, How little are any the most pompous epithets which men can bestow, worthy the regard of a good man, who observes how vilely through servility and flattery, they are sometimes prostituted on the most undeserving! That there is an allusion to the titles much affected by monarchs and conquerors in those ages, amongst which *benefactor*, EUEGETES, was one, there can be little doubt. To the same purpose are those instructions wherein he prohibits their calling any man upon the earth their *father* or *teacher in things divine*, or assuming to themselves the title of *rabbi* or *leader*.

29, 30. "And I grant unto you to eat and drink at my table in my kingdom, (forasmuch as my Father hath granted me a kingdom), and to sit;" καὶ ἐγὼ διατίθεμαι ὑμῖν, καθὼς δέδωκέ μοι ὁ πατήρ μου, βασιλείαν· ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου, ἐν τῇ βασιλείᾳ μου, καὶ καθίσησθε—. E. T. "And I appoint unto you a kingdom, as my Father has appointed unto me; that ye may eat and drink at my table in my kingdom, and sit—." There is evidently an indistinctness in this version, which is not warranted by the original. At first, the grant to the disciples appears to be very different from what, by the explanation subjoined, it is afterwards found to be. The first is "a kingdom," the second, "that ye may eat and drink at my table in my kingdom. See Mt. 26: 29. ² N. Βασιλείαν is rendered as if it were governed by διατίθεμαι, and not as it is, both in reality and to appearance, by δέδωκετο. Make but a small alteration in the pointing, remove the comma after μου, and place it after βασιλείαν, and nothing can be clearer or more explicit

than the sentence. I have, for the sake of perspicuity, made an alteration on the arrangement of the words, but not greater than that made by our translators, which has the contrary effect, and involves the sentence in obscurity.

31. "Hath obtained permission." *Ἐξήτησατο*. Though, with most interpreters, I said first *requested permission*, the word will bear, and the sense requires, that it should be rendered *obtained*.—Their danger arose chiefly, not from what Satan requested, but from what God permitted.

² "You [all]," *ὑμᾶς*. The plural pronoun shows plainly that this was spoken of all the apostles, especially as we find it contrasted to the singular *περὶ σου*, directed to Peter in the same sentence. But this does not sufficiently appear in Eng. or any language wherein it is customary to address a single person in the plural. I have, therefore, to remove ambiguity, supplied the word [*all*.]

32. "When thou hast recovered thyself," *σύ ἐπιστρέψας*. E. T. "When thou art converted." There is precisely the same reason against rendering *ἐπιστρέψας* in this place *converted*, which there is against rendering *στρομαγήτε*, Mt. 18: 3, in the same way. See the Note on that verse.

36. "Let him who hath no sword, sell his mantle, and buy one," *ὁ μὴ ἔχων, πωλήσάτω τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω μάχαιραν*. A great number of MSS. and some of note, have the two verbs in the future, *πωλήσει* and *ἀγοράσει*, instead of the imperative. In this way it is also read in some of the oldest editions. I think, however, that there is no occasion here to desert the common reading. The sense in such prophetic speeches is the same, either way rendered. In the animated language of the prophets, their predictions are often announced under the form of commands. The prophet Isaiah, in the sublime prediction he has given us of the fate of the king of Babylon, thus foretells the destruction of his family, (14: 21,) "Prepare slaughter for his children, for the iniquity of their fathers, that they do not rise, nor possess the land." Yet the instruments by which Providence intended to effect the extirpation of the tyrant's family, were none of those to whom the prophecy was announced. The prophet Jeremiah, in like manner, foretells the approaching destruction of the children of Zion, by exhibiting God as thus addressing the people, (9: 17, 18,) "Call for the mourning women, that they may come; and send for cunning women: and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters." There, matter of sorrow is predicted, by commanding the common attendants on mourning and lamentation to be gotten in readiness; here, warning is given of the most imminent dangers, by orders to make the customary preparation against violence, and to account a weapon more necessary than a garment. In the prophe-

cy of Ezekiel, (39: 17—19,) and in the Apocalypse, (19: 17, 18), so far is this allegoric spirit carried, that we find orders given to brute animals to do what the prophet means only to foretell us they will do. Indeed, this is so much in the vivid manner of scriptural prophecy, that I am astonished that a man of bishop Pearce's abilities should have been so puzzled to reconcile this clause to our Saviour's intention of yielding without resistance, that, rather than admit it, he would recur to an expedient whose tendency is but too evidently to render Scripture precarious and uncertain.

38. "Here are two swords—It is enough." The remark here made by the disciples, and our Lord's answer, show manifestly two things: the first is, that his meaning was not perfectly comprehended by them; the second, that he did not think it necessary at that time, to open the matter further to them. Their remark evinces that they understood him literally; and it is, by consequence, a confirmation (if a confirmation were needed) of the common reading of ver. 36. By his answer, *Ἰκανόν ἐστί*, "It is enough," though he declined attempting to undeceive them by entering further into the subject, he signified, with sufficient plainness to those who should reflect on what he said, that arms were not the resource they ought to think of. For what were two swords against all the ruling powers of the nation? The import of the proverbial expression here used by our Lord is therefore this, 'We need no more: ' which does not imply that they really needed, or would use, those they had.

51. "Let this suffice," *ἕατε ἐως τούτου*. E. T. "Suffer ye thus far." This version is obscure, and susceptible of very different interpretations. All antiquity seems agreed in understanding our Lord's expression as a check to his disciples, by intimating that they were not to proceed further in the way of resistance; as it was not to such methods of defence that he chose to recur. What is recorded by the other evangelists (Mt. 26: 52, 53. J. 18: 11), as likewise said on the occasion, strongly confirms this explanation. Another indeed has been suggested; namely, that the words were spoken to the soldiers, who are supposed, before now, to have seized his person; and that our Lord asked of them, that they would grant him liberty to go to the man whose ear had been cut off, that he might cure him: the only instance wherein Jesus needed the permission, or the aid, of any man in working a miracle. An explanation this every way exceptionable; but it is sufficient here to take notice, that it is totally destitute of evidence. Elsner, who favors this interpretation, after giving what he takes to be the sense in a paraphrastic explanation, quotes by way of evidence, two passages from the same author, in order to prove—what was never questioned by any body—that *ἐως*, followed by the genitive, sometimes answers to the La. *ad*. The only thing, in the present case, which requires proof is, that such an ellipsis, made by the suppres-

sion of two principal words, *με ἐλθεῖν*, is consistent with use in the language; and the only proof is precedents. Would *sinite ad istum* in La. or, which is equivalent, *suffer to him* in Eng. convey that sense? Yet nobody will deny, that *sinite me ire ad istum* in the one language, and *suffer me to go to him* in the other, clearly express it. Just so, it is admitted, that *ἔατε ἐλθεῖν ἐμὲ ἕως τούτου* would convey that sense, though *ἔατε ἕως τοῦτο* does not. The extent of use in Gr. is learnt only from examples, as well as in La. and Eng. Now, in the quotations brought by Elsner, there is no ellipsis at all; consequently they are not to the purpose. On the other hand, every body knows that *ἕως*, which is an adverb of time, when joined to *τούτου*, means commonly *hucusque*, 'hitherto;' and that adverbs of time are occasionally used as nouns, may be easily exemplified in most languages. "Behold, now," says Paul, 2 Cor. 6: 2, "is the accepted time," *Ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος*. The words of our Lord, in the most simple and natural interpretation, denote, "Let pass what is done—Enough of this—no more of this."

52. "Officers of the temple-guard," *στρατηγούς τοῦ ἱεροῦ*. E. T. "Captains of the temple." The temple had always a guard of Levites, who kept watch in it by turns, day and night. There are references to this practice in the O. T., both in the Prophets and in the Psalms. Over this guard one of the priests was appointed captain; and this office, according to Josephus, was next in dignity to that of high-priest. It appears from Acts 4: 1. 5: 24, 26, as well as from the Jewish historian, that there was one who had the chief command. The plural number is here used for comprehending those who were assigned to the captain as counsellors and assistants. The addition of the word *guard* seemed to be necessary in Eng. for the sake of perspicuity.

² "Clubs," *ξύλων*. E. T. "Staves." *A staff* is intended principally for assisting us in walking; *a club* is a weapon both offensive and defensive. The former is, in Gr. *ράβδος*; the latter, *ξύλον*. To show that these words are in the Gospel never used promiscuously, let it be observed, that in our Lord's commands to his apostles, in relation to the discharge of their office, when what concerned their own accommodation in travelling is spoken of, the word *ράβδος* is used by all the three evangelists, Mt. Mr. and L., who take particular notice of that transaction. But, in the account given by the same evangelists of the armed multitude sent by the high-priests and elders to apprehend our Lord, they never employ the term *ράβδος*, but always *ξύλον*.

54. "Then they seized him, and led him away to the high-priest's house," *συλλαβόντες δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως*. E. T. "Then took they him, and led him, and brought him into the high-priest's house." Vul.

“Comprehendentes autem eum, duxerunt ad domum principis sacerdotum.” The words *καὶ εἰσήγαγον αὐτόν* are not in the Cam. and two other MSS. and some evangelistaries. The Sy. and Sax. interpreters, and therefore probably the author of the old Itc. version, have not read them. It is plain they add nothing to the sense. *ἤγαγον εἰς τὸν οἶκον*, and *εἰσήγαγον εἰς τὸν οἶκον*, are the same thing. One of these superadded to the other, is a mere tautology. Besides, there appears something of quaintness in the expression, *αὐτὸν ἤγαγον καὶ εἰσήγαγον αὐτόν*, which is very unlike this writer's style. I have therefore preferred here the more simple manner of the Vul. and the Sy.

55. “When they had kindled a fire in the middle of the court,” *ἀψάντων δὲ πῦρ ἐν μέσῳ τῆς ἀυλῆς*. E. T. “When they had kindled a fire in the midst of the hall.” The expression *ἐν μέσῳ* is an evidence that this *ἀυλή* was an open court. Besides, *ἀυλή* here appears contradistinguished to *οἶκος* in the preceding verse. Mt. 28: 58. N.

66. “The national senate,” *τὸ πρεσβυτέριον τοῦ λαοῦ*. E. T. “The elders of the people.” I do not introduce this title here as though there were any difficulty in explaining it, or any difference, in respect of sense, in the different translations given of it; but solely to remark, that this evangelist is the only sacred writer who gives this denomination to the *sanhedrim*; for there can be no doubt that it is of it he is speaking. This is the only passage in the Gospel where it occurs. The same writer (Acts 22: 5), also applies the title *πρεσβυτέριον*, without the addition *τοῦ λαοῦ*, to this court, or at least to the members whereof it was composed, considered as a body. I thought it allowable, where it can be done with propriety, (for it cannot in every case), to imitate even these little differences in the style of the inspired penmen. Diss. XII. Part i. sect. 9, 10.

CHAPTER XXIII.

11. “A shining robe,” *ἔσθητα λαμπράν*. E. T. “A gorgeous robe.” Vul. “Veste alba.” Er. Zu. Cas. Be. “Veste splendida.” Though the Gr. word may be rendered either way, I prefer the latter, as denoting the quality of the garment which was the most remarkable; for this epithet was most properly given to those vestments wherein both qualities, white and shining, were united. That the word *λαμπρός* was used for *white*, the application of it by Polybius to the *toga* worn by the candidates for offices at Rome, if there were no other evidence, would be sufficient. But when nothing beside the color was intended, the word *λευκός* was used corresponding to the La. *albus*, as *λαμπρός* did to *candidus*. Such

white and splendid robes were worn in the east by sovereigns. Herod caused our Lord to be dressed in such a garment, not, as I imagine, to signify the opinion he had of his innocence, but in derision of his pretensions to royalty. Perhaps it was intended to insinuate, that those pretensions were so absurd as to merit no other punishment than contempt and ridicule.

15. "He hath done nothing to deserve death," οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ. E. T. "Nothing worthy of death is done unto him." This, though unintelligible, is a literal version from the Vul. Er. and Zu. "Nihil dignum morte actum est ei:" the meaning of which, as it is here connected, if it have a meaning, is, 'Herod hath not deserved to die for any thing he hath done to Jesus.' Now, as it is certain that this cannot be Pilate's meaning, being quite foreign from his purpose, I see no other resource but in supposing that πεπραγμένον αὐτῷ is equivalent to πεπραγμένον ὑπ' αὐτοῦ. I am not fond of recurring to unusual constructions, but here I think there is a necessity; inasmuch as this sentence of Pilate, interpreted by ordinary rules, and considered in reference to his subject, is downright nonsense. As to other versions, the Sy. has rendered the words not more intelligibly than the Vul. Cas. adopting the construction here defended, says, "nihil morte dignum ab hoc factum esse." Be. to the same purpose, "nihil dignum morte factum est ab eo." Lu. keeps close to the Vul. The G. F. has followed the Vul. in what regards the construction, but has introduced a supply from conjecture, to make out a meaning,—"rien ne lui a été fait [qu'importe qu'il soit] digne de mort." Dio. has taken the same method,—"nienti gli e stato fatto [di cio che si farebbe a uno] che havesse meritata la morte." It is strange that Be. has not here been followed by any of those Protestant translators who have sometimes, without necessity, (where there was no difficulty in the words) followed him in the liberties he had taken, much more exceptionable in respect of the sense than the present, and less defensible in respect of the expression. Some more recent translators, both Fr. and Eng., L. Cl. Dodd. and others, admit the manner of construing the sentence adopted here. I shall subjoin a few things which had influence with me in forming a judgment of this matter. A similar example is not, I believe, to be found in the N. T. nor in the Sep.; but so many examples of πεπραγμένον τινι, for πεπραγμένον ὑπὸ τινος, have been produced from classical authors by Raphelius and Wet. as show it to have been no uncommon idiom. Now, though L. abounds in Hebraisms as much as any sacred writer, yet he has oftener than the rest recourse to words and idioms, which he could acquire only from conversing with the Gentiles, or reading their authors; and has, upon the whole, as was observed before, (Preface, sect. 11), greater variety in his style than any other of the evangelists. Further, it strenght-

ens the argument, that *πράσσειν ἄξιον θανάτου* is a phrase not unfrequent with L. (see Acts 25: 11: 25. 26: 31), for expressing to do what deserveth death; and, as the only inquiry on this occasion was, what Jesus had done, and what he deserved to suffer, there is the strongest internal probability, from the scope of the place, that it must mean what had been done by him, and not to him. Lastly, no other version that is both intelligible and suited to the context can be given, without a much greater departure from the ordinary rules of interpretation and of syntax than that here made. To be convinced of this, one needs only consider a little the Itn. and G. F. translations of this passage above recited.

23. "Their clamors, and those of the chief priests, prevailed," *κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων*. Vul. "Invallescebant voces eorum." With this agree one MS. which omits *καὶ τῶν ἀρχιερέων*, and the Sax. and Cop. versions.

35. "The elect of God," *ὁ τοῦ Θεοῦ ἐκλεκτός*. This title is adopted from Isaiah 42: 1, and appears to be one of those by which the Messiah was at that time distinguished. Diss. V. Part iv. sect. 14.

43. "Paradise." Diss. VI. Part ii. sect. 19, 20, 21.

50. A senator named Joseph." *Ἀνὴρ ὀνόματι Ἰωσήφ βουλευτῆς ὑπάρχων*. E. T. "A man named Joseph, a counsellor." The word *βουλευτῆς* occurs nowhere in the N. T. but here and in the parallel passage in Mr. Some think that it denotes a member of the *sanhedrim*, the national senate and supreme judicatory. Father Simon says that all the Jewish doctors thus applied the term *βουλευταί*. See his note on Mr. 15: 43. Gro. though doubtful, inclines rather to make Joseph a city magistrate; and Lightfoot, founding also on conjecture, is positive that he was one of the council-chamber of the temple. To me, the first appears far the most probable opinion. What the evangelist advances, ver. 51, is a strong presumption of this, and more than a counterbalance to all that has been urged by Gro. and Lightfoot in support of their respective hypotheses. "He had not concurred," says the historian, "in their resolutions and proceedings." To the pronoun *αὐτῶν*, *their*, the antecedent, though not expressed, is clearly indicated by the construction to be *οἱ βουλευταί*, 'the senators.' And of these the crucifixion of Jesus is here represented as the resolution and the deed. With what propriety could it be called the deed of the city magistrates of Jerusalem, or (if possible, still worse) of a council which was no judicatory, being intended solely for regulating the sacred service, and inspecting the affairs of the temple? The title *εὐσήμεων* given him by Mr. shows him to have been of the highest dignity. But, admit that this does not amount to a proof that Joseph was a member of the *sanhedrim*, there is no impropriety in rendering *βουλευτῆς* 'senator.' The Eng. word admits the

same latitude of application with the Greek. The La. *senator* is commonly rendered into Gr. *βουλευτής* and this Gr. word, though rendered by the Vul. 'decurio,' is translated by Er. Zu. Cas. and Be. 'senator.' This rendering is therefore not improper, whatever was the case. But to say 'one of the council-chamber of the temple,' if that was not the fact, is a mistranslation of the word. In all dubious cases, the choice of a general term is the only safe mode of translating; but the tendency of most interpreters is, at any risk, to be particular.

54. "The sabbath approached," *σάββατον ἐπέφωσκε*. Vul. "Sabbatum illucescebat." The Jews, in their way of reckoning the days, counted from sunset to sunset; thus beginning the natural day, *τὸ νυχθήμερον*, with the night. This had been the manner from the earliest ages. Moses, in his history of the creation, concludes the account of the several days in this manner, "And the evening and the morning were the first day;"—and so of all the six, always making mention of the evening first. There is some reason to think, that the same method of counting had in very ancient times prevailed in other nations. It was not, however, the way that obtained in the neighboring countries in the time of the apostles. Most others seem at that time to have reckoned as we do, from midnight to midnight; and in distinguishing the two constituent parts of the natural day, named the morning first. Had the Jewish practice been universal, it is hardly possible that such a phrase as *σάββατον ἐπέφωσκε*, *sabbatum illucescebat*, to signify that the Sabbath was drawing on, had ever arisen. The expressions, then, might have been such as Lightfoot supposes *εἰς σάββατον ἐσκοτίσθη*, and *obtenebrescebat in sabbatum*; the Sabbath being, as every other day, ushered in with darkness, which advances with it for several hours. The conjecture of Grotius, that L. in this expression refers to the light of the stars, which do not appear till after sunset, and to the moon, which gives at least no sensible light till then, is quite unsatisfactory. That the coming of night should on this account be signified by an expression which denotes the increase of light, is not more natural than it would be to express the progress of the morning, at sunrise, by a phrase which implies the increase of darkness, and which we might equally well account for by saying, that, in consequence of the sun's rising, the stars disappear, and we no longer enjoy moonshine. I am no better pleased with the supposition to which Wet. seems to point, that there is an allusion here to a Jewish custom of ushering in the Sabbath by lighting lamps in their houses. The transactions spoken of in this chapter were all without doors, where those lights could have no effect: besides, they were too inconsiderable to occasion so flagrant a deviation from truth, as to distinguish the advance of the evening by an expression which denotes the increase of the

light. Lightfoot's hypothesis is as usual ingenious, but formed entirely on the languages and usages of modern rabbis. He observes, that with them the Hebrew לַיְלָה answering to the Greek *φῶς*, is used for night; and taking it for granted that this use is as ancient as our Saviour's time, the approach of night would naturally, he thinks, be expressed by ἐπιφώσσω, *illucesco*. But let it be observed, that, as the rabbinical works quoted are comparatively recent, and as their language is much corrupted with modernisms from European and other tongues, it is not safe to infer, merely from their use, what obtained in the times of the apostles. As to the word in question, certain it is that we have no vestige of such a use in the O. T. There are not many words which occur oftener than לַיְלָה; but it never means *night*, or has been so rendered by any translator whatever. The authors of the Sep. have never used *φῶς* in rendering לַיְלָה, the Heb. word for *night*, nor *νύξ* in rendering לַיְלָה. The word *φῶς* never signifies *night* in the Jewish Apocryphal writings, nor in the N. T. I even suspect that in the modern rabbinical dialect it does not mean *night* exclusively, but the natural day, *νυχθημερον* including both; in which case it is a mere Latinism, *lux* for *dies*. Nay, some of his own quotations give ground for this suspicion. What he has rendered "luce diei decimæ quartæ," is literally from the originally quoted "luce decima quarta." Nor does it invalidate this opinion, that the thing mentioned, clearing the house of leaven before the passover, is, according to their present customs, dispatched in the night time, and with candle-light. The expression may, notwithstanding, be used as generally as those employed in the law, which does not, in the discharge of this duty, confine them to the night: nor does their use of candles or lamps in this service, show that they confined themselves to the night. Even in the day-time these are necessary for a search, wherein not a press or corner, hole or cranny, in the house, is to be left unexplored. But admitting that the rabbis have sometimes preposterously used the word לַיְלָה for the *night*, of which the learned author has produced the testimony of one of their glossaries, its admission into a work whose use is to interpret into proper Heb. the barbarisms and improprieties which have in later ages been foisted into their tongue, is itself sufficient evidence that it is a mere modern corruption. How, indeed, can it be otherwise? Moses tells us, (Gen. 1: 5), that at the creation "God called the light day, and the darkness he called night." But this right use of words, these preposterous teachers have thought proper to reverse, being literally of the number of those stigmatized by the prophet, (Isa. 5: 20), as putting "darkness for light, and light for darkness." The way, therefore, wherein I would account for this expression of the evangelist (a way which has been hinted by some former interpreters) is very simple. In all the nations round, (the Jews perhaps alone excepted), it was cus-

tomary to reckon the morning the first part of the day, the evening the second. Those who reckoned in this manner would naturally apply the verb *ἐπιφώσκω* to the ushering in of the day. L., who was, according to Eusebius, from Antioch of Syria, by living much among Gentiles, and those who used his style, or even by frequent occasions of conversing with such, would insensibly acquire a habit of using it. A habit of thus expressing the commencement of a new day, contracted where the expression was not improper, will account for one's falling into it occasionally, when in consequence of a difference in a single circumstance, the term is not strictly proper. And this, by the way, is at least a presumption of the truth of a remark I lately made, that this evangelist has, oftener than the rest, recourse to words and idioms which he must have acquired from the conversation of the heathen, or from reading their books. This is an expression of that kind, which, though it might readily be imported, could not originate among the Jews. I shall only add, that the use which Mt. makes of the same verb (28: 1), is totally different. He is there speaking of the morning, when the women came to our Lord's sepulchre, which was about sunrise. Here, on the contrary, the time spoken of is the approach of sunset; for the setting of the sun made the beginning of the sabbath.

CHAPTER XXIV.

1. "With some others," *καὶ τινες σὺν αὐταῖς*. Those words are wanting in two or three MSS. They are also omitted in the Vul. Cop. Sax. and Eth. versions; but are in the Sy. and Ara. The external evidence against their admission, compared with the evidence in their favor, is as nothing. But a sort of internal evidence has been pleaded against them. As no women are named either here or in the conclusion of the preceding chapter, what addition does it make to the sense to say, "with some others?" Or what is the meaning of it where none are specified? I answer, the women spoken of here, though not named, are mentioned in the last verse but one of the foregoing chapter, under this description—"the women who had accompanied Jesus from Galilee." Now, where is the absurdity of supposing, that those pious women from Galilee were accompanied by some of our Lord's female disciples from Jerusalem and its neighborhood? As it is certain that our Lord had there many disciples also, I see no reason why we should not here be determined solely by the weight and number of authorities.

12. "He went away musing, with astonishment, on what had happened," *ἀπῆλθε, πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός*. Some point the words differently, removing the comma after *ἀπῆλθε*, and

placing it after *ἐαυτὸν*; and, in consequence of this alteration, render the clause, "he went home wondering at what had happened." Thus, J. 20: 10, *Ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί*, is rendered in the E. T. "Then the disciples went away again unto their own home." That the words of L. admit of such an adjustment and translation, cannot be denied. The common punctuation, however, appears to me preferable, for these reasons: 1st, It is that which has been adopted by all the ancient translations, the Cop. alone excepted. 2dly, It has a particular suitableness to the style of this evangelist. Thus, ch. 18: 11, *πρὸς ἑαυτὸν ταῦτα προσήχετο*, is in the E. T. rendered, "prayed thus with himself;" though, I confess, it admits another version; and 20: 14, *διελογίζοντο πρὸς ἑαυτοὺς*, "they reasoned among themselves." 3dly, It appears more probable, from what we are told ver. 24, of this chapter, and from the account given by J. ch. xx, that Peter did not go directly home, but returned to the place where the apostles and some other disciples were assembled. And this appears to be the import of *ἀπῆλθον πρὸς ἑαυτοὺς*, J. 20: 10, which see.

18. "Art thou alone such a stranger in Jerusalem as to be unacquainted?" *Σὺ μόνος παροικεῖς ἐν Ἱερουσαλῆμ, καὶ οὐκ ἔγνος*; E. T. "Art thou only a stranger in Jerusalem, and hast not known?" There are two ways wherein the words of Cleopas may be understood by the reader: one is, as a method of accounting for the apparent ignorance of this traveller; the other, as an expression of surprise, that any one who had been at Jerusalem at the time, though but a stranger, should not know what had made so much noise amongst all ranks, and had so much occupied, for some days, all the leading men in the nation, the chief priests, the scribes, the rulers, and the sanhedrim, as well as the Roman procurator and the soldiery. The common version favors the first interpretation; I prefer the second, in concurrence, as I imagine, with the majority of interpreters ancient and modern. I cannot discover with Be. any thing in it remote from common speech. On the contrary, I think it in such a case as the present so natural an expression of surprise, that examples remarkably similar may be produced from most languages. Dio. O. *Σὺ ἄρα, εἶπε, μόνος ἀνήκουος εἰ τούτων ἅ πάντες ἴσασιν*; "Are you the only person who have never heard what all the world knows?" Cicero, *pro Milone*: "An vos, judices, vero soli ignoratis, vos hospites in hac urbe versamini; vestrae peregrinantur aures, neque in hoc pervagato civitatis sermone versantur?"

19. "Powerful in word and deed," *δυνατὸς ἐν ἔργῳ καὶ λόγῳ*. I have here altered the order a little, for the sake of avoiding a small ambiguity; *in deed*, might be mistaken for the adverb. The first of these phrases, *powerful in word*, relates to the wisdom and eloquence which our Lord displayed in his teaching; the other relates to the miracles which he performed.

25. "O thoughtless men!" ὦ ἀνόητοι. E. T. "O fools." The word is not ὦ μωροὶ. The two words are not synonymous. The term last mentioned is a term of great indignation, and sometimes of contempt; that employed here is a term of expostulation and reproof.

29. "They constrained him," παρεβιάσαντο αὐτόν. How did they constrain him? Did they lay violent hands on him, and carry him in whether he would or not? The sequel shows—"saying, Abide with us; for it groweth late, and the day is far spent." The expression, in such cases, must always be interpreted according to popular usage. Usages such as this, of expressing great urgency of solicitation, by terms which, in strictness, imply force and compulsion, are common in every tongue. How little then is there of candor, or at least of common sense, in the exposition which has been given by some of a like phrase of the same writer, ch. 14: 23, "Compel them to come in," ἀνάγκασον εἰσελθεῖν?

34. "Who said, The Master is actually risen, and hath appeared unto Simon," λέγοντας· "Ὅτι ἠγέρθη ὁ Κύριος ὄντως, καὶ ὤφθη Σίμωνι. Mr. Markland (Bowyer's Conjectures) thinks, that the words ought to be read interrogatively: "Is the Lord risen indeed, and hath appeared to Simon? with a sneer on the credulity or veracity of the informers, Peter and Cleopas;" for these, he thinks, were the two to whom Jesus appeared on the road to Emmaus. Lightfoot's explanation is much to the same purpose. To me the words do not appear susceptible of this version. Ἐυρον λέγοντας ὅτι can never be made to introduce a question. There is no different reading, except that the Cam. reads λέγοντες for λέγοντας, in which it is singular. That Peter was one of the two, is improbable. He is not named by either Mr. or L., though Cleopas is by the latter, and though Peter never fails to be mentioned by name by the sacred historians, when they record any transaction wherein he had a part. The opinion that he was one of the two, seems to have arisen from a hasty assertion of Origen. It has not the support of tradition, which has from the beginning been divided on this point; some thinking L. himself the unnamed disciple, some Nathanael, others one of the seventy sent by our Lord in his lifetime. The great object of this attempt of Markland's is to avoid an apparent contradiction to the words of Mr. who says, (16: 13), that when the two disciples at their return acquainted the rest, "they did not believe them." This, which is in fact the only difficulty, does not imply that none of them believed, but that several, perhaps the greater part, did not believe. On the other hand, when L. tells us, that the eleven and those with them said, "The Master is actually risen, and hath appeared unto Simon," we are not to conclude that every one said this, or even believed it; but only that some believed, one of whom expressly affirmed it. Such lati-

tude in using the pronouns is common in every language. Mt. and Mr. say that the malefactors who suffered with Jesus reproached him on the cross. From L. we learn that it was only one of them who acted thus.

36. "Peace be unto you," εἰρήνη ὑμῖν. Vul. "Pax vobis: ego sum, nolite timere." Two Gr. MSS. agreeably to this translation, add ἐγὼ εἰμὶ· μὴ φοβεῖσθε. Both the Sy. the Cop. the Sax. and the Arm. versions, are conformable to this reading.

43. "Which he took and ate in their presence," καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν. Vul. "Et eum manducasset coram eis, sumens reliquias dedit eis." With this agree the Cop. and Sax. versions, and three Gr. MSS. which add καὶ τὰ ἐπίλοιπα ἔδωκε αὐτοῖς. There are some other variations on this verse, which it is not necessary here to specify.

44. "In the Law of Moses, and the Prophets, and the Psalms," ἐν τῷ νόμῳ Μωσέως καὶ Προφηταῖς καὶ Ψαλμοῖς. Under these three the Jews were wont to comprehend all the books of the O. T. Under the name *Law*, the five books called the Pentateuch were included; the chief historical books were joined with *the Prophets*; and all the rest with *the Psalms*.

49. "I send you that which my Father hath promised." Diss. XII. Part i. sect. 14.

² The name of Jerusalem is omitted in the Vul. and Sax. versions. It is wanting also in three noted MSS.

52. "Having worshipped him," προσκυνήσαντες αὐτόν; that is, 'having thrown themselves prostrate before him,' as the words strictly interpreted imply. Mt. 2: 2. ² N.

PREFACE

TO

ST. JOHN'S GOSPEL.

THAT the apostle John, a fisherman of Bethsaida in Galilee, the beloved disciple, the younger brother of James called the greater or elder, (there being two apostles of the name), and son of Zebedee by Salome* his wife, one of the three most favored apostles, and who, with his brother James, on account of their zeal in their Master's service, were honored with the title Boanerges, or *Sons of Thunder*, was, in the order of time, the last of the evangelists, is manifest from the uniform voice of christian antiquity. There are evident references to this Gospel, though without naming the author, in some epistles of Ignatius, the authenticity of which is strenuously maintained by bishop Pearson, and other critics of name.

2. The precise time when this Gospel was written has not been ascertained. The most probable opinion seems to be, that it was after John's return from exile in the isle of Patmos, whither, as we learn from himself, he had been banished, "for the word of God and testimony of Jesus," Rev. 1: 9. This probably happened in the persecution under the emperor Domitian. It was in that island where God made those revelations to him, which were collected by him into a book, thence called the *Apocalypse* or Revelation. The last of his works is thought to have been his Gospel, which the entreaties of the christian people and pastors of Ephesus, and of other parts of Asia Minor, where he had his residence in the latter part of his life, prevailed on him to undertake. If so, it must have been towards the close of the first century when this Gospel first appeared in the church, and it was in the beginning of the second when the above-mentioned Ignatius wrote his Epistles. There are also, in Justin Martyr, both references to this Gospel and quotations from it, though without naming the author. Tatian took notice of this evangelist by name, and used his Gospel along with the rest in composing his Diatessaron. I need scarcely mention the notice that is

* Compare Matt. 27: 55, with Mark 15: 40.

taken of it in the epistle of the churches of Vienne and Lyons, or by Irenæus, who names all the evangelists, specifying something peculiar to every one of them, whereby he may be distinguished from the rest. I might add Athenagoras, Theophilus of Antioch, Clement of Alexandria, Tertullian, and the whole current of succeeding ecclesiastical writers.

3. The account which Irenæus gives of the occasion of writing this Gospel is as follows:* “ John, desirous to extirpate the errors sown in the minds of men by Cerinthus, and some time before by those called Nicolaitans, published his Gospel, wherein he acquaints us, that there is one God who made all things by his word; and not, as they say, one who is the Creator of the world, and another who is the Father of the Lord; one the Son of the Creator, and another the Christ from the supercelestial abodes, who descended upon Jesus the Son of the Creator, but remained impassible, and afterwards flew back into his own pleroma or fulness.”—Again, “ This disciple, therefore, willing at once to cut off these errors, and establish a rule of truth in the church, declares that there is one God Almighty, who, by his word, made all things visible and invisible; and that, by the same word by which God finished the work of creation, he bestowed salvation upon men who inhabit the creation. With this doctrine he ushers in his Gospel, ‘ In the beginning was the word,’ ” etc. This testimony is of great antiquity, having been given in less than a century after the publication of the Gospel. As Irenæus, however, names no authority, and quotes no preceding writer in support of what he has advanced in relation to the design of the evangelist, it can only be considered by us as the footing of ancient tradition.

4. Clement of Alexandria, who wrote not long after Irenæus, has, as we learn from Eusebius added† some particulars, as what in his opinion, together with the entreaties of the Asiatic churches, contributed not a little to induce John to compose his Gospel. The first he mentions is, that the evangelists who had preceded him had taken little notice of our Lord's teaching and actions soon after the commencement of his ministry, and before the imprisonment of John the Baptist. One consideration, therefore, which induced him, though late, to publish a Gospel, was to supply what seemed to have been omitted by those who had gone before him. For this reason he avoided as much as possible recurring to those passages of our Lord's history of which the preceding evangelists had given an account. There was no occasion, therefore, for him to give the genealogy of our Saviour's flesh, as the historian expresses it,‡ which had been done by Matthew and Luke before him. The

* Advers. Hæres. lib. iii. cap. 11.

† Lib. iii. cap. 24.

‡ Lib. iii. cap. 24. *Ἐικοτὼς οὖν τὴν μὲν τῆς σαρκὸς τοῦ Σωτῆρος ἡμῶν*

same Eusebius says in another place,* quoting Clement, "John, who is the last of the evangelists, having seen that in the three former Gospels corporeal things had been explained, and been urged by his acquaintance, and inspired of God, composed a spiritual Gospel." Thus it appears to have been a very early tradition in the church, that this Gospel was composed not only to supply what had not been fully communicated in the former Gospels, but also to serve for refuting the errors of Cerinthus and the Gnostics.

5. Yet in the time of Epiphanius, about the middle of the fourth century, an opinion much the reverse of the former was maintained by a few sectaries whom he calls *Alogians*,† because they rejected the *Logos*, that is *the word*. Their opinion was, that Cerinthus himself was the author of this Gospel, an opinion, as Epiphanius clearly shows, quite improbable in itself, and unsupported by evidence;—improbable in itself, because the words employed by the evangelist, so far from confirming, contradict the sentiments of the heresiarch: unsupported by evidence, because there is nothing to counterbalance the contrary evidence above-mentioned, the ancient tradition and uniform testimony both of the friends and of the foes of Christianity, who had all concurred in affirming that this Gospel was written by John. In all the controversies maintained with Celsus, with Porphyry, and with the emperor Julian, who strained every nerve to undermine the authority of the Gospels, they never thought of controverting that they were written by those whose names they bear. So clear was this point accounted for ages, even by the most acute adversaries of the christian name.

6. It deserves our particular attention, that this Gospel carries in its bosom strong internal evidences of the truth of some of those accounts which have been transmitted to us from the primitive ages. At the same time that it bears marks more signal than any of them, that it is the work of an illiterate Jew; the whole strain of the writing shows that it must have been published at a time, and in a country the people whereof in general knew very little of the Jewish rites and manners. Thus, those who in the other Gospels are called simply the people or the multitude, are here denominated the Jews; a method which would not be natural in their own land, or even in the neighborhood, where the nation itself, and its peculiari-

γενεαλογίαν ἅτε Ματθαῖῳ καὶ Λουκᾷ προγράψαισαν ἀποσιωπήσαι τὸν Ἰωάννην.

* Lib. vi. cap. 14. Τὸν μόνον Ἰωάννην ἔσχατον συνιδόντα, ὅτι τὰ σωματικά ἐν τοῖς Ἐυαγγέλοις δεδηλώται, προγράπεντα ὑπὸ τῶν γνώριμων, πνευματι θεοφορηθέντα, πνευματικῶν ποιῆσαι Ἐυαγγέλιον.—τοσαῦτα ὁ Κλήμης.

† Hær. 51. Ἐπεὶ οὖν τὸν λόγον οὐ δέχονται, τὸν παρὰ Ἰωάννου κεκηρυγμένον, ἄλογοι κληθήσονται. This ancient controvertist does not disdain the humble aid of a pun. *Λόγος* means *reason* as well as *word*; *ἄλογοι*, *unreasonable*, or *against the word*.

ties, were perfectly well known. As it was customary in the east, both with Jews and others, to use proper names independently significant, which, when they went abroad, were translated into the language of the country, this author, that there might be no mistake of the persons meant, was careful, when the Greek name had any currency, to mention both names, Syriac and Greek. Thus *Cephas*, which denoteth the same as *Peter*, John 1: 43; *Thomas*, that is *Didymus*, ch. 11: 16. The same may be said of some titles in current use: *Rabbi*, which signifieth *doctor*, ch. 1: 38; *Messiah*, a term equivalent to *Christ*, ch. 1: 41. In like manner, when there is occasion to mention any of the religious ceremonies used in Judea, as their purifications or their festivals, it is almost invariably signified that the ceremony or custom spoken of is Jewish. Thus the waterpots are said to be placed for the Jewish rites of cleansing, ch. 2: 6, κατὰ τὸν καθαρισμόν τῶν Ἰουδαίων. The passover is once and again (ch. 2: 13. 6: 4. 11: 55,) denominated the *Jewish passover*, ἡ πάσχα τῶν Ἰουδαίων, a phrase used only by this evangelist; and even any other religious feast is called by him ἑορτὴ τῶν Ἰουδαίων, a Jewish festival; ch. 5: 1. 7: 2. This style runs through the whole. The writer every where speaks as to people who knew little or nothing about the Jews. Thus, in the conversation between our Lord and the woman of Samaria, the historian interrupts his narrative by inserting a clause to account to the Asiatic Gentile readers for that strange question put by the women, ch. 4: 9, "How is it that thou, who art a Jew, askest drink of me who am a Samaritan?" The clause inserted for explanation is, "for the Jews have no friendly intercourse with the Samaritans." Again, for the information of the same readers, after acquainting us that the Galileans had seen our Lord's miracles at Jerusalem during the festival, he adds, "for they likewise attended the festival," ch. 4: 45. Neither of these explanatory clauses would ever have been thought of in Palestine, or perhaps even in Syria, where the enmity betwixt the Jews and the Samaritans, and the connexion of Galilee with Judea, were better known.

7. It may be objected against the use I make of this observation, that as Mark and Luke are thought not to have published their Gospels in Palestine, it might have been expected that they also should have adopted the same manner. This in part I admit. I have accordingly pointed out* a few examples of a similar nature in the Gospel by Mark. And as to the Evangelist Luke, if his Gospel was, as I have supposed,† published at Antioch, or in any part of Syria, there was not the same occasion. But, in answer to the objection, it may further be observed, that those published soon after our Lord's ascension, in whatever part of the world it was,

* Pref. to Mark, sect. 5.

† Pref. to Luke, sect. 8.

were mostly for the use of converts from Judaism, with whom the church in the beginning chiefly abounded. But towards the end of the first century, the reception of this doctrine, particularly in Greece, Asia Minor, and those places which had been most favored with the teaching of Paul, became much more general among the Gentiles who knew little or nothing of Jewish ceremonies. That the writer of this Gospel had such disciples chiefly in view, is very plain to every reader of discernment.

8. Though simplicity of manner is common to all our Lord's historians, there are evident differences in the simplicity of one compared with that of another. One thing very remarkable in John's style, is an attempt to impress important truths more strongly on the minds of the readers, by employing, in the expression of them, both an affirmative preposition and a negative. Thus: "All things were made by it (the Word); and without it not a single creature was made," ch. 1: 3. "He acknowledged and denied not, but acknowledged," ch. 1: 20. Pleonasms are very frequent in this Gospel: "This man came as a witness to testify concerning the light," ch. 1: 7; tautologies also, and repetitions. Thus it follows: "He was not the light, but came to testify concerning the light," ch. 1: 8. Again, "In the beginning was the Word, and the Word was with God, and the word was God. This was in the beginning with God," ch. 1: 2. See also the verses marked in the margin.*

9. Hebraisms are to be found in all the evangelists; though it may be remarked, that some abound more with one sort of Hebraism, and others with another. A Hebrew idiom, very frequent with this writer, is the repetition or introduction of the personal pronoun in cases wherein it is perfectly redundant. Thus, ch. 1: 33, *Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν*, literally, *On whomsoever thou shalt see the Spirit descending, and remaining upon him*. And, ch. 1: 27, *Ὅν ἐγὼ οὐκ εἶμι ἀξιὸς ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος*. Here both the pronouns *οὐ* and *αὐτοῦ* are employed in relation to the same person, an idiom which it is hardly possible to express intelligibly in a modern language. As to other particularities in this writer, I shall only observe, that the conjunction *καὶ* is not so frequently used by John for coupling sentences as by the rest. The introduction of any incident with the phrase *καὶ ἐγένετο*, generally rendered in the common translation *and it came to pass*, in which the verb is used impersonally, though common in the other Gospels, never occurs in this.

10. The introduction of either facts or observations by the adverb *ἰδοὺ*, *behold*, is much rarer in this Gospel than in the rest. But in the change (or, as rhetoricians term it, enallage) of the tenses, so frequent with the Hebrews, John abounds more than any

* John 1: 15, 26, 27, 30, 31, 33.

other of our Lord's biographers. He is peculiar in the application of some names, as of *ὁ λόγος*, *the word*, and *ὁ μονογενής*, *the only begotten*, to the Lord Jesus Christ; and of *ὁ παράκλητος*, *the monitor*, or, as some render it, *the advocate*, and others, *the comforter*, to the Holy Spirit. He is peculiar also in some modes of expression, which, though inconsiderable in themselves, it may not be improper to suggest in passing. Such is his reduplication of the affirmative verb *Ἀμὴν*; for he always says, *Ἀμὴν ἀμὴν λέγω ὑμῖν*, *Verily, verily, I say unto you*. It is never used but singly by the rest. Upon the whole, John's style is thought to be more idiomatical, and less conformable to the syntactic order, than that of any other writer in the N. Testament. There is none whose manner more bespeaks an author destitute of the advantages which result from letters and education.

11. It is manifestly not without design that he commonly passes over those passages of our Lord's history and teaching which had been treated at large by the other evangelists, or, if he touches them at all, he touches them but slightly; whilst he records many miracles which had been overlooked by the rest, and expatiates on the sublime doctrines of the pre-existence, the divinity, and the incarnation of the Word, the great ends of his mission, and the blessings of his purchase. One of the most remarkable passages of our Lord's history, related by all the evangelists except John, is the celebrated prophecy of the destruction of Jerusalem, the Jewish temple, and State, about forty years before it happened. The three other historians published it before the accomplishment, when their narratives could answer two purposes of the utmost importance: one was, to prove in due time, to impartial inquirers, an irrefragable evidence of our Lord's mission; the other, to serve to his disciples not only for the confirmation of their faith, but as a warning how to conduct themselves when the signs of an immediate completion should appear. Now neither of these purposes could be answered by the account of a prediction not written till after its accomplishment, when it might be speciously objected, if conformable, that the terms of the prediction were adjusted to the events; and as a warning, every body must see that it was too late to warn when the danger was past. Providence has disposed matters infinitely better, producing Christians who had the best opportunity to know what their Master predicted, to attest the prophecy many years before there was the remotest appearance of its completion, and a Jewish witness, not a friend but an enemy to Christianity, to attest its fulfilment. Such was the historian Josephus, who probably knew nothing of the prediction, but had the best opportunity of knowing circumstantially what was accomplished by the Romans, and who, by his faithful and accurate narrative of the facts, has unintentionally rendered an eminent service to the Christian cause. He has

shown the exact conformity of those then recent and terrible transactions which he had witnessed, to what our Lord had foretold, and his evangelists recorded, at a time when there was not the shadow of any revolution, much less of such a total overthrow of the country. For an example, on the contrary, of a fact related by John, but omitted by all the rest, the most striking by far is the resurrection of Lazarus, than which none of our Lord's miracles was greater in itself, or more signalized by the attendant circumstances. At first it appears astonishing, that an action so illustrious as the resuscitation of a man who had been four days dead and buried, the most public too, in what may be called a suburb of the capital, in open day, the spectators numerous, as the paschal solemnity approached, which always drew an immense concourse to Jerusalem, and (which made it still more remarkable) a little before Christ's crucifixion; circumstances so impressive as to render it morally impossible that a fact so memorable should have escaped any Christian historian of the time. But how happily does the circumstance remarked by Grotius, as suggested in the sequel of this evangelist's narrative, remove every appearance of negligence in the sacred penmen, and account in the most rational manner for the profound silence they had observed on this article! "A great number of the Jews," says John, ch. 12: 9—11, "knowing that *Jesus was in Bethany, in the house of Lazarus*, flocked thither, not on account of Jesus only, but likewise to see Lazarus whom he had raised from the dead. The chief priests, therefore, determined to kill Lazarus also; because he proved the occasion that many Jews forsook them, and believed on Jesus." Consequently, to publish this miracle whilst Lazarus and his sisters lived in the vicinity of Jerusalem, was to set up that worthy family as marks to the malice, not of the chief priests only, but of all the enemies of the Christian name. If we may credit tradition, Lazarus lived after this resurrection thirty years. Within less than twenty, Matthew, Mark, and Luke, published their Gospels. But it was thirty-two years at least, and consequently after the death of Lazarus, that John wrote his Gospel. I subjoin an observation on the suppression of a small circumstance in another passage, which is similarly accounted for, and deserves notice, because the similarity itself is a presumption of the justness of the account in the solution of both. It has been observed that all the four mention, that in the slight attempt to resist, when Jesus was apprehended, the high-priest's servant had an ear cut off, but John alone acquaints us that the disciple who did this was Simon Peter. The fact must have been well known to them all: but the other Gospels were written in Peter's lifetime; this alone after his death, when the mention of that circumstance could nowise hurt him. The uniformity of this caution in the sacred writers appearing in different instances, renders the justness of the reasons assigned the

more probable. I may add, that, from circumstances which to a superficial view seem to add improbability to a narrative, there arises sometimes, when nearly inspected, additional presumptive evidence of its truth. There is also in these hints what may serve to confirm the traditions and early accounts we have both of the writers of the Gospels and of the time of their composition. This Gospel may be truly said to interfere less with the rest, than these do with one another: in consequence of which, if its testimony cannot often be pleaded in confirmation of theirs, neither is it liable to be urged in contradiction. It is remarkable also, that though this evangelist appears, more than any of them, to excel in that artless simplicity which is scarcely compatible with the subtlety of disputation, we have in his work a fuller display of the evidences of our religion, on the footing on which it then stood, than in all the rest put together.

15. Here we have also the true sources of Christian consolation under persecution, and the strongest motives to faith, patience, constancy, and mutual love, in every situation wherein Providence may place us. From the incidents here related, we may learn many excellent lessons of modesty, humility, and kind attention to the concerns of others. Nor does any one of these incidents appear to be more fraught with instruction than the charge of his mother, which our blessed Lord, at that critical time when he hung in agony upon the cross, consigned to his beloved disciple; John 19: 25, etc. Though the passage is very brief, and destitute of all artful coloring, nothing can impress more strongly on the feeling heart, his respectful tenderness for a worthy parent, and his unalterable affection for a faithful friend. Upon the whole, the language employed in conveying the sentiments is no more than the repository, the case. Let not its homeliness discourage any one from examining its invaluable contents. The treasure itself is heavenly, even the unsearchable riches of Christ, which the apostle observes, 2 Cor. 4: 7, to be committed "to earthen vessels, that the excellency of the power may," to the conviction of all the sober-minded, "be of God, and not of men."

13. The apostle John, by the concurrent testimony of all Christian antiquity, after suffering persecution for the cause of Christ, lived to a very great age, and having survived all the other apostles, died a natural death at Ephesus in Asia Minor, in the reign of the emperor Trajan.

THE
GOSPEL BY ST. JOHN.

SECTION I.—THE INCARNATION.

- 1 IN the beginning was the Word, and the Word was with
2 God, and the Word was God. This was in the beginning with
3 God. All things were made by it, and without it not a single
4 creature was made. In it was life, and the life was the light of
5 men. And the light shone in darkness; but the darkness admitted it not.
- 6 A man named John was sent from God. This man came as
a witness to testify concerning the light, that through him all
8 might believe. He was not himself the light, but came to testify concerning the light. The true light was he who, coming into the world, enlighteneth every man.
- 10 He was in the world, and the world was made by him; yet
11 the world knew him not. He came to his own home, and his
12 family did not receive him; but to as many as received him,
believing in his name, he granted the privilege of being children of God, who derive their birth not from blood, nor from the desire of the flesh, nor from the will of man, but from God.
- 14 And the Word became incarnate, and sojourned amongst us,
(and we beheld his glory, the glory as of the only begotten of
15 the Father), full of grace and truth. (It was concerning him
John testified, when he cried, "This is he of whom I said, He
that cometh after me is preferred to me; for he was before
16 me.") Of his fulness we all have received, even grace for his
17 grace; for the law was given by Moses, the grace and the truth
18 came by Jesus Christ. No one ever saw God: it is the only
begotten Son, that is in the bosom of the Father, who hath
made him known.
- 19 NOW this is the testimony of John. When the Jews sent
priests and Levites from Jerusalem to ask him: Who art thou?
20 he acknowledged and denied not, but acknowledged, saying:
21 I am not the Messiah. And they asked him: Who then?
22 Art thou Elijah? He said: I am not. Art thou the pro-

phet? He answered: No. They said: Tell then who thou
 23 art, that we may return an answer to them who sent us. What Matt. 3. 3.
Mar. 1. 3.
Lu. 3. 4.
Isa. 40. 3. sayest thou of thyself? He answered: I am he whose voice
 proclaimeth in the wilderness, "Make straight the way of the
 24 Lord,"* as said the prophet Isaiah. Now they who were sent
 25 were of the Pharisees: and they questioned him further: Why
 26 then dost thou baptize, if thou be not the Messiah, nor Elijah, Matt. 3. 11.
Mar. 1. 7.
Lu. 3. 16.
Acts. 1. 5.
11. 16.
& 19. 4. nor the prophet? John answered: I baptize in water, but
 27 there is one amongst you whom ye know not. It is he who
 cometh after me, and was before me, whose shoe-latchet I am
 28 not worthy to loose. This happened at Bethany, upon the Jor-
 dan, where John was baptizing.
 29 On the morrow John seeth Jesus coming to him, and saith:
 Behold the Lamb of God which taketh away the sin of the
 30 world. This is he concerning whom I said, "After me cometh
 31 a man who is preferred to me; for he was before me." As for
 me, I knew him not; but to the end that he may be discovered
 32 to Israel, I am come baptizing in water. John testified further, Matt. 3. 16.
Mar. 1. 10.
Lu. 3. 22. saying: I saw the Spirit descending from heaven like a dove,
 33 and remaining upon him. For my part, I should not have
 known him, had not he who sent me to baptize in water told me,
 'Upon whomsoever thou shalt see the Spirit descending and
 remaining, the same is he who baptizeth in the Holy Ghost.'
 34 Having therefore seen this, I testify that he is the Son of God.
 35 The next day John being with two of his disciples, observed
 37 Jesus passing, and said: Behold the Lamb of God. The two
 38 disciples hearing this, followed Jesus. And Jesus turning about
 39 saw them following, and said to them, What seek ye? They
 answered: Rabbi, (which signifieth Doctor), Where dwellest
 40 thou? He replied: Come and see. They went and saw
 where he dwelt; and it being about the tenth hour,† abode
 41 with him that day. One of the two who, having heard John,
 42 followed Jesus, was Andrew the brother of Simon Peter. The
 first he met was his own brother Simon, to whom he said: We
 43 have found the Messiah,‡ (a name equivalent to Christ).‡ And
 he brought him to Jesus. Jesus looking upon him, said: Thou
 art Simon, the son of Jona; thou shalt be called Cephas,§
 which denoteth the same as Peter.§
 44 The next day Jesus resolved to go to Galilee, and meeting
 45 Philip, said to him: Follow me. Now Philip was of Beth-
 46 saida, the city of Andrew and Peter. Philip meeteth Nathan-
 ael, and saith unto him: We have found the person described
 by Moses in the law and by the prophets, Jesus the son of

* Jehovah.

† Four o'clock afternoon.

‡ Anointed.

§ Rock.

Gen. 49. 10.
Deut. 18. 18.
Jer. 23. 5.

47 Joseph, from Nazareth. Nathanael saith unto him : Out of
 Nazareth can any good thing come ? Philip answered : Come,
 48 and see. Jesus saw Nathanael coming to him, and said con-
 cerning him : Behold an Israelite indeed, in whom is no guile.
 49 Nathanael said unto him : Whence knowest thou me ? Jesus
 answered : I saw thee when thou wast under the fig-tree, be-
 50 fore Philip called thee. Nathanael replying, said unto him :
 Rabbi, thou art the Son of God ; thou art the King of Israel.
 51 Jesus answered him, saying : Because I told thee that I saw
 thee under the fig-tree, thou believest : thou shalt see greater
 52 things than this. He added : Verily, verily, I say unto you,
 Hereafter ye shall see heaven open, and the messengers of God
 ascending from the Son of man, and descending to him.

SECTION II.—THE ENTRANCE ON THE MINISTRY.

II. THREE days after, there was a marriage in Cana of Gal-
 2 ilee, and the mother of Jesus was there. Jesus also and his
 3 disciples, were invited to the marriage. The wine falling short,
 4 the mother of Jesus said to him : They have no wine. Jesus
 answered : Woman, what hast thou to do with me ? My time
 5 is not yet come. His mother said to the servants : Do whatev-
 6 er he shall bid you. Now there were six water-pots of stone,
 containing two or three baths* apiece, placed there for the Jew-
 7 ish rites of cleansing. Jesus said to them : Fill the pots with
 8 water. And they filled them to the brim. Then he said : Draw
 9 now, and carry to the director of the feast. And they did so.
 When the director of the feast had tasted the wine made of wa-
 ter, not knowing whence it was, (but the servants who drew the
 10 water knew), he said, addressing the bridegroom : Every body
 presenteth the best wine first, and the worse wine afterwards,
 when the guests have drunk largely ; but thou hast reserved the
 11 best until now. The first miracle Jesus wrought in Cana of
 Galilee, displaying his glory : and his disciples believed on him.
 12 Afterwards he went to Capernaum, he and his mother, and
 his brothers, and his disciples ; but they stayed not there many
 days.
 13 AND the Jewish passover being nigh, Jesus went to Jeru-
 14 salem ; and finding changers sitting in the temple, and people
 15 who sold cattle, and sheep, and doves, he made a whip of cords,
 and drove them all out of the temple, with the sheep and the
 cattle, scattering the coin of the changers, and oversetting their
 16 tables ; and said to them who sold doves : Take these things

* A bath contained about 7½ gallons.

17 hence : Make not my Father's house a house of traffic. Then Ps. 69. 9.
 his disciples remembered these words of Scripture, "My zeal
 for thy house consumeth me."

18 Hereupon the Jews said to him : By what miracle dost thou
 19 show us the title to do these things ? Jesus answering, said Matt. 26. 61.
 & 27. 40.
 unto them : Destroy this temple, and I will rear it again in
 20 three days. The Jews replied : Forty and six years was this
 temple in building ; and thou wouldst rear it in three days ?

21 But by the temple he meant his body. When therefore he was
 22 risen from the dead, his disciples remembered that he had said
 this : and they understood the Scripture, and the word which
 Jesus had spoken.

23 While he was at Jerusalem, during the feast of the passover,
 many believed on him, when they saw the miracles which he
 24 performed. But Jesus did not trust himself to them, because
 25 he knew them all. He needed not to receive from others a
 character of any man, for he knew what was in man.

III. NOW there was a pharisee, named Nicodemus, a ruler of
 2 the Jews, who came to Jesus by night, and said to him : Rabbi,
 we know that thou art a teacher come from God ; for no man
 can do these miracles which thou dost, unless God be with him.

3 Jesus answering, said unto him : Verily, verily, I say unto thee,
 unless a man be born again, he cannot discern the reign of God.

4 Nicodemus replied : How can a grown man be born ? Can he
 5 enter his mother's womb anew, and be born ? Jesus answered :

Verily, verily, I say unto thee, unless a man be born of water
 6 and spirit, he cannot enter the kingdom of God. That which

is born of the flesh is flesh ; that which is born of the spirit is
 7 spirit. Wonder not then, that I said to thee, Ye must be born

8 again. The wind bloweth where it listeth, and thou hearest the
 sound thereof, but knowest not whence it cometh or whither it

9 goeth ; so it is with every one who is born of the Spirit. Ni-
 codemus answered : How can these things be ? Jesus replied :

Art thou the teacher of Israel, and knowest not these things ?
 11 Verily, verily, I say unto thee, we speak what we know, and
 testify what we have seen ; yet ye receive not our testimony.

12 If ye understood not when I told you earthly things, how will
 13 ye understand when I tell you heavenly things ? For none as-
 cendeth into heaven, but he who descended from heaven ; the

14 Son of Man, whose abode is heaven. As Moses placed on Numb. 21. 9.

15 high the serpent in the wilderness, so must the Son of man be
 placed on high, that whosoever believeth on him may not per-

16 ish, but obtain eternal life : for God hath so loved the world, as
 to give his only begotten Son, that whosoever believeth on him

17 may not perish but obtain eternal life. For God hath sent his 1 Jo. 4. 9.
 ch. 12. 47.

Son into the world, not to condemn the world, but that the

- 18 world may be saved by him. He who believeth on him shall not be condemned ; he who believeth not is already condemned, because he hath not believed on the name of the only begotten
- ch. 1. 4. 19 Son of God. Now this is the ground of condemnation, that the light is come into the world, and men have preferred the
- 20 darkness to the light, because their deeds were evil. For who-soever doth evil, hateth the light, and shunneth it, lest his deeds
- 21 should be detected. But he who obeyeth the truth, cometh to the light, that it may be manifest that his actions are agreeable to God.
- ch. 1. 2. 22 After this Jesus went with his disciples into the territory
- 23 of Judea, where he remained with them, and baptized. John also was baptizing in Enon near Salim, because there was much
- 24 water there ; and the people came thither and were baptized. For John was not yet cast into prison.
- 25 Now John's disciples had a dispute with a Jew about purification.
- ch. 1. 27, 30. 26 Whereupon they went to John, and said to him : Rabbi, he who was with thee near the Jordan, of whom thou gavest so great a character, he too baptizeth, and the people
- 27 flock to him. John answered : A man can have no power but
- ch. 1. 20. 28 what he deriveth from heaven. Ye yourselves are witnesses for me, that I said, ' I am not the Messiah, but am sent before
- 29 him.' The bridegroom is he who hath the bride ; but the friend of the bridegroom, who assisteth him, rejoiceth to hear the
- 30 bridegroom's voice ; this my joy therefore is complete. He must
- 31 increase, while I decrease. He who cometh from above, is above all. He who is from the earth is earthly, and speaketh as being from the earth. He who cometh from heaven is
- 32 above all. What he testifieth is what he hath seen and heard ;
- 33 yet his testimony is not received. He who receiveth his testimony, voucheth the veracity of God. For he whom God
- 34 hath commissioned, relateth God's own words ; for *to him* God giveth not the Spirit by measure. The Father loveth the Son,
- 36 and hath subjected all things to him. He who believeth on the Son hath life eternal ; he who rejecteth the Son shall not see life, but the vengeance of God awaiteth him.

SECTION III.—THE JOURNEY TO GALILEE.

- IV. JESUS, knowing that the Pharisees were informed that he
- 2 made and baptized more disciples than John, (though it was not
- 3 Jesus himself, but his disciples, who baptized), left Judea, and returned to Galilee.
- 4 Being obliged to pass through Samaria, he came to a Samari-

tan city called Sychar,* near the heritage which Jacob gave his son Joseph. Now Jacob's well was there. And Jesus, wearied with the journey, sat down by the well, it being about the sixth hour.†

7 A woman of Samaria having come to draw water, Jesus said
8 to her: Give me to drink, (for his disciples were gone into the
9 city to buy food). The Samaritan woman answered: How is
it that thou, who art a Jew, askest drink of me who am a Samaritan? (for the Jews have no friendly intercourse with the
10 Samaritans). Jesus replied: If thou knewest the bounty of God, and who it is that saith to thee 'Give me to drink,' thou
wouldst have asked him, and he would have given thee living
11 water. She answered: Sir, thou hast no bucket, and the well
12 is deep: whence then hast thou the living water? Art thou
greater than our father Jacob, who gave us the well, and drank
13 thereof himself, and his sons, and his cattle? Jesus replied:
14 Whoso drinketh of this water, will thirst again; but whoever
shall drink of the water which I shall give him, shall never
thirst more; but the water which I shall give shall be in him a
15 fountain springing up to everlasting life. The woman answered:
16 Sir, give me this water, that I may never be thirsty, nor
come hither to draw. Jesus said to her: Go, call thy husband, and come back. She answered: I have no husband. Jesus
18 replied: Thou sayest well, 'I have no husband;' for thou
hast had five husbands; and he whom thou now hast, is not
19 thy husband: in this thou hast spoken truth. The woman
20 said: Sir, I perceive that thou art a prophet. Our fathers
worshipped on this mountain; and ye say that in Jerusalem is
21 the place where men ought to worship. Jesus answered: Woman, believe me, the time approacheth, when ye shall neither
come to this mountain, nor go to Jerusalem, to worship the Father.
22 Ye worship what ye know not; we worship what we
23 know: for salvation is from the Jews. But the time cometh,
or rather is come, when the true worshippers shall worship the
Father in spirit and truth: for such are the worshippers whom
24 the Father requireth. God is a spirit, and they that worship
25 him must worship him in spirit and truth. The woman replied:
I know that the Messiah‡ cometh, (that is, the Christ);‡ when
26 he is come, he will teach us all things. Jesus said unto her:
I who speak unto thee am he.
27 Upon this his disciples came, and wondered that he talked
with a woman; yet none of them said, 'What seekest thou?
28 or why talkest thou with her?' Then the woman left her

* In the Old Testament called *Shechem*. † Twelve o'clock, noon.

‡ The anointed.

pitcher, and having gone into the city, said to the people :
 29· Come, see a man who hath told me all that ever I did. Is
 this the Messiah? They accordingly went out of the city, and
 came to him.

31 Meanwhile the disciples entreating him, said: Rabbi, eat.
 32 He answered: I have meat to eat which ye know not of.
 33 Then said his disciples one to another: Hath any man brought
 34 him food? Jesus answered: My food is to do the will of him
 35 who sent me, and to finish his work. Say ye not, 'After four
 months cometh harvest?' But I say, Lift up your eyes, and
 survey the fields; for they are already white enough for harvest.
 36 The reaper receiveth wages, and gathereth the fruits for eter-
 37 nal life, that both the sower and the reaper may rejoice to-
 38 gether. For herein the proverb is verified, 'One soweth, and
 another reapeth.' I send you to reap that whereon ye have
 bestowed no labor: others labored; and ye get possession of
 their labors.

39 Now many Samaritans of that city believed in him on the
 testimony of the woman who said, 'He told me all that ever I
 40 did.' When, therefore, they came to him, they besought him
 41 to stay with them; and he stayed there two days. And many
 42 more believed because of what they heard from himself; and
 they said to the woman: It is not now on account of what thou
 hast reported, that we believe; for we have heard him our-
 selves, and know that this is truly the Saviour of the world, the
 Messiah.

43 After the two days, Jesus departed and went to Galilee, *but*
 44 *not to Nazareth*; for he had himself declared that a prophet
 45 is not regarded in his own country. Being come into Galilee,
 he was well received by the Galileans, who had seen all that he
 did at Jerusalem during the festival; for they likewise attend-
 ed the festival.

46 Then Jesus returned to Cana of Galilee, where he had made
 the water wine. And there was a certain officer of the court,
 47 whose son lay sick at Capernaum, who, having heard that Je-
 sus was come from Judea into Galilee, went to him, and en-
 48 treated him to come and cure his son who was dying. Jesus said
 to him: Unless ye see signs and prodigies, ye will not believe.
 49 The officer answered: Come Sir, before my child die. Jesus
 50 replied: Go thy way: Thy son is well. And the man believ-
 51 ed the word which Jesus had spoken, and went his way. As
 he was returning, his servants met him, and acquainted him that
 52 his boy was well. He then inquired of them the hour when he
 began to mend. They answered: Yesterday, at the seventh
 53 hour, the fever left him. Then the father knew that it was the
 same hour at which Jesus said, 'Thy son is well:' and he and

Matt. 9. 37.
 Lu. 10. 2.

Matt. 13. 57.
 Mar. 6. 4.
 Lu. 4. 24.

ch. 2. 1.
 Matt. 4. 12.
 Mar. 1. 14.
 Lu. 4. 14.

54 all his family believed. This second miracle Jesus performed after returning from Judea to Galilee.

SECTION IV.—THE CURE AT BETHESDA.

V. AFTERWARDS there was a Jewish festival, and Jesus Lev. 23. 2.
 2 went to Jerusalem. Now there is at Jerusalem, nigh the sheep-
 gate, a bath, called in Hebrew Bethesda,* which hath five cov-
 3 ered walks. In these lay a great number of sick, blind, lame, and
 4 palsied people, waiting for the moving of the water. For an angel
 at times descended into the bath, and agitated the water; and the
 first that stepped in, after the agitation of the water, was cured
 of whatever disease he had.

5 Now there was one there who had been diseased eight-and-
 6 thirty years. Jesus, who saw him lying, and knew that he had
 7 been long ill, said to him: Dost thou desire to be healed? The
 diseased man answered: Sir, I have nobody to put me into the
 bath, when the water is agitated; but while I am going, anoth-
 8 er getteth down before me. Jesus said to him: Arise, take
 9 up thy couch, and walk. Instantly the man was healed, and
 took up his couch and walked.

10 Now that day was the Sabbath. The Jews therefore said to Neh. 13. 19.
Jer. 17. 21.
 him that was cured: This is the Sabbath. It is not lawful for
 11 thee to carry the couch. He answered: He who healed me,
 12 said to me, 'Take up thy couch and walk.' They asked him
 13 then: Who is the man that said to thee: Take up thy couch
 and walk? But he that had been healed knew not who it was:
 for Jesus had slipt away, there being a crowd in the place.

14 Jesus afterwards finding him in the temple, said to him: Be-
 hold thou art cured; sin no more, lest something worse befall
 15 thee. The man went and told the Jews that it was Jesus, who
 16 had cured him. Therefore the Jews persecuted Jesus, and sought
 to kill him, because he had done this on the Sabbath.

17 But Jesus answered them: As my Father hitherto worketh,
 18 I work. For this reason the Jews were the more intent to kill
 him, because he had not only broken the Sabbath, but by call-
 ing God peculiarly his Father, had equalled himself with God.

19 Then Jesus addressed them, saying: Verily, verily, I say unto
 you, the Son can do nothing of himself, but as he seeth the Fa-
 ther do: for what things soever he doth, such doth the Son
 20 likewise. For the Father loveth the Son, and showeth him all
 that he himself doth; nay, and will show him greater works
 21 than these which will astonish you. For as the Father raiseth

* House of mercy.

- 22 and quickeneth the dead, the Son also quickeneth whom he will : for the Father judgeth no person, having committed the
- 23 power of judging entirely to the Son, that all might honor the Son, as they honor the Father. He that honoreth not the Son,
- 24 honoreth not the Father who sent him. Verily, verily, I say unto you, He who heareth my doctrine, and believeth him who sent me, hath eternal life, and shall not incur condemnation,
- 25 having passed from death to life. Verily, verily, I say unto you, the time cometh, or rather is come, when the dead shall hear the voice of the Son of God ; and hearing, they shall live.
- 26 For as the Father hath life in himself, so hath he given to the
- 27 Son to have life in himself ; and hath given him even the judicial authority, because he is a Son of Man. Wonder not at this ; for the time cometh when all that are in their graves shall
- 28 hear his voice, and shall come forth. They that have done good, shall arise to enjoy life ; they that have done evil, shall
- Matt. 25. 46. 29 arise to suffer punishment. I do nothing of myself : as I hear I judge ; and my judgment is just, because I seek not to please myself, but to please the Father who sent me.
- 31 If I *alone* testify concerning myself, my testimony is not to
- 32 be regarded : there is another who testifieth concerning me ;
- ch. 1. 7, 15. 33 and I know that his testimony of me ought to be regarded. Ye
19. 29. 34 yourselves sent to John, and he bore witness to the truth. As for me, I need no human testimony ; I only urge this for your
- 35 salvation. He was the lighted and shining lamp ; and for a while ye were glad to enjoy his light.
- 36 But I have a greater testimony than John's ; for the works which the Father hath empowered me to perform, the works themselves which I do, testify for me, that the Father hath sent me.
- Matt. 3. 16. 37 Nay, the Father who sent me hath himself attested me.
- Mar. 1. 10. 38 Did ye never hear his voice ; or see his form ? Or have ye
- Luk. 3. 22. forgotten his declaration, that ye believed not him whom he hath commissioned ?
- 39 Ye search the Scriptures, because ye think to obtain by
- 40 them eternal life. Now these also are witnesses for me ; yet
- 41 ye will not come unto me that ye may obtain life. I desire
- 42 not honor from men ; but I know you, that ye are strangers to
- 43 the love of God. I am come in my Father's name, and ye do not receive me : if another come in his own name, ye will re-
- ch. 12. 43. 44 ceive him. How can ye believe, while ye court honor one from another, regardless of the honor which cometh from God
- 45 alone ? Do not think I am he who will accuse you to the Fa-
- 46 ther. Your accuser is Moses, in whom ye confide. For if ye believed Moses, ye would believe me, for he wrote concerning

47 me. But if ye believe not his writings, how shall ye believe my words?

SECTION V.—THE PEOPLE FED IN THE DESERT.

VI. AFTERWARDS Jesus crossed the Sea of Galilee [*also*
2 *called*] of Tiberias: and a great multitude followed him, because
3 they had seen the miraculous cures which he performed. And
Jesus went up upon a mountain; where he sat down with his
4 disciples. Now the passover, the Jewish festival, was near.

5 Jesus lifting up his eyes, and perceiving that a great multi-
tude was flocking to him, said to Philip: Whence shall we
6 buy bread to feed these people? (This he said to try him,
7 for he knew himself what he was to do.) Philip answered;
Two hundred denarii* would not purchase bread enough to af-
8 ford every one a morsel. One of his disciples, Andrew, Simon
9 Peter's brother, said to him: Here is a boy who hath five barley
loaves, and two small fishes; but what are they among so
10 many? Jesus said: Make the men lie down. Now there
was much grass in the place. So they lay down in number
11 about five thousand. And Jesus took the loaves, and having
given thanks, distributed them to those who had lain down.
12 He gave them also of the fishes as much as they would. When
they had eaten sufficiently, he said to his disciples: Gather up
13 the fragments which remain, that nothing be lost. They there-
fore gathered, and with the fragments which the people had
14 left of the five barley loaves, they filled twelve baskets. When
those men had seen the miracle which Jesus had wrought, they
said: This is certainly the prophet who cometh into the world.

15 Then Jesus knowing that they intended to come and carry him
off to make him king, withdrew again alone to the mountain. Matt. 14. 22.

16 In the evening his disciples went to the sea, and having em-
barked, were passing by sea to Capernaum. It was now dark,
18 and Jesus was not come to them. And the water was raised
19 by a tempestuous wind. When they had rowed about five-and-
twenty or thirty furlongs,† they observed Jesus walking on the
20 sea, very near the bark, and were afraid. But he said to them:
21 It is I, be not afraid. Then they gladly received him into the
bark; and the bark was immediately at the place whither they
were going.

22 On the morrow, the people who were on the sea-side, know-
ing that there had been but one boat there, and that Jesus went

* About L. 6. 5s

† Between three and four miles.

23 not into the boat with his disciples, who went alone, (other
boats however arrived from Tiberias, nigh the place where they
24 had eaten, after the Lord had given thanks); knowing, besides,
that neither Jesus nor his disciples were there, embarked and
went to Capernaum seeking Jesus.

25 Having found him on the opposite shore, they said to him :
26 Rabbi, when camest thou hither? Jesus answered: Verily,
verily, I say unto you, Ye seek me, not because ye saw mira-
27 cles, but because ye ate of the loaves, and were satisfied. Work
not for the food which perisheth, but for the food which endureth
through eternal life, which the Son of Man will give you :
for to him the Father, that is God, hath given his attestation.

Matt. 3. 17.
Mar. 1. 11.
Lu. 3. 22.

28 They asked him, therefore: What are the works which God
29 requireth us to do? Jesus answered: This is the work which
God requireth, that ye believe on him whom he hath commis-

I Jo. 3. 23.
Ex. 16. 14.
Num. 11. 6.
Ps. 78. 25.
Wis. 16. 20.

30 sioned. They replied: What miracle then dost thou, that,
seeing it, we may believe thee? What dost thou perform?
31 Our fathers ate the manna in the desert, as it is written, 'He
32 gave them bread of heaven to eat.' Jesus then said to them:
Verily, verily, I say unto you, Moses did not give you the bread
of heaven; but my Father giveth you the true bread of heaven:
33 for the bread of God is that which descendeth from heaven, and
34 giveth life to the world. They said therefore to him: Master,
35 give us always this bread. Jesus answered: I am the bread of
life. He who cometh to me shall never hunger, and he who
believeth on me shall never thirst.

36 But as I told, though ye have seen me, ye do not believe.
37 Whatever the Father giveth me, will come to me; and him
38 who cometh to me I will not reject. For I descended from
heaven to do, not mine own will, but the will of him who sent
39 me. Now this is the will of him who sent me, that I should
lose nothing of what he hath given me, but raise the whole
40 again at the last day. This is the will of him who sent me,
that whoever recognizeth the Son, and believeth on him, should
obtain eternal life, and that I should raise him again at the last
day.

Matt. 13. 55.
Mar. 6. 3.

41 The Jews then murmured against him, because he said, 'I
42 am the bread which descended from heaven:' and they said:
Is not this Jesus, the son of Joseph, whose father and mother
we know? How then doth he say, 'I descended from heaven?'
43 Jesus therefore answered: Murmur not amongst yourselves: no
44 man can come unto me, unless the Father who hath sent me
45 draw him; and him I will raise again at the last day. It is writ-
ten in the prophets, "They shall be all taught of God." Every
one who hath heard, and learnt from the Father, cometh unto
46 me. Not that any man, except him who is from God, hath

Isa. 54. 13.

Matt. 11. 27.

47 seen the Father. He indeed hath seen the Father. Verily,
 48 verily, I say unto you, He who believeth on me hath eternal
 50 life. I am the bread of life. Your fathers ate the manna in
 the desert, and died. Behold the bread which descended from
 51 heaven, that whoso eateth thereof may not die. I am the living
 bread which descended from heaven. Whoso eateth of this
 bread shall live forever; and the bread that I will give is my
 flesh, which I give for the life of the world.

52 The Jews then debated among themselves, saying: How
 53 can this man give us his flesh to eat? Jesus, therefore, said to
 them: Verily, verily, I say unto you, Unless ye eat the flesh
 of the Son of Man, and drink his blood, ye have not life in you.
 54 He that eateth my flesh, and drinketh my blood, hath eternal
 55 life; and I will raise him again at the last day: for my flesh is
 56 truly meat, and my blood is truly drink. He who eateth my
 flesh, and drinketh my blood, abideth in me, and I abide in him.
 57 As the Father liveth who sent me, and I live by the Father;
 58 even so he who feedeth on me, shall live by me. This is the
 bread which descended from heaven. It is not like the manna
 59 which your fathers ate, for they died: he that eateth this bread
 shall live forever. This discourse he spake in a synagogue,
 teaching in Capernaum.

60 Many of his disciples having heard it, said: This is hard doc-
 61 trine, who can understand it? Jesus knowing in himself that
 his disciples murmured at it, said to them: Doth this scandal-
 62 ize you? What if ye should see the Son of Man reascending
 63 thither where he was before? It is the Spirit that quickeneth;
 the flesh profiteth nothing. The words which I speak unto
 64 you are spirit and life. But there are some of you who do not
 believe. (For Jesus knew from the beginning who they were
 that did not believe, and who he was that would betray him.)
 65 He added: Therefore I said to you, that no man can come
 unto me, unless it be given him by my Father.

66 From this time many of his disciples withdrew, and accom-
 67 panied him no longer. Then said Jesus to the twelve: Will ye
 68 also go away? Simon Peter answered: Master, to whom
 69 should we go? Thou hast the words of eternal life: and we be-
 lieve and know that thou art the Messiah, the Son of the living
 70 God. Jesus answered them: Have not I chosen you twelve?
 71 yet one of you is a spy. He meant Judas Iscariot, son of Si-
 mon; for it was he who was to betray him, though he was one
 of the twelve.

Matt. 16. 16.
 Mar. 8. 29.
 Luc. 9. 20.

VII. After this Jesus travelled about in Galilee; for he would
 not reside in Judea, because the Jews sought to kill him.

SECTION VI.—THE FEAST OF TABERNACLES.

- Lev. 23. 34. 2 NOW the Jewish feast of tabernacles was near. His broth-
 3 ers, therefore, said to him: Leave this country, and go into
 Judea, that thy disciples may also see the works which thou
 4 dost. For whosoever courteth renown, doth nothing in secret:
 since thou performest such things, show thyself to the world.
 5 (For not even his brothers believed on him.) Jesus answered:
 6 My time is not yet come; any time will suit you. The world
 cannot hate you; but me it hateth, because I disclose the wick-
 edness of its actions. Go ye to this festival. I go not yet thith-
 8 er, because it is not my time. Having said this, he remained
 9 in Galilee.
 10 But when his brothers were gone, he also went to the festi-
 11 val, not publicly, but rather privately. At the festival, the
 12 Jews inquired after him, and said: Where is he? And there
 was much whispering among the people concerning him. Some
 13 said: He is a good man. Others: No; he seduceth the mul-
 titude. Nobody, however, spake openly of him, for fear of the
 Jews.
 14 About the middle of the festival, Jesus went into the temple
 15 and was teaching. And the Jews said with astonishment:
 Whence cometh this man's learning, who was never taught?
 16 Jesus made answer: My doctrine is not mine, but his who sent
 17 me. Whosoever is minded to do his will, shall discern wheth-
 18 er my doctrine proceed from God or from myself. Whoever
 teacheth what proceedeth from himself, seeketh to promote his
 own glory; whosoever seeketh to promote the glory of him who
 19 sent him, deserveth credit, and is a stranger to deceit. Did not
 Moses give you the law? Yet none of you keepeth the law.
 20 Why do ye seek to kill me? The people answered: Thou art
 21 possessed: Who seeketh to kill thee? Jesus replied: I have
 22 performed one action which surpriseth you all. Moses institu-
 ted circumcision among you, (not that it is from Moses, but from
 23 the patriarchs), and ye circumcise on the Sabbath.* If, on the
 Sabbath,* a child receive circumcision, that the law of Moses
 may not be violated; are ye incensed against me, because I
 have, on the Sabbath,* cured a man whose whole body was
 24 disabled? Judge not from personal regards, but judge accord-
 ing to justice.
 25 Then some inhabitants of Jerusalem said: Is not this he
 26 whom they seek to kill? Lo! he speaketh boldly, and they
 say nothing to him. Do the rulers indeed acknowledge that
 27 this is the Messiah? But we know whence this man is; where-

* Saturday.

as, when the Messiah shall come, nobody will know whence he
 28 is. Jesus, who was then teaching in the temple, cried : Do ye
 know both who and whence I am ? I came not of myself :
 29 But he is true who sent me, whom ye know not. As for me,
 I know him, because I came from him, and am commissioned
 30 by him. Then they sought to apprehend him, but none laid
 31 hands on him ; for his hour was not yet come. Many of the
 people, however, believed on him, and said : When the Mes-
 siah shall come, will he do more miracles than this man doth ?

32 When the Pharisees heard that the people muttered such
 things concerning him, they and the chief priests dispatched
 33 officers to seize him. Jesus therefore said : Yet a little while
 34 I remain with you ; then I go to him who sent me. Ye shall ch. 13. 33.
 seek me, but shall not find me, nor be able to get thither where
 35 I shall be. The Jews said among themselves : Whither will
 he go that we shall not find him ? Will he go to the dispersed
 36 among the Greeks, and teach the Greeks ? What meaneth he by
 saying, ‘ Ye shall seek me, but shall not find me, nor be able
 to get thither where I shall be ?’

37 On the last and greatest day of the festival, Jesus stood and Lev. 23. 36.
 cried, saying : If any man thirst, let him come unto me and
 38 drink. He who believeth on me, as Scripture saith, shall
 39 prove a cistern whence rivers of living water shall flow. This Isa. 44: 3.
Joel 2. 28.
Acts 2. 16.
 he spake of the Spirit, which they who believed on him were
 to receive ; for the Spirit was not yet *given*, because Jesus was
 40 not yet glorified. Many of the people having heard what was
 spoken, said : This is certainly the prophet. Some said : This
 41 is the Messiah. Others, Doth the Messiah come from Galilee ?
 42 Doth not Scripture say, that the Messiah will be of the poster-
 ity of David, and come from Bethlehem, the village whence
 43 David was ? Thus the people were divided concerning him ;
 and some of them would have seized him, but nobody laid Mic. 5. 2.
Matt. 2. 5.
 hands upon him.

45 Then the officers returned to the chief priests and Pharisees,
 46 who asked them : Wherefore have ye not brought him ? The
 47 officers answered : Never man spake like this man. The
 48 Pharisees replied : Are ye also seduced ? Hath any of the
 49 rulers, or of the Pharisees, believed on him ? But this popu-
 50 lace which knoweth not the law is accursed. Nicodemus, one ch. 3. 2.
Deut. 17. 8.
& 19. 15.
 of themselves, (he who came to Jesus by night), said to them :
 51 Doth our law permit us to condemn a man without hearing him,
 52 and knowing what he hath done ? They answered him : Art
 thou a Galilean ? Search and thou wilt find, that prophets
 53 arise not out of Galilee. [Then every man went to his house :
 VIII. but Jesus went to the Mount of Olives.

2 EARLY in the morning he returned to the temple, and all

the people having come to him, he sat down and taught them.

3 Then the Scribes and the Pharisees brought to him a woman taken in adultery, and having placed her in the middle, said to

4 him : Rabbi, this woman was surprised in the act of adultery.

Lev. 20. 10.

5 Now Moses hath commanded in the law that such should be
6 stoned ; but what sayest thou ? They said this to try him, that they might have matter for accusing him. But Jesus having stooped down, was writing with his finger upon the ground.

Deut. 17. 7.

7 As they continued asking him, he raised himself and said to them : Let him who is sinless amongst you, throw the first stone

8 at her. Again, having stooped down, he wrote upon the ground.

They hearing that, withdrew one after another, the eldest first, till Jesus was left alone, with the woman standing in the middle. Jesus, raising himself, and seeing none but the woman,

11 said to her : Woman, where are those thine accusers ? Hath nobody passed sentence on thee ? She answered, Nobody, Sir. Jesus said unto her : Neither do I pass sentence on thee. Go, and sin no more.]

ch. 1. 4.
& 9. 5.

12 AGAIN Jesus addressed the people, saying : I am the light of the world : he who followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore retorted : Thou testifiest concerning thyself, thy testimony is not to be regarded. Jesus answered : Though I testify concerning myself, my testimony ought to be regarded ; because I know whence I came, and whither I go. As for you, ye know not whence I come, and whither I go. Ye judge from passion, I judge nobody : and if I do, my judgment ought to be regarded ; for I am not single, but concur with the Father who sent me.

Deut. 17. 6.
& 19. 15.

17 It is a maxim in your law, that the concurrent testimony of two is credible. Now I am one who testify concerning myself ; the Father that sent me is another who testifieth of me. Then they asked him : Where is thy Father ? Jesus answered : Ye know neither me, nor my Father : if ye knew me, ye would know my Father also. These things Jesus spake in the treasury as he taught in the temple ; and nobody seized him, his hour not being yet come.

21 Again Jesus said to them : I am going away ; ye will seek me, and shall die in your sin : whither I go ye cannot come. Then said the Jews : Will he kill himself, that he saith, 23 ' Whither I go, ye cannot come ? ' He said to them : Ye are from beneath ; I am from above. Ye are of this world ; I am not of this world : Therefore I said, Ye shall die in your sins ; for if ye believe not that I am he, Ye shall die in your 25 sins. They therefore asked him : Who art thou ? Jesus answered : The same that I told you formerly. I have many things to say to you, and to reprove in you ; but he who sent

me is worthy of belief; and I do but publish to the world
 27 what I have learnt from him. They did not perceive that he
 28 meant the Father. Jesus, therefore, said to them: When ye
 shall have raised the Son of Man on high, then ye shall know
 what I am; and that I do nothing of myself and say nothing
 which the Father hath not taught me. And he who sent me
 29 is with me. The Father hath not left me alone, because I
 30 always do what pleaseth him. While he spake thus, many
 31 believed on him. Jesus, therefore, said to those Jews who be-
 lieved on him: If ye persist in my doctrine, ye are my disciples
 32 indeed. And you shall know the truth; and the truth shall
 make you free.

33 Some made answer: We are Abraham's offspring, and were
 never enslaved to any man. How sayest thou, 'Ye shall be
 34 made free?' Jesus replied: Verily, Verily, I say unto you,
 35 whosoever committeth sin is a slave to sin. Now the slave Rom. 6. 16.
 abideth not in the family perpetually; the son abideth perpetu- 2 Pet. 2. 19.
 36 ally. If, therefore, the Son make you free, ye will be free in-
 37 deed. I know that ye are Abraham's offspring; yet ye seek to
 38 kill me, because my doctrine hath no place in you. I speak
 what I have seen with my Father; and ye do what ye have
 39 learnt from your father. They answered: Abraham is our fa-
 ther. Jesus replied: If ye were Abraham's children, ye would
 40 act as Abraham acted. But now ye seek to kill me, a man
 who hath told you the truth which I received from God.
 41 Abraham acted not thus. Ye do the deeds of your father.
 They answered: We were not born of fornication. We have
 42 one Father, even God. Jesus replied: If God were your Fa-
 ther, ye would love me; for I proceed, and am come from
 43 God. I came not of myself. He sent me. Why do ye not 1 Jo. 3. 8.
 understand my language? It is because ye cannot bear my
 44 doctrine. The devil is your father, and the desires of your
 father ye will gratify: he was a manslayer from the beginning;
 he swerved from the truth, because there is no veracity in him.
 When he telleth a lie, he speaketh suitably to his character;
 45 for he is a liar, and the father of lying. As for me, because I
 46 speak the truth, ye do not believe me. Which of you convict-
 eth me of falsehood? And if I speak truth, why do ye not
 47 believe me? He who is of God regardeth God's words. Ye Jo. 4. 6.
 regard them not, because ye are not of God.

48 The Jews then answered: Have we not reason to say, Thou
 49 art a Samaritan, and hast a demon? Jesus replied: I have not
 50 a demon; but I honor my Father, and ye dishonor me. As
 for me, I seek not to promote my own glory; another seeketh
 it, who judgeth. Verily, verily, I say unto you, Whoever
 51 keepeth my word, shall never see death. The Jews then said

52 to him : Now we are certain that thou hast a demon : Abra-
 ham is dead, and the prophets ; yet thou sayest, ‘Whoever
 53 keepeth my word, shall never taste death.’ Art thou greater
 than our father Abraham, who is dead ? The prophets also are
 54 dead ; whom thinkest thou thyself ? Jesus answered : If I
 commend myself, my commendation is nothing : it is my Fa-
 55 ther, whom ye call your God, who commendeth me. Never-
 theless ye know him not ; but I know him : and if I should
 say I know him not, I should speak falsely like you : but I
 56 know him, and keep his word. Abraham your father longed
 57 to see my day, and he saw and rejoiced. The Jews replied :
 Thou art not yet fifty years old, and thou hast seen Abraham ?
 58 Jesus answered : Verily, verily, I say unto you, Before Abra-
 ham was born, I am. Then they took up stones to cast
 at him : but Jesus concealed himself and went out of the tem-
 ple, passing through the midst of them.

SECTION VII.—THE CURE OF THE MAN BORN BLIND.

IX. AS Jesus passed along, he saw a man who had been born
 2 blind. And his disciples asked him, saying : Rabbi, who
 3 sinned ; this man or his parents, that he was born blind ? Je-
 sus answered : Neither this man nor his parents sinned. It
 was only that the works of God might be displayed upon him.
 4 I must do the work of him who sent me, while it is day ; night
 5 cometh, when no man can work. While I am in the world, I
 6 am the light of the world. Having said this, he spat upon the
 ground, and with the clay which he made with the spittle
 7 anointed the blind man’s eyes, and said to him, Go wash thine
 eyes in the pool of Siloam,* (which signifieth Sent). He went
 therefore and washed them, and returned seeing.
 8 Then the neighbors, and they who had before seen him
 9 blind, said : Is not this he who sat and begged ? Some said :
 10 It is he ; others, He is like him. He said : I am he. They
 11 asked him then : How didst thou receive thy sight ? He an-
 swered : A man called Jesus made clay, and anointed mine eyes,
 and said to me, ‘Go to the pool of Siloam, and wash thine
 12 eyes.’ I went accordingly, and washed them, and saw. Then
 they asked him : Where is he ? He answered : I know not.
 13 Then they brought him who had been blind to the Pharisees :
 14 (now it was on a Sabbath that Jesus made the clay and gave
 15 him his sight). The Pharisees likewise, therefore, asked him
 how he had received his sight ? He answered : He put clay

ch. 1. 9.

* In the Old Testament *Shiloah* and *Siloah*.

16 on mine eyes, and I washed them, and now see. Upon this
 some of the Pharisees said: This man is not from God, for he
 observeth not the Sabbath. Others said: How can one that
 17 is a sinner perform such miracles? And they were divided
 among themselves. Again they asked the man who had been
 blind: What sayest thou of him for giving thee sight? He an-
 swered: He is a prophet.

18 But the Jews believed not that the man had been blind, and
 had received his sight, until they called his parents, and asked
 19 them: Do ye say that this is your son who was born blind?
 20 How then doth he now see? His parents answered: We know
 that this is our son, and that he was born blind; but how he
 21 now seeth we know not. He is of age, ask him; he will an-
 22 swer for himself. His parents spoke thus, because they feared
 the Jews: for the Jews had already determined that whosoever
 acknowledged Jesus to be the Messiah should be expelled the
 23 synagogue. For this reason his parents said, 'He is of age,
 ask him.'

24 A second time, therefore, they called the man who had been
 born blind, and said to him: Give glory to God; we know that
 25 this man is a sinner. He replied: Whether he be a sinner, I
 know not; one thing I know, that I was blind, and now see.
 26 They said to him again: What did he to thee? How did he
 27 make thee see? He answered: I told you before, did ye not
 hear? Why would ye hear it repeated? Will ye also be his
 28 disciples? Then they reviled him, and said: Thou art his dis-
 29 ciple: as for us, we are disciples of Moses. We know that
 God spake to Moses; as for this man, we know not whence he
 30 is. The man replied: This is surprising, that ye know not
 31 whence he is, although he hath given me sight. We know that Ps. 66. 18.
 God heareth not sinners; but if any man worship God, and
 32 obey him, that man he heareth. Never was it heard before,
 33 that any man gave sight to one born blind. If this man were
 34 not from God, he could do nothing. They replied: Thou wast
 altogether born in sins, and dost thou teach us? and they cast
 him out.

35 Jesus heard that they had cast him out, and having met him,
 36 said to him: Dost thou believe on the Son of God? He an-
 37 swered: Who is he, Sir, that I may believe on him? Jesus said
 to him: Not only hast thou seen him, but it is he who talketh
 38 with thee. And he cried: Master, I believe; and threw him-
 39 self prostrate before him. And Jesus said: For judgment am
 I come into this world, that they who see not, may see; and
 40 they who see, may become blind. Some Pharisees who were
 41 present, hearing this, said to him: Are we also blind? Jesus

answered, If ye were blind, ye would not have sin ; but ye say, ' We see,' therefore your sin remaineth.

X. Verily, verily, I say unto you, he who entereth not by the door into the sheep-fold, but climbeth over the fence, is a thief and a robber. The shepherd always entereth by the door. To him the door-keeper openeth, and the sheep obey his voice. His own sheep, he calleth by name, and leadeth out. And having put out his sheep, he walketh before them, and they follow him, because they know his voice. They will not follow a stranger, but flee from him, because they know not the voice of strangers. Jesus addressed this similitude to them, but they did not comprehend what he said. He therefore added : Verily, verily, I say unto you, I am the door of the fold. All who have entered [*in another manner*] are thieves and robbers, but the sheep obeyed them not. I am the door : such as enter by me shall be safe ; they shall go in and out, and find pasture. The thief cometh only to steal, to slay, and to destroy. I am come that they may have life, and more than life.

Isa. 40. 11.
Ezek. 34. 23.
& 37. 24.

11 I am the good shepherd. The good shepherd giveth his life
12 for the sheep. The hireling, who is not the shepherd, and to
whom the sheep do not belong, when he seeth the wolf coming,
abandoneth the sheep and fleeth ; and the wolf teareth
13 some, and disperseth the flock. The hireling fleeth, because
14 he is a hireling, and careth not for the sheep. I am the good
15 shepherd. I both know my own, and am known by them,
(even as the Father knoweth me, and I know the Father) ;
16 and I give my life for the sheep. I have other sheep besides,
which are not of this fold. Them I must also bring ; and they
will obey my voice ; and there shall be one flock, one shepherd.

Matt. 11. 27.
Lu. 10. 22.

Isa. 53. 7.

17 For this the Father loveth me, because I give my life, to be af-
18 terwards resumed. No one forceth it from me ; but I give it of
myself. I have power to give it, and I have power to resume
it. This commission I have received from my Father.

Acts. 2. 21.

19 Again there was a division among the Jews, occasioned by
20 this discourse. Many of them said : He hath a demon and is
21 mad, why do ye hear him ? Others said : these are not the
words of a demoniac : Can a demon give sight to the blind ?

2 Mac. 4. 59.

22 Once when they were celebrating the feast of the dedication
23 at Jerusalem, it being winter ; as Jesus walked in the temple
in Solomon's portico, the Jews surrounding him, said to him :
24 How long wilt thou keep us in suspense ? If thou be the Mes-
25 siah, tell us plainly. Jesus answered : I said to you, but ye
believed not, ' the works which I do in my Father's name testi-
26 fy of me.' As for you, ye believe not, because ye are not of
27 my sheep. ' My sheep,' as I told you, ' obey my voice ;' I
28 know them and they follow me. Besides, I give them eter-

nal life; and they shall never perish, neither shall any one
 29 wrest them out of my hands. My Father, who gave them me,
 is greater than all; and none can wrest them out of my Father's
 30 hand. I and the Father are one.

31 Then the Jews again took up stones to stone him. Jesus
 32 said to them: Many good works I have shown you from my
 33 Father; for which of these do ye stone me? The Jews an-
 swered: For a good work we do not stone thee; but for blas-
 34 phemy, because thou, being a man, makest thyself God. Jesus
 replied: Is it not written in your law, "I said, Ye are gods?"

35 If the law stiled them gods to whom the word of God was ad- Ps. 82. 6.
 dressed, and if the language of Scripture is unexceptionable,
 36 do we charge him with blasphemy whom the Father hath con-
 37 secrated his apostle to the world, for calling himself his Son? If
 38 I do not the works of my Father, believe me not. But if I do,
 though ye believe not me, believe the works, that ye may know
 and believe that the Father is in me, and I am in him.

39 Thereupon they attempted again to seize him; but he es-
 40 caped out of their hands, and retired again towards the Jordan,
 41 and abode in the place where John first baptized. And many
 resorted to him, who said: John indeed wrought no miracle;
 42 but all that John spake of this man is true. And many believ-
 ed on him there.

SECTION VIII.—LAZARUS RAISED FROM THE DEAD.

XI. NOW one Lazarus of Bethany, the village of Mary and
 2 her sister Martha, was sick. (It was that Mary who anointed ch. 12. 3.
 the Lord with balsam, and wiped his feet with her hair, whose
 3 brother Lazarus was sick). The sisters therefore sent to tell
 4 Jesus: Master, lo, he whom thou lovest is sick. Jesus hear-
 ing it, said: This sickness will not prove fatal, but conduce to
 the glory of God, that the Son of God may be glorified there-
 5 by. Now Jesus loved Martha, and her sister, and Lazarus.
 6 Having then heard that he was sick, Jesus staid two days in the
 place where he was.

7 Afterwards he said to the disciples: Let us return to Judea.
 8 The disciples answered, Rabbi, but very lately the Jews would
 9 have stoned thee, and wouldst thou return thither? Jesus re-
 plied, Are there not twelve hours in the day? If any man
 walk in the day, he stumbleth not, because he seeth the light
 10 of this world: but if he walk in the night, he stumbleth, be-
 11 cause there is no light. Having spoken this, he added: Our
 12 friend Lazarus sleepeth, but I go to wake him. Then said his
 13 disciples: Master, if he sleep he will recover. Jesus spake of

his death; but they thought that he spoke of the repose of
 14 sleep. Then Jesus told them plainly: Lazarus is dead. And
 15 on your account I am glad that I was not there, that ye may
 16 believe; but let us go to him. Then Thomas,* that is Didy-
 mus,* said to his fellow-disciples: Let us also go, that we may
 die with him.

17 When Jesus came, he found that Lazarus had been already
 18 four days in the tomb. Now, (Bethany being about fifteen fur-
 19 longs† from Jerusalem), many of the Jews came to Martha
 20 and Mary to comfort them on the death of their brother. Mar-
 tha having heard that Jesus was coming, went and met him;
 21 but Mary remained in the house. Then Martha said to Jesus:
 22 Master, if thou hadst been here, my brother had not died. But
 I know that even now, whatsoever thou shalt ask of God, God
 23 will give thee. Jesus said to her: Thy brother shall rise again.
 24 Martha replied: I know that he will rise again at the resurrec-
 25 tion on the last day. Jesus said to her: I am the resurrec-
 tion and the life. He who believeth on me, though he were
 26 dead, shall live; and no man who liveth and believeth on me,
 27 shall ever die. Believest thou this? She answered: Yes, Mas-
 ter, I believe that thou art the Messiah, the Son of God, he
 28 who cometh into the world. Having said this, she went and
 called Mary her sister, whispering her: The Teacher is come,
 29 and calleth for thee. When Mary heard this, she instantly rose
 30 and went to him. Now Jesus had not yet entered the village,
 31 but was in the place where Martha met him. The Jews, then,
 who were condoling with Mary in the house, when they saw
 that she arose hastily, and went out, followed her saying: She
 32 is going to the tomb to weep there. Mary being come to the
 place where Jesus was, and seeing him, threw herself at his feet,
 33 saying: Hadst thou been here, Master, my brother had not
 died. When Jesus saw her weeping, and the Jews weeping
 who came with her, he groaned deeply, and was troubled, and
 34 said: Where have ye laid him? They answered and said:
 35 Master, come and see. Jesus wept. The Jews therefore said:
 37 Mark how he loved him. But some of them said: Could not
 he who gave sight to the blind man, even have prevented this
 38 man's death? Jesus therefore again groaning came to the mon-
 ument. It was a cave, the entrance whereof was shut up with
 39 a stone. Jesus said: Remove the stone. Martha, the sister of
 the deceased, answered: Sir, by this time the smell is offensive,
 40 for this is the fourth day. Jesus replied: said I not unto thee, 'If
 41 thou believe, thou shalt see the glory of God?' Then they re-

Lu., 14. 14.
 ch. 5. 29.
 & 6. 40.

ch. 9. 1.

* Thomas in Chaldee, and Didymus in Greek, both signify twin.

† Near two miles.

moved the stone. And Jesus lifting up his eyes, said : Father, I
 42 thank thee that thou hast heard me. As for me, I know that
 thou hearest me always ; but I speak for the people's sake who
 surround me, that they may believe that thou hast sent me.
 43 After these words, raising his voice, he cried : Lazarus, come
 44 forth. And he who had been dead came forth, bound hand and
 foot with fillets, and his face wrapped in a handkerchief. Jesus
 45 said to them : Unbind him and let him go. Many therefore
 of the Jews who had come to Mary, and seen what Jesus did,
 46 believed on him. But some of them repaired to the Pharisees,
 and told them what Jesus had done.
 47 Whereupon the chief priests and the Pharisees assembled
 the Sanhedrim, and said : What are we doing ? for this man
 48 worketh many miracles. If we let him go on thus, every body
 will believe on him, and the Romans will come and destroy
 49 both our place and nation. One of them, named Caiaphas, ch. 18. 14.
 50 who was high priest that year, said to them : Ye are utterly
 at a loss, and do not consider, that it is better for us that one
 man die for the people, than that the whole nation should be
 51 ruined. This he spake, not of himself, but being high priest
 that year, he prophesied that Jesus should die for the nation ;
 52 and not for that nation only, but that he should assemble into
 53 one body the dispersed children of God. From that day, there-
 54 fore, they concerted how they might destroy him. For this
 reason Jesus appeared no longer publicly among the Jews, but
 retired to the country, near the desert, to a city called Ephra-
 im, and continued there with his disciples.
 55 Meantime the Jewish passover approached, and many went
 to Jerusalem from the country, before the passover, to purify
 56 themselves. These inquired after Jesus, and said one to another,
 as they stood in the temple : What think ye ? Will he
 57 not come to the festival ? Now the chief priests and the Pha-
 risees had issued an order, that whosoever knew where he was
 should discover it, that they might apprehend him.

XII. SIX days before the passover Jesus came to Bethany, where Matt. 26. 6.
 2 Lazarus was, whom he had raised from the dead. There they Mar. 14. 3.
 made him a supper, and Martha served : but Lazarus was one ch. 11. 2.
 3 of those who were at table with him. Then Mary taking a
 pound of balsam of spikenard, which was very valuable, anoint-
 ed the feet of Jesus, and wiped them with her hair, so that the
 4 house was filled with the odor of the balsam. Whereupon
 one of his disciples, Judas Iscariot, Simon's son, who was to be-
 5 tray him, said : Why was not this balsam sold for three hundred
 6 denarii,* which might have been given to the poor ? This he

* About L. 9 sterling.

said, not that he cared for the poor, but because he was a thief,
 7 and had the purse, and carried what was put therein. Then
 Jesus said : Let her alone. She hath reserved this to embalm
 8 me against the day of my burial. For ye will always have the
 poor amongst you ; but me ye will not always have.
 9 A great number of the Jews, knowing where he was, flocked
 thither, not on account of Jesus only, but likewise to see La-
 10 zarus whom he had raised from the dead. The chief priests,
 11 therefore, determined to kill Lazarus also ; because he proved
 the occasion that many Jews forsook them, and believed on Je-
 sus.

SECTION IX.—THE ENTRY INTO JERUSALEM.

12 ON the morrow a great multitude who were come to the fes-
 tival, hearing that Jesus was on the road to Jerusalem, took
 13 branches of palm-trees, and went to meet him, crying : Hosan-
 na,* blessed be Israel's King who cometh in the name of the
 14 Lord.† Now Jesus having found a young ass, was riding there-
 on, agreeably to what is written, "Fear not, daughter of Zion ;
 15 behold thy king cometh, sitting on an ass's colt." These things
 16 the disciples did not understand at first ; but after Jesus was
 glorified, they remembered that thus it had been written con-
 17 cerning him, and that thus they had done unto him. And the
 people who had been present, attested that he called Lazarus
 18 out of the tomb, and raised him from the dead. It was the ru-
 mor that he had wrought this miracle, which made the people
 19 crowd to meet him. The Pharisees therefore said among them-
 selves : Are ye not sensible that ye have no influence ? Be-
 hold the world is gone after him.
 20 Now among those who came to worship at the festival, there
 21 were some Greeks. These applied to Philip of Bethsaida in
 22 Galilee, making this request : Sir, we wish to see Jesus. Phil-
 ip went and told Andrew ; then Andrew and Philip told Jesus.
 23 Jesus answered them, saying : The time is come when the
 24 Son of Man must be glorified. Verily, verily, I say unto you,
 when a grain of wheat is thrown into the ground, unless it die,
 25 it remaineth single ; but if it die, it becometh very fruitful. He
 who loveth his life, shall lose it ; and he who hateth his life in
 26 this world, shall preserve it eternally in the next. Would any
 man serve me, let him follow me ; and where I am, there shall
 my servant also be. If any man serve me, my Father will re-
 ward him.

* Save now I pray.

† Jehovah.

Matt. 21. 6.
Mar. 11. 7.
Lu. 19. 35.

Zech. 9. 9.

Matt. 10. 39.
and 26. 25.
Mar. 8. 35.
Lu. 9. 24.
& 17. 33.

27 Now is my soul troubled, and what shall I say? *Shall I say,*
 ‘Father, save me from this hour? But I came on purpose for
 28 this hour. Father, glorify thy name. Then came a voice
 from heaven, which said: I have both glorified, and will again
 29 glorify it. The people present heard the sound, and said: It
 30 thundered: others said: An angel spake to him. Jesus said:
 31 This voice came not for my sake, but for yours. Now must
 32 the prince of this world be cast out. As for me, when I shall
 33 be lifted up from the earth, I will draw all men to myself. This
 34 he said alluding to the death which he was to suffer. The peo-
 ple answered: We have learnt from the law that the Messiah Ps. 110. 4.
Ez. 37. 25. will live forever. How sayest thou then that the Son of Man
 35 must be lifted up? Who is this, the Son of Man? Jesus said
 to them: Yet a little while the light continueth with you; walk
 while ye have it, lest darkness overtake you: for he that walk-
 36 eth in darkness knoweth not whither he goeth. Confide in the
 light, while ye enjoy it, that ye may be sons of light. Having
 spoken these words, he withdrew himself privately from them.
 37 But though he had performed so many miracles before them,
 38 they believed not on him; so that the word of the prophet
 Isaiah was verified, “Lord, who hath believed our report?” Isa. 53. 1.
Rom. 10. 16.
 39 and “To whom is the arm of the Lord* discovered?” For
 this reason they could not believe: Isaiah having said also,
 40 “He hath blinded their eyes, and blunted their understanding,
 that they might not see with their eyes, comprehend with their Isa. 6. 9.
Matt. 13. 14.
Mar. 4. 12.
Lu. 8. 10.
Acts, 28. 26.
Rom. 11. 8.
 41 understanding, and repent, that I might reclaim them.” These
 things said Isaiah, when he saw his glory and spake concerning
 42 him. Nevertheless there were several even of the magistrates
 who believed on him, but, for fear of the Pharisees, did not
 43 avow it, lest they should be expelled the synagogue; for they ch. 5. 44.
 preferred the approbation of men to the approbation of God.
 44 Then Jesus raising his voice, said: He who believeth on
 me, it is not on me he believeth, but on him who sent me.
 45 And he who beholdeth me, beholdeth him who sent me. I
 46 am come a light into the world, that whosoever believeth on ch. 1. 4.
 47 me, may not remain in darkness. And if any man hear my
 words, but do not observe them; it is not I who condemn him;
 for I came, not to condemn the world, but to save the world.
 48 He who despiseth me and rejecteth my instructions, hath what
 condemneth him. The doctrine which I have taught will con- ch. 3. 17.
Mar. 16. 16.
 49 demn him at the last day. For I have not said any thing from
 myself, but the Father, who sent me, hath commanded me
 50 what I should enjoin, and what I should teach. And I know

* Jehovah.

that his commandment is eternal life. Whatever therefore I say, I speak as the Father hath given me in charge.

Matt. 26. 2.
Mar. 14. 1.
Lu. 22. 1.

XIII. Jesus having, before the feast of the passover, perceived that his time to remove out of this world to his Father was come, and having loved his own who were in the world, loved
2 them to the last. Now while they were at supper, (the devil having already put it into the heart of Judas Iscariot, Simon's
3 son, to betray him), Jesus, though he knew that the Father had subjected every thing to him, and that he came from God, and
4 was returning to God, arose from supper, and laying aside his
5 mantle, girt himself about with a towel. Then he poured water into the basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith he was girded.

6 When he came to Simon Peter, Peter said to him : Master,
7 wouldst thou wash my feet ? Jesus answered : At present thou dost not comprehend what I am doing, but thou shalt know
8 hereafter. Peter replied : Thou shalt never wash my feet. Jesus answered : Unless I wash thee, thou canst have no part
9 with me. Simon Peter said to him : Master, not my feet on-
10 ly, but also my hands and my head. Jesus replied : He who hath been bathing, needeth only to wash his feet ; the rest of
11 his body being clean. Ye are clean, but not all. For he knew who would betray him ; therefore he said, ' Ye are not all clean.'

Matt. 10. 24.
Lu. 6. 40.
ch. 15. 20.

12 After he had washed their feet, he put on his mantle, and replacing himself at the table, said to them : Do ye understand what I have been doing to you ? Ye call me the Teacher
13 and the Master ; and ye say right ; for so I am. If I then, the Master and the Teacher, have washed your feet, ye also ought
14 to wash one another's feet. For I have given you an example that you should do as I have done unto you. Verily, verily,
15 I say unto you, the servant is not greater than his master,
16 nor the apostle greater than he who sendeth him. Happy are ye who know these things, provided ye practise them.

Ps. 41. 9.

17 I speak not of you all. I know whom I have chosen ; but that Scripture must be fulfilled, " He that eateth at my table,
18 has lifted his heel against me." I tell you this now before it happen, that when it happeneth, ye may believe that I am the
19 person. Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me ; and he that receiveth me,
20 receiveth him who sent me.

Matt. 10. 40.
Lu. 10. 16.

Matt. 26. 21.
Mar. 14. 18.
Lu. 22. 21.

21 After uttering these words Jesus was troubled in spirit, and declared, saying : Verily, verily, I say unto you, that one of
22 you will betray me. Then the disciples looked one upon another, doubting of whom he spake. Now one of his disciples,
23 other, doubting of whom he spake. Now one of his disciples,
24 one whom Jesus loved, was lying close to his breast : Simon

Peter, therefore, beckoned to him to inquire whom he meant.
 25 He then reclining on Jesus' bosom said to him : Master, who
 26 is it ? Jesus answered : It is he to whom I shall give this
 morsel, after I have dipped it. And having dipped the morsel,
 27 he gave it to Judas Iscariot, Simon's son. After receiving the
 morsel, Satan entered into him. Then Jesus said to him :
 28 What thou dost, do quickly. But none at the table knew why
 29 he gave this order. Some imagined, because Judas had the
 purse, that Jesus had signified to him to buy necessaries for the
 30 festival, or to give something to the poor. When Judas had
 taken the morsel, he immediately went out : and it was night.
 31 When he was gone, Jesus said : The Son of Man is now
 32 glorified, and God is glorified by him. If God be glorified by
 him, God also will glorify him by himself, and that without de-
 33 lay. My children, I have now but a little time to be with you.
 Ye will seek me ; and what I said to the Jews, " Whither I go,
 34 ye cannot come," I say at present to you. A new command-
 35 ment I give you, that ye love one another ; that as I have lov-
 ed you, ye also love one another. By this shall all men know
 that ye are my disciples, if ye have love one to another.
 36 Simon Peter said to him : Master, whither art thou going ?
 Jesus answered : Whither I am going thou canst not follow me
 37 now, but afterwards thou shalt follow me. Peter replied : Mas-
 38 ter, why cannot I follow thee presently ? I will lay down my
 life for thy sake. Jesus answered : Wilt thou lay down thy
 life for my sake ? Verily, verily, I say unto thee, the cock
 shall not crow until thou hast disowned me thrice.

ch. 7. 34.
 ch. 15. 12.
 17.
 Eph. 5. 2.

Matt. 26. 34.
 Mar. 14. 30.
 Lu. 22. 33.

SECTION X.—CONSOLATION TO THE DISCIPLES.

XIV. LET not your heart be troubled ; believe on God and
 2 believe on me. In my Father's house are many mansions. If
 it were otherwise, I would have told you. I go to prepare a
 3 place for you : and after I shall have gone and prepared a place
 for you, I will return and take you with me, that where I am,
 4 there ye also may be. And whither I am going ye know, and
 5 the way ye know. Thomas said to him : Master, we know
 not whither thou art going ; how, then, can we know the way ?
 6 Jesus answered : I am the way, and the truth, and the life : no
 7 man cometh unto the Father, but by me. Had ye known me,
 ye would have known my Father also : and henceforth ye know
 him, and have seen him.
 8 Philip said unto him : Master, show us the Father, and it
 9 sufficeth us. Jesus replied : Have I been with you so long,
 and dost thou not yet know me, Philip ? He that hath seen me,
 hath seen the Father. How sayest thou then, " Show us the
 Vol. II. 57

10 Father?" Dost thou not believe that I am in the Father, and
 the Father is in me? The words which I speak to you pro-
 11 ceed not from myself: as to the works, it is the Father dwell-
 ing in me who doth them. Believe that I am in the Father,
 and the Father is in me; if not on my testimony, be convinced
 12 by the works themselves. Verily, verily, I say unto you, He
 who believeth on me, shall himself do such works as I do; nay,
 13 even greater than these he shall do; because I go to my Father,
 and will do whatsoever ye shall ask in my name. That the
 14 Father may be glorified in the Son, whatsoever ye shall ask in
 my name, I will do.

Matt. 7. 7.
 & 21. 32.
 Mar. 11. 23.
 ch. 16. 23.

15. If ye love me, keep my commandments; and I will entreat
 the Father, and he will give you another Monitor to continue
 16 with you forever, even the Spirit of Truth, whom the world
 cannot receive, because it neither seeth him, nor knoweth him;
 but ye shall know him, because he will abide with you, and be
 17 in you. I will not leave you orphans; I will return unto you.
 18 Yet a little while, and the world shall see me no more; but ye
 19 shall see me: because I shall live, ye also shall live. On that
 20 day ye shall know that I am in my Father, and ye are in me,
 21 and I am in you. He that hath my commandments and keep-
 eth them, he it is who loveth me; and he who loveth me will
 be loved of my Father, and I will love him, and discover my-
 22 self unto him. Judas (not Iscariot) said to him: Master, where-
 fore wilt thou discover thyself to us, and not unto the world?
 23 Jesus answering, said unto him: If a man love me, he will ob-
 24 serve my word; and my Father will love him; and he will
 come to him, and dwell with him. He who loveth me not,
 disregardeth my words; yet the word which ye hear is not
 mine, but the Father's who sent me.
 25. I tell you these things while I remain with you. But the
 Monitor, the Holy Spirit, whom the Father will send in my
 name, he will teach you all things, and remind you of all that
 26 I have told you. Peace I leave you, my peace I give you;
 not as the world giveth, do I give unto you. Be not disheart-
 27 ened; be not intimidated. Ye have heard me say, 'I go away
 and will return to you.' If ye loved me ye would rejoice that
 28 I go to the Father; because my Father is greater than I. This
 I tell you now, before it happen, that when it happeneth, ye
 29 may believe. I shall not henceforth have much conversation
 with you; for the prince of the world is coming, though he
 30 will find nothing in me: but this must be, that the world may
 know that I love the Father, and do whatsoever he command-
 31 eth me. Arise, let us go hence.

XV. I AM the true vine, and my Father is the vine-dresser.

2 Every barren branch in me he loppeth off; every fruitful branch

3 he cleaneth by pruning, to render it more fruitful. As for you,

eb. 13. 10.

- ye are already clean through the instructions I have given you.
- 4 Abide in me, and I will abide in you : as the branch cannot bear fruit of itself, unless it adhere to the vine ; no more can
- 5 ye, unless ye adhere to me. I am the vine ; ye are the branches. He who abideth in me, and in whom I abide, produceth
- 6 much fruit : for severed from me ye can do nothing. If any man adhere not to me, he is cast forth like the withered branches
- 7 which are gathered for fuel, and burnt. If ye abide by me, and my words abide in you, ye may ask what ye will, and it shall be granted you.
- 8 Herein is my Father glorified, that ye produce much fruit ;
- 9 so shall ye be my disciples. As the Father loveth me, so love
- 10 I you : continue in my love. If ye keep my commandments, ye shall continue in my love ; as I have kept my Father's com-
- 11 mandments and continued in his love. I give you these admonitions, that I may continue to have joy in you, and that your
- 12 joy may be complete : This is my commandment, that ye love ch. 13. 34.
- 13 one another, as I love you. Greater love hath not any man Eph. 5. 2.
- 14 than this, to lay down his life for his friends. Ye are my 1 Th. 4. 9.
- 15 friends, if ye do whatever I command you. Henceforth I call not you servants ; for the servant knoweth not what his master will do : but I name you friends ; for whatever I have learnt
- 16 from my Father, I impart unto you. It is not you who have chosen me ; but it is I who have chosen you, and ordained you Mar. 3. 13.
- to go and bear fruit, fruit which will prove permanent, that the Lu. 6. 13.
- Father may give you whatsoever ye shall ask him in my name.
- 17 This I command you, that ye love one another. If the world 1 Jo. 3. 11.
- 18 hate you, consider that it hated me before it hated you. If ye & 4. 7.
- were of the world, the world would love its own : but because ye are not of the world, I having selected you from the world,
- 20 the world hateth you. Remember what I said to you, ' The servant is not greater than his master.' If they have persecuted me, they will also persecute you ; if they have observed my Matt. 10. 24.
- 21 word, they will also observe yours. But all this treatment they Lu. 6. 40.
- will give you on my account, because they know not him who ch. 13. 16.
- 22 sent me. If I had not come and spoken unto them, they had
- 23 not had sin ; but now they have no excuse for their sin. He
- 24 that hateth me, hateth my Father also. If I had not done among them such works as none other ever did, they had not had sin ; but now they have seen them, and yet hated
- 25 both me and my Father. Thus they verify that passage in Ps. 35. 19.
- 26 their law, " They hated me without cause." But when the Lu. 24. 49.
- Monitor is come, whom I will send you from the Father, the Spirit of Truth, who proceedeth from the Father, he will testify
- 27 concerning me. And ye also will testify, because ye have been with me from the beginning.
- XVI. These things I tell you, that ye may not be insnared.

2 They will expel you the synagogue ; nay, the time is coming,
 when whosoever killeth you will think he offereth sacrifice to
 3 God. And these things they will do, because they know not
 4 the Father nor me. These things I now warn you of, that,
 when the time shall come, ye may remember that I mentioned
 them to you. I did not indeed mention them at the beginning,
 5 because I was with you myself. And now that I go to him
 who sent me, none of you asketh me, ‘ Whither goest thou ?’
 6 But because of those things which I have foretold you, ye are
 overwhelmed with grief.
 7 Nevertheless I tell you the truth : it is for your good that
 I depart ; for if I do not depart, the Monitor will not come to
 8 you ; but if I go away, I will send him to you. And when he
 is come, he will convince the world concerning sin, and concern-
 9 ing righteousness, and concerning judgment : concerning sin, be-
 10 cause they believe not on me, concerning righteousness, be-
 11 cause I go to my Father, and ye see me no longer ; concern-
 ing judgment, because the prince of this world is judged.
 12 I have many things still to tell you, but ye cannot bear them.
 13 But when the Spirit of Truth is come, he will conduct you in-
 to all the truth : for his words will not proceed from himself ;
 but whatsoever he shall have heard, he will speak, and show
 14 you things to come. He will glorify me ; for he will receive of
 15 mine what he shall communicate to you. Whatsoever is the
 Father’s is mine ; therefore I say that he will receive of mine
 to communicate to you.
 16 Within a little while ye shall not see me ; a little while after,
 17 ye shall see me ; because I go to the Father. Some of his
 disciples said among themselves, What meaneth he by this,
 “ Within a little while ye shall not see me ; a little while after,
 18 ye shall see me ; because I go to the Father ?” What meaneth
 this little while of which he speaketh ? We do not compre-
 19 hend it. Jesus perceiving that they were desirous to ask him,
 said to them, Do ye inquire amongst yourselves about this that
 I said : “ Within a little while ye shall not see me ; a little while
 20 after ye shall see me ?” Verily, verily, I say unto you, ye will
 weep and lament ; but the world will rejoice : ye will be sor-
 21 rowful ; but your sorrow shall be turned into joy. A woman
 in travail, hath sorrow, because her hour is come ; but when
 her son is born, she remembereth her anguish no longer, for joy
 22 that she hath brought a man into the world. So ye at present
 are in grief ; but I will visit you again, and your hearts shall be
 23 joyful, and none shall rob you of your joy. On that day ye
 will put no questions to me. Verily, verily, I say unto you,
 whatsoever ye shall ask the Father in my name, he will give
 24 you. Hitherto ye have asked nothing in my name ; ask, and ye
 shall receive, that your joy may be complete.

25 These things I have spoken to you in figures : the time ap-
 26 proacheth when I shall no more discourse to you in figures, but
 27 instruct you plainly concerning the Father. Then ye will ask
 28 in my name, and I say not that I will entreat the Father for
 29 you ; for the Father himself loveth you, because ye love me,
 30 and believe that I came from God. From the presence of the
 31 Father I came into the world. Again I leave the world, and
 32 return to the Father. His disciples replied: Now indeed
 33 thou speakest plainly, and without a figure. Now we are con-
 34 vinced that thou knowest all things, and needest not that any
 35 should put questions to thee. By this we believe that thou
 36 camest forth from God. Jesus answered them : Do ye now
 37 believe ? Behold the time cometh, or rather is come, when ye
 38 shall disperse, every one to his own, and shall leave me alone: yet
 39 I am not alone, because the Father is with me. These things
 40 I have spoken unto you, that in me ye may have peace. In the
 41 world ye shall have tribulation. But take courage ; I have over-
 42 come the world.

Matt. 26. 31.
 Mar. 14. 27.

XVII. WHEN Jesus had ended this discourse, he said, lifting
 up his eyes to heaven : Father, the hour is come ; glorify thy
 2 Son, that thy Son also may glorify thee ; that being endowed
 3 by thee with authority over all men, he may bestow eternal life
 4 on all those whom thou hast given him. Now this is the life eter-
 5 nal, to know thee the only true God, and Jesus the Messiah
 6 thy apostle. I have glorified thee upon the earth ; I have fin-
 7 ished the work which thou gavest me to do. And now, Fa-
 8 ther, glorify thou me in thine own presence with that glory
 9 which I enjoyed with thee before the world was.

Matt. 28. 18.

10 I have made known thy name to the men whom thou hast
 11 given me out of the world. They were thine ; and thou
 12 gavest them me ; and they have kept thy word. Whatsoever
 13 thou hast given me, they now know to have come from thee ;
 14 and that thou hast imparted unto me the doctrine which I have
 15 imparted unto them. They have received it *as such*, knowing
 16 for certain, that I came forth from thee, and am commissioned
 17 by thee. It is for them that I pray. I pray not for the world,
 18 but for those whom thou hast given me, because they are thine.
 19 And all mine are thine, and thine mine, and I am glorified in
 20 them. I continue no longer in the world ; but these continue
 21 in the world, and I come to thee. Holy Father, preserve them
 22 in thy name which thou hast given me, that they may be one
 23 as we are. While I was with them in the world, I kept them
 24 in thy name : those whom thou hast given me I have preserv-
 25 ed ; none of them is lost except the son of perdition, as the
 26 Scripture foretold. But now that I am coming to thee, I speak
 27 these things in the world, that their joy in me may be complete.
 28 I have delivered thy word to them, and the world hateth them,

ch. 16. 27.

ch. 18. 9.

because they are not of the world, even as I am not of the world. I do not pray thee to remove them out of the world, but to preserve them from evil. Of the world they are not, as I am not of the world. Consecrate them by the truth; thy word is the truth. As thou hast made me thy apostle to the world, I have made them my apostles to the world. And I consecrate myself for them, that they may be consecrated through the truth.

Nor do I pray for these alone, but for those also who shall believe on me through their teaching; that all may be one; that as thou Father art in me, and I am in thee, they also may be one in us, that the world may believe that thou hast sent me, and that thou gavest me the glory which I have given them; that they may be one as we are one; I in them, and thou in me, that their union may be perfected, and that the world may know that thou hast sent me, and that thou lovest them as thou lovest me. Father, I would that where I shall be, those whom thou hast given me may be with me, that they may behold my glory which thou gavest me, because thou lovedst me before the formation of the world. Righteous Father, though the world knoweth not thee, I know thee; and these know that I have thy commission. And to them I have communicated, and will communicate thy name, that I being in them, they may share in the love wherewith thou lovest me.

ch. 12. 26.

SECTION XI.—THE CRUCIFIXION.

XVIII. WHEN Jesus had spoken these words, he passed with his disciples over the brook Kidron, where was a garden, into which he entered and his disciples. Now Judas who betrayed him knew the place, because Jesus often resorted thither with his disciples. Then Judas having gotten the cohort,* and officers from the chief priests and the Pharisees, came thither with lanterns and torches, and arms. But Jesus, who knew all that was coming upon him, went forth and said to them: Whom seek ye? They answered him: Jesus the Nazarene. Jesus replied: I am he. Now Judas who betrayed him was with them. He had no sooner said to them, "I am he," than they going backwards fell to the ground. He therefore asked them again: Whom seek ye? They said: Jesus the Nazarene. Jesus answered: I have told you that I am he. If, therefore, ye seek me, let these go away. Thus was that which he had spoken verified, "Of those whom thou gavest me I have lost none." Then Simon Peter, who had a sword, drew it, and smote the high priest's servant, and cut off his right ear. Now the servant's name was Malchus. Jesus then said to Peter:

Matt. 26. 47.
Mar. 14. 43.
Lu. 22. 47.

ch. 17. 12.

* A Roman troop of soldiers, containing about five hundred.

Put up the sword into the scabbard : Shall I not drink the cup which the Father hath given me ?

- 12 Then the cohort* and their commander, and the Jewish officers, apprehended Jesus, and having bound him, brought him
 13 first to Annas† because he was father-in-law to Caiaphas who
 14 was high priest that year. Now it was Caiaphas who had ch. 11. 50. said in council to the Jews, “It is expedient that one man die for the people.”
- 15 Meantime Simon Peter and another disciple followed Jesus. Matt. 26. 58.
 That disciple being known to the high priest, entered his court- Mar. 14. 54.
 16 yard with Jesus. But Peter stood without at the door. There- Lu. 22. 54. fore the other disciple who was known to the high priest went
 17 out and spoke to the portress, and brought in Peter. Then
 18 this maid, the portress, said to Peter : Art not thou also one
 of this man’s disciples ? He answered : I am not. Now the
 servants and the officers stood near a fire which they had made,
 because it was cold, and warmed themselves. And Peter was
 standing with them, and warming himself.
- 19 Then the high priest interrogated Jesus concerning his dis-
 20 ciples and his doctrine. Jesus answered : I spake openly to
 the world ; I always taught in the synagogues and in the tem-
 ple, whither the Jews constantly resort. I said nothing in se-
 21 cret. Why examinest thou me ? Examine them who heard
 22 me teach. They know what I said. When he had spoken
 thus, one of the officers who attended gave him a blow, and said :
 23 Answerest thou thus the high priest ? Jesus replied : If I have
 spoken amiss, show wherein it is amiss ; if well, why smitest Matt. 26. 57.
 24 thou me ? Now Annas had sent him bound to Caiaphas the Mar. 14. 53. high priest.
- 25 As Peter stood warming himself, they asked him : Art not Matt. 26. 69.
 thou also one of his disciples ? He denied it, and said : I am Mar. 14. 67.
 26 not. One of the servants of the high priest, a kinsman to him Lu. 22. 55. whose ear Peter had cut off, said : Did not I see thee in the
 27 garden with him ? Peter denied again, and immediately the
 cock crew.
- 28 THEN they led Jesus from the house of Caiaphas to the Matt. 27. 1.
 pretorium :* it was now morning ; but the Jews entered not Mar. 15. 1.
 pretorium, lest they should be defiled, and so not in a condition Lu. 23. 1.
 29 to eat the passover. Pilate, therefore went out to them, and Acts 10. 25.
 30 said : Of what do ye accuse this man ? They answered : If & 11. 3. he were not a criminal, we would not have delivered him to
 31 thee. Pilate therefore said : Take him yourselves then, and
 judge him according to your law. The Jews replied : We are

* A Roman troop of soldiers, containing about five hundred.

† Called by Josephus *Ananus*.

‡ Procurator’s palace, or hall of audience.

Matt. 20. 19. 32 not permitted to put any man to death. And thus what Jesus had spoken, signifying what death he should die, was accomplished.

Matt. 27. 11. 33 Then Pilate returned to the pretorium, and having called Je-
 Mar. 15. 2. 34 sus, said to him : Thou art the king of the Jews ? Jesus an-
 Lu. 23. 3. 35 swered : Sayest thou this of thyself ; or did others tell thee so

36 concerning me ? Pilate replied : Am I a Jew ? Thine own na-
 tion, yea the chief priests, have delivered thee to me. What

37 hast thou done ? Jesus answered : My kingdom is not of this
 world. If my kingdom were of this world, my adherents would

38 have fought to prevent my falling into the hands of the Jews ;
 39 but my kingdom is not hence. Pilate thereupon said : Thou

40 art king then ? Jesus answered : Thou sayest that I am king.
 For this I was born ; and for this I came into the world, to give

41 testimony to the truth. Whosoever is of the truth hearkeneth
 42 unto me. Pilate asked him : What is truth ? and so saying,

43 went out again to the Jews, and said to them : For my part, I
 44 find nothing culpable in this man. But since it is customary

Matt. 27. 15. 39 that I release to you one at the passover, will ye that I release
 Mar. 15. 6. 40 to you the king of the Jews ? Then they all cried, saying :
 Lu. 23. 17. 40 Not this man, but Barabbas. Now Barabbas was a robber.

Acts, 3. 14. 40

Matt. 27. 27. XIX. Then Pilate caused him to be scourged. And the soldiers
 Mar. 15. 15. 3 crowned him with a wreath of thorn which they had platted ;

4 and having thrown a purple mantle about him, said, Hail, king of
 5 the Jews ! and gave him blows on the face. Pilate, therefore,

6 went out again and said to them : Lo, I bring him forth to you,
 7 that ye may know that I find in him nothing culpable. Jesus

8 then went forth wearing the crown of thorns and the purple man-
 9 tle ; and Pilate said to them, Behold the man ! When the

10 chief priests and the officers saw him, they cried, saying : Cru-
 11 cify, crucify him. Pilate said to them : Take him yourselves

12 and crucify him ; as for me, I find no fault in him. The Jews
 13 answered : We have a law, and by that law he ought to die, be-
 cause he assumed the title of Son of God.

14 When Pilate heard this, he was the more afraid, and having
 15 returned to the pretorium, said to Jesus : Whence art thou ?

16 But Jesus gave him no answer. Then Pilate said to him : Wilt
 17 thou not speak unto me ? Knowest thou not that I have power

18 to crucify thee, and power to release thee ? Jesus replied : Thou
 19 couldst have no power over me, unless it were given thee from

20 above ; wherefore he who delivered me unto thee hath the
 21 greater sin. Thenceforth Pilate sought to release him ; but the

22 Jews exclaimed : If thou release this man thou art not Cæsar's
 23 friend. Whoever calleth himself king, opposeth Cæsar.

24 Pilate, on hearing these words, ordered Jesus to be brought
 25 forth, and sat down on the tribunal in a place named the pave-

- 14 ment, in Hebrew Gabbatha.* (Now it was the preparation†
of the paschal Sabbath, about the sixth hour.)‡ And he said
15 to the Jews: Behold your king. But they cried out: Away,
away with him, crucify him! Pilate said to them: Shall I
16 crucify your king? The chief priests answered: We have no king
but Cæsar. He delivered him, therefore, to them to be crucified.
- 17 Then they took Jesus and led him away. And he carrying
his cross, went out to a place called the place of skulls,§ which
18 is in the Hebrew Golgotha, where they crucified him, and two
19 others with him, one on each side and Jesus in the middle. Pi-
late also wrote a title, and put it upon the cross. The words
20 were, **JESUS THE NAZARENE, THE KING OF THE
JEWS.** And many of the Jews read this title, (for the place
where Jesus was crucified was nigh the city; and it was writ-
21 ten in Hebrew, Greek, and Latin): whereupon the chief priests
22 said to Pilate: Write not "the king of the Jews," but "who
calleth himself king of the Jews." Pilate answered: What I
have written, I have written.
- 23 When the soldiers had nailed Jesus to the cross, they took
his mantle and divided it into four parts, one to every soldier:
24 they also took the coat, which was seamless, woven from the
top throughout, and said among themselves: Let us not tear
it, but determine by lot whose it shall be; thereby verifying the
Scripture which saith, "They shared my mantle among them,
and cast lots for my vesture." Thus therefore acted the soldiers.
25 Now there stood near the cross of Jesus, his mother, and
her sister Mary the wife of Cleophas, and Mary Magdalene.
26 Then Jesus observing his mother, and the disciple whom he
loved standing by, said to his mother: Woman, behold thy son.
27 Then he said to the disciple: Behold thy mother. And from
that hour the disciple took her to his own home.
- 28 After this, Jesus knowing that all was now accomplished, that
29 the Scripture might be fulfilled, said: I thirst. As there was
a vessel there full of vinegar, they filled a sponge with vinegar,
and having fastened it to a twig of hyssop, held it to his mouth.
30 When Jesus had received the vinegar, he said: It is finished,
and, bowing his head, yielded up his spirit.
- 31 The Jews, therefore, lest the bodies should remain on the
cross on the Sabbath,|| for it was the preparation,¶ (and that
Sabbath was a great day), besought Pilate that their legs might
32 be broken, and the bodies might be removed. Accordingly,
the soldiers came and broke the legs of the first and of the oth-
33 er who were crucified with him. But when they came to

Matt. 27. 33.
Mar. 15. 22.
Lu. 23. 33.

Matt. 27. 35.
Mar. 15. 24.
Lu. 23. 34.

Ps. 27. 18.

Ps. 69. 21.

* A raised place. † Friday. ‡ Twelve o'clock, noon. § Vul. *Calvary*.

¶ Saturday.

¶ Friday.

Jesus, and found that he was already dead, they did not break
 34 his legs. But one of the soldiers with a spear pierced his side,
 35 whence blood and water immediately issued. He was an eye-
 witness who attesteth this, and his testimony deserveth credit :
 nay, he is conscious that he speaketh truth, that ye may believe.
 36 For these things happened that the Scripture might be verified,
 37 "None of his bones shall be broken." Again the Scripture saith
 elsewhere, "They shall look on him whom they have pierced."

Ex. 12. 46.
 Numb. 9. 12.
 Zech. 12. 10.

SECTION XII.—THE RESURRECTION.

38 AFTER this Joseph the Arimathean, who was a disciple of
 Jesus, but a concealed disciple for fear of the Jews, asked per-
 mission of Pilate to take away the body of Jesus, which Pilate
 39 having granted, he went and took the body of Jesus. Nico-
 demus also, who had formerly repaired to Jesus by night, came
 and brought a mixture of myrrh and aloes, weighing about a
 40 hundred pounds. These men took the body of Jesus, and wound
 it in linen rollers with the spices, which is the Jewish manner
 41 of embalming. Now in the place where he was crucified there
 was a garden, and in the garden a new monument wherein no
 42 one had ever yet been laid. There they deposited Jesus on
 account of the Jewish preparation,* the monument being near.

Matt. 27. 57.
 Mar. 15. 43.
 Lu. 23. 50.
 ch. 3. 1.

XX. The first day of the week† Mary Magdalene went early to
 the monument, while it was yet dark, and saw that the stone
 2 had been removed from the entrance. Then she came running
 to Simon Peter, and to that other disciple whom Jesus loved,
 and said to them : They have taken the Master out of the mon-
 3 ument, and we know not where they have laid him. Imme-
 diately Peter went out, and the other disciple, to go to the mon-
 4 ument. And both ran together, but the other disciple outran
 5 Peter, and came first to the monument ; and stooping down, he
 6 saw the linen rollers lying, but went not in. Then came Simon
 Peter, who followed him, and went into the monument, where
 7 he observed the rollers lying, and the handkerchief which had
 been wrapped about his head not laid beside them, but folded up
 8 in a place by itself. Then the other disciple, who came first to
 the monument, entered also ; and he saw and believed *the re-*
 9 *port* : For as yet they did not understand from the Scriptures
 10 that he was to rise from the dead. Then the disciples return-
 ed to their companions.

Matt. 28. 1.
 Mar. 16. 1.
 Lu. 24. 1.

11 But Mary stood without near the monument weeping. As
 12 she wept, stooping down to look into the monument, she saw
 two angels in white, sitting where the body of Jesus had lain,
 13 one at the head, the other at the feet. And they said to her :
 Woman, why weepest thou ? She answered : Because they
 have taken away my Master, and I know not where they have

Mar. 16. 9.

* Friday.

† Sunday.

14 laid him. Having said this, she turned about and saw Jesus
 15 standing, but knew not that it was Jesus. Jesus said to her:
 Woman, why weepest thou? whom seekest thou? She sup-
 posing him to be the gardener, answered: Sir, if thou have
 conveyed him hence, tell me where thou hast laid him, and
 16 I will take him away. Jesus said to her: Mary. She turn-
 17 ing said to him: Rabboni, that is, Doctor. Jesus said to her:
 Lay not hands on me, for I have not yet ascended to my Father;
 but go to my brethren, and say to them, 'I ascend to my Fa-
 18 ther and your Father, my God and your God.' Mary Magda-
 lene went and informed the disciples that she had seen the
 Master, and that he had spoken these things to her.

19 In the evening of that day, the first of the week,* Jesus came
 where the disciples were convened, (the doors having been shut
 for fear of the Jews), and stood in the midst, and said to them:
 20 Peace be unto you. Having said this, he showed them his
 hands and his side. The disciples, therefore, rejoiced when they
 21 saw it was their Master. Jesus said again to them: Peace be
 22 unto you. As the Father hath sent me, so send I you. After
 23 these words he breathed on them, and said unto them: Re- Mar. 16. 14.
Lu. 24. 36.
 ceive the Holy Ghost. Whose sins soever ye remit, are remit-
 ted to them; and whose sins soever ye retain, are retained.

24 Now Thomas, that is Didymus,† one of the twelve, was not
 25 with them when Jesus came. The other disciples, therefore,
 said to him: We have seen the Master. But he answered:
 Unless I see in his hands the print of the nails, and put my
 finger to the print of the nails, and my hands to his side, I will
 26 not believe. Eight days after, the disciples being again in the
 house, and Thomas with them, Jesus came, the doors having
 been shut, and stood in the midst and said: Peace be unto you.
 27 Then turning to Thomas: Reach hither thy finger, he said,
 and look at my hands; reach also thy hand and feel my side,
 28 and be not incredulous, but believe. And Thomas answered and
 29 said unto him: My Lord and my God. Jesus replied: Because
 thou seest me, Thomas, thou believest; happy they who, hav-
 ing never seen, shall nevertheless believe. Matt. 18. 18.

30 Many other miracles Jesus likewise performed in the presence ch. 21. 25.
 31 of his disciples, which are not recorded in this book. But these are
 recorded that ye may believe that Jesus is the Messiah the Son of
 God, and that believing ye may have life through his name.

XXI. AFTERWARDS Jesus again appeared to the disciples,
 2 at the sea of Tiberias; and in this manner he appeared. Si-
 mon Peter and Thomas,† that is, Didymus,† Nathanael of Cana
 in Galilee, the sons of Zebedee, and two other disciples of Jesus
 3 being together, Simon Peter said: I go a-fishing. They an-
 swered: We will go with thee. Immediately they went, and
 4 got aboard a bark, but that night caught nothing. In the morn-

* Sunday.

† See ch. 11: 16.

ing Jesus stood on the shore ; the disciples, however, knew not
 5 that it was Jesus. Jesus said to them : My lads, have ye any
 6 victuals ? They answered : No. Cast the net, cried he, on the
 right side of the bark, and ye will find. They did so, but were
 7 not able to draw it, by reason of the multitude of fishes. Then
 that disciple whom Jesus loved, said to Peter : It is the Master.
 Simon Peter hearing that it was the Master, girt on his upper
 garment, (which he had laid aside), and threw himself into the
 8 sea. But the other disciples came in the boat, (for they were
 not further from land than about two hundred cubits), dragging
 9 the net with the fishes. When they came ashore they saw a
 10 fire burning, and fish laid thereon, and bread. Jesus said to them :
 11 Bring of the fishes which ye have now taken. Simon Peter
 went back and drew the net to land, full of large fishes, a hun-
 dred and fifty-three ; and the net was not rent, notwithstand-
 12 ing the number. Jesus said to them : Come and dine. Mean-
 time none of the disciples ventured to ask him : Who art thou ?
 13 knowing it was the Master. Jesus then drew near, and taking
 14 bread and fish, distributed among them. This is the third time
 that Jesus appeared to his disciples after his resurrection.
 15 When they had dined, Jesus said to Simon Peter : Simon son of
 Jonas, lovest thou me more than these ? He answered : Yes, Lord,
 thou knowest that I love thee. Jesus replied : Feed my lambs.
 16 A second time he said : Simon son of Jonas, lovest thou me ? He
 answered : Yes, Lord, thou knowest that I love thee. Jesus repli-
 17 ed : Tend my sheep. A third time he said : Simon son of Jonas,
 lovest thou me ? Peter, grieved at his asking this question the third
 time, answered : Lord, thou knowest all things, thou knowest
 2 Pet. 1. 14. 18 that I love thee. Jesus replied : Feed my sheep. Verily, verily,
 I say unto thee, in thy youth thou girtest thyself, and went-
 est whither thou wouldst ; but in thine old age thou shalt stretch
 out thy hands, and another will gird thee, and carry thee whith-
 19 er thou wouldst not. This he spake, signifying by what death he
 should glorify God. After these words he said to him : follow me.
 20 And Peter turning about saw the disciple whom Jesus loved
 following, (the same who, leaning on his breast at the supper,
 21 had asked who it was that would betray him.) Peter seeing
 him, said to Jesus : And what, Lord, shall become of this man ?
 22 Jesus answered : If I will that he wait my return, what is that
 23 to thee ? follow thou me. Hence arose the rumor among the
 brethren, that that disciple should not die ; nevertheless Jesus
 said not that he should not die, but “ If I will that he wait my
 return, what is that to thee ? ”
 24 It is this disciple who attesteth these things, and wrote this
 account ; and we know that his testimony deserveth credit.
 25 There were many other things also performed by Jesus, which
 were they to be severally related, I imagine the world itself
 could not contain the volumes that would be written. Amen.

ch. 13. 23.

ch. 20. 30.

NOTES

ON ST. JOHN'S GOSPEL.

CHAPTER I.

1. "IN the beginning was the word," ἐν ἀρχῇ ἦν ὁ λόγος. I have here followed the E. T. and the majority of modern versions. Vul. and Zu. "In principio erat verbum." Err. Be. and Cas. have, instead of 'verbum,' used the word 'sermo.' The Gr. word λόγος is susceptible of several interpretations, the chief of which are these two, 'reason' and 'speech,'—*ratio* and *oratio*. The former is properly ὁ λόγος ὁ ἐνδιάθετος, *ratio mente concepta*; the latter ὁ λόγος ὁ προφορικός, *ratio enunciativa*. The latter acceptance is that which has been adopted by most interpreters. If the practice of preceding translators is ever entitled to implicit regard from their successors, it is where the subject is of so abstruse a nature, as hardly to admit an exposition which is not liable to strong objections. For my part, the difference between *verbum* and *sermo* appears too inconsiderable, in a case of this kind, to induce one to leave the beaten track. Were I to desert it, (which I do not think there is here sufficient evidence to warrant), I should prefer the word *reason*, as suggesting the inward principle or faculty, and not the external enunciation, which may be called *word* or *speech*. Things plausible may be advanced in support of either mode of interpreting. In favor of the common version, *word*, it may be urged, that there is here a manifest allusion to the account given of the creation in the first chapter of Genesis, where we learn, that "God in the beginning made all things by his word. God said—and it was so." In favor of the other interpretation, some have contended, that there is a reference in the expression to the doctrine of the Platonists; whilst others are no less positive, that the sacred author had in his eye the sentiments of Philo the Jew. Perhaps these two suppositions amount to the same thing in effect; at least it is more probable, that the Jewish theorist borrowed his notions on this subject from the Gr. philosopher, than that the evangelist should have recourse to an idolater. For my part, I entirely agree with those who think it most likely that the allusion here is to a portion of holy

writ, and not to the reveries of either Philo or Plato. The passage of holy writ referred to is Prov. viii, throughout. What is here termed *ὁ λόγος* is there *ἡ σοφία*. There is such a coincidence in the things attributed to each, as evidently shows that both were intended to indicate the same divine Personage. The passage in the Proverbs, I own, admits a more familiar explanation, as regarding the happy consequences of that mental quality which we may call true or heavenly wisdom. But it is suitable to the genius of Scripture prophecy to convey, under such allegorical language, the most important and sublime discoveries. Plausible arguments, therefore, (though not, perhaps, perfectly decisive), might be urged for rendering *λόγος* in this passage, *reason*. But as the common rendering, which is also not without its plausibility, has had the concurrent testimony of translators, ancient as well as modern, and seems well adapted to the office of the Messiah as the oracle and interpreter of God, I thought it, upon the whole, better to retain it.

² “The word was God,” *Θεὸς ἦν ὁ λόγος*. The old English translation, authorized by Henry VIII, following the arrangement used in the original, says, “God was the word.” In this manner, Lu. also in his Ger. translation renders it *Gott war das wort*. Others maintain, (though perhaps the opinion has not been adopted by any translator), that as the word *Θεός* is here without the article, the clause should be, in English, ‘a God was the word.’ But to this several answers may be given. 1st, It may be argued, that though the article prefixed shows a noun to be definite, the bare want of the article is not sufficient evidence that the noun is used indefinitely. See verses 6, 12, 13, and 18, of this chapter; in all which, though the word *Θεός* has no article, there can be no doubt that it means God, in the strictest sense. 2dly, It is a known usage in the language to distinguish the subject in a sentence from what is predicated of it, by prefixing the article to the subject, and giving no article to the predicate. This is observed more carefully when the predicate happens, as in this passage, to be named first. Rappellius has given an excellent example of this from Herodotus, *Νύξ ἡ ἡμέρα ἐγένετο σὺν μαχομένοισι*, “The day was turned into night before they had done fighting.” Here it is only by means of the article that we know this to be the meaning. Take from *ἡμέρα* the article *νύξ*, and the sense will be inverted; it will be then, ‘the night was turned into day.’—An example of the same idiom we have from Xenophon’s Helen, in these words, ‘*Ὁ Θεὸς πολλάκις χαίρει, τοὺς μὲν μικροὺς μεγάλους ποίων, τοὺς δὲ μεγάλους μικροὺς*. Here, though the subject is named before the predicate, it is much more clearly distinguished by the article than by the place, which has not the importance in the Gr. and La. languages that it has in ours. That the same use obtained in the idiom of the synagogue, may be evinced from several passages, particularly from Isa. 5: 25,

rendered by the Seventy, *Οὐαὶ οἱ λέγοντες τὸ πονηρὸν κάλον, καὶ τὸ κάλον πονηρὸν, οἱ τίθεντες τὸ σκότος φῶς, καὶ τὸ φῶς σκότος, οἱ τίθεντες τὸ πικρὸν γλυκὺ, καὶ τὸ γλυκὺ πικρὸν.* This is entirely similar to the example from Xenophon. In both, the same words have, and want, the article alternately, as they are made the subject or the predicate of the affirmations. I shall add two examples from the N. T. *πνεῦμα ὁ Θεός*, J. 4: 24, and *πάντα τὰ ἐμὰ σὰ ἔστιν*, L. 15: 31.

3. "All things were made by it; and without it—." 4. "In it was life." E. T. "All things were made by him; and without him—In him was life." It is much more suitable to the figurative style here employed, to speak of *the word*, though denoting a person, as a thing, agreeably to the grammatical idiom, till a direct intimation is made of its personality. This intimation I consider as made, ver 4. "In it was life." The way of rendering here adopted is, as far as I have had occasion to observe, agreeable, to the practice of all translators, except the English. In the original the word *λόγος*, being in the masculine gender, did not admit a difference in the pronouns. In the Vul. the noun *verbum* is in the neuter gender. Accordingly we have, in the second verse, "Hoc (*not hic*) erat in principio apud Deum." In most of the oblique cases both of *hic* and *ipse*, the masculine and the neuter are the same. In Italian, the name is *parola*, which is feminine. Accordingly the feminine pronoun is always used in referring to it. Thus Dio. "Essa era nel principio appo Iddio. Ogni cosa è stata fatta per essa; e senza essa." The same thing may be observed of all the Fr. interpreters who translate from the Gr. As they render *λόγος* by *parole*, a noun of the feminine gender, the pronoun which refers to it is always *elle*. In Ger. which in respect of structure resembles more our own language than either of the former does, the noun *wort* is neuter. Accordingly, in Luther's translation, the pronoun employed is *dasselbige*, which is also neuter, and corresponds to *itself* in Eng. As to English versions, it is acknowledged that all posterior to the common translation have in this implicitly followed it. But it deserves to be remarked, that every version which preceded it, as far as I have been able to discover, uniformly employed the neuter pronoun *it*. So it is in that called the Bishop's Bible, and in the G. E. Beside that this method is more agreeable to grammatical propriety, it evidently preserves the allusion better which there is in this passage to the account of the creation given by Moses, and suggests more strongly the analogy that subsists between the work of creation and that of redemption, in respect of the same almighty Agent by whom both were carried into execution; for 'by him God also made the worlds,' Heb. 1: 2. Add to all this, that the antecedent to the pronoun *it* can only be *the word*; whereas the antecedent to *him* may be more naturally concluded to be *God*, the

nearest noun; in which case the information given by the evangelist, ver. 3, amounts to no more than what Moses has given us in the beginning of Genesis, to wit, that God made all things; and what is affirmed in ver 4, denotes no more than that God is not inanimate matter, the universe, fate, or nature, but a living being endowed with intelligence and power. I believe every candid and judicious reader will admit, that something more was intended by the evangelist. Nor is there any danger lest the terms should, by one who gives the smallest attention to the attributes here ascribed to *the word*, be too literally understood. Let it be observed further, that the method here taken is that which, in similar cases, is adopted by our translators. Thus it is the same divine personage who, in ver. 4, is called "the light of men;" to which nevertheless, the pronoun *it* is applied, ver. 5, without hurting our ears in the least.

² "Without it, not a single creature was made," *χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν*. Some critics, by a different pointing, cut off the two last words, *ὃ γέγονεν*, from this sentence, as redundant, and prefix them to the following, making ver. 4 run thus, *ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν*, "What was made in it was life." The Vul. is susceptible of the like difference in meaning, from the different ways of pointing, as the Gr. is. The same may be said of the Sy. and of some other translations both ancient and modern. In languages which do not admit this ambiguity, or in which translators have not chosen to retain it, the general inclination appears to have been to the meaning here assigned. It is urged in favor of the other, that it is much in John's manner to begin sentences with the word or words which concluded the sentence immediately preceding. This is true, and we have some instances of it in this chapter; but it is also true, that it is much in the manner of this evangelist to employ repetitions and tautologies, for the sake of fixing the reader's attention on the sentiments, and rendering them plainer. Of this the present Gospel, nay this very chapter, affords examples. Thus, ver. 7, *ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ*: ver. 20. *ὡμολόγησε:—καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησεν*. Admitting, therefore, that both interpretations were equally favored by the genius of the tongue and the apostle's manner of writing, the common interpretation is preferable, because simpler and more perspicuous. The apparent repetition in this verse is supposed, not implausibly, to suggest, that not only the matter of the world was produced, but every individual being was formed, by the Word.

5. "The light shone in darkness, but the darkness admitted it not," *τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν*. E. T. "The light shineth in darkness, and the darkness comprehended it not." Nothing is a more distinguishing particularity of this writer's style, than the confounding of the tenses. It is evident, from the connexion of these clauses, that the tense ought to be the

same in both. And though it might admit some defence, that in clauses connected as those in the text, the first should be expressed in the past, and the second in the present, the reverse is surely, on the principles of grammar, indefensible. I have employed the past time in both, as more suitable to the strain of the context. I think also it makes a clearer sense; inasmuch as the passage alludes to the reception which Jesus Christ, here called the light, met with whilst he abode upon the earth, and the mistakes of all his countrymen (the disciples themselves not excepted) in regard to his office and character.

9. "The true light was he who," Ἦν τὸ φῶς τὸ ἀληθινὸν ὁ. E. T. "That was the true light which." When this verse, in the original, is compared with the foregoing, it appears, upon the first glance, to be in direct contradiction to it: ver. 8, οὐκ ἦν ἐκεῖνος τὸ φῶς; ver. 9, ἦν τὸ φῶς. As if we should say, in Eng. 'that man was not the light'—'He was the light.' But, on attending more closely, we find that, in ver. 8, ἐκεῖνος, referring to John the Baptist, is the subject of the proposition; whereas, in ver. 9, τὸ φῶς is the subject. In this view, there is a perfect consistency between the two assertions, as they relate to different subjects. For the greater perspicuity, I have rendered what is affirmed of the true light, ver. 9, *he who coming*, not *that which coming*, though this is the more literal version. My reason is, because, in the following verses, this light is spoken of always as a person. Now the best place for introducing this change of manner, is doubtless that wherein an explanation is purposely given of the phrase τὸ φῶς τὸ ἀληθινόν. And that there is such a change of manner in the original, is manifest. Thus the pronoun referring to φῶς, ver. 5, is αὐτό, in the neuter; but after the explanation given ver. 9, we find in verses 10, 11, and 12, αὐτόν in the masculine.

² "Who, coming into the world, enlighteneth every man," ὁ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. E. T. "Which lighteth every man that cometh into the world." Vul. "Quæ illuminat omnem hominem venientem in hunc mundum." I have observed (Diss. XII. Part. i. sect. 22.) that the word ἐρχόμενον, in this place, is equivocal, as it may be understood to agree either with φῶς or with ἄνθρωπον. As the ambiguity could not well be preserved in Eng. I have preferred the former method of rendering. Most modern translators, It. Fr. and Ger. as well as ours, have, with the Vul. preferred the latter. The former way has been adopted by Cas. and Leo de Juda in La.; by L. Cl. and Beau. in Fr.; by the An. translator and Dod. in Eng. The reasons which determined my choice are the following:—1st, Ὁ ἐρχόμενος εἰς τὸν κόσμον is a periphrasis by which the Messiah was at that time commonly denoted, [as chap. 6: 14. 18: 37.] 2dly, He is in this Gospel once and again distinguished as "the light that cometh into

the world." Thus, chap. 3: 19, "Now this is the condemnation, that the light (*τὸ φῶς*) is come into the world:"—chap. 12: 46, "I am come a light into the world." 3dly, I do not find, on the other hand, that *ἐρχόμενος εἰς τὸν κόσμον*, "who cometh into the world," is ever employed by the sacred writers as an addition to *πᾶς ἄνθρωπος*, "every man." I am far from pretending that words, not absolutely necessary, are not sometimes used in Scripture to render the expression more forcible. But it must be allowed to have weight in the present case, that a phrase which never occurs in the application that suits the common version, is familiar in the application that suits the version given here. 4thly, The meaning conveyed in this version appears more consonant to fact than the other. To say that the Messiah, by coming into the world, lighteth every man, is, in my apprehension, no more than to say that he has, by his coming, rendered the spiritual light of his Gospel accessible to all, without distinction, who choose to be guided by it. The other at least seems to imply, that every individual has in fact been enlightened by him. Markland observes (*Bowyer's Conjectures*), that if *ἐρχόμενον* agreed with *ἄνθρωπον*, it would have probably had the article, and been *τὸν ἐρχόμενον*. But on this I do not lay any stress; for though the remark is founded in the Gr. idiom, such minute circumstances are not always minded by the evangelists.

11. "He came unto his own home, and his own family did not receive him," *εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον*. E. T. "He came unto his own, and his own received him not." The E. T. is right, as far as it goes, but not so explicit as the original. The distinction made by the author between *τὰ ἴδια* and *οἱ ἴδιοι* is overlooked by the interpreter. As by that distinction the country of Judea and the people of the Jews are more expressly marked, I have thought it worthy of being retained. For a similar phrase to *εἰς τὰ ἴδια*, see L. 2: 49. N. Though *τὰ ἴδια* commonly means *home*, this is not always to be understood strictly for *one's own house*. A man naturally considers his *country*, when he is at a distance from it, as his *home*, and his *countrymen* as those of his *family*. Diss. XII. Part iv. sect. 8.

12, 13. "Children of God, who derive their birth not from blood:" That is, children by a generation spiritual and divine, which has nothing in common with natural generation.

14. "The word became incarnate," *ὁ λόγος σὰρξ ἐγένετο*. E. T. "The word was made flesh." In the language of the synagogue the term *σὰρξ* was so often employed to denote 'a human being,' that the evangelist's expression would not sound so harshly in the ears of those accustomed to that idiom, as the literal version of the words does in ours. Besides, *was made* does not entirely correspond to *ἐγένετο* as used here, being a translation rather of the La. *factum est* than of the Gr. I have for these reasons preferred

the phrase 'became incarnate,' which, if it does not so much trace the letter of the original as the common rendering does, is closer to the sense, and sufficiently simple and intelligible. This expression, "The word became incarnate," has been thought by some, not implausibly, to have been pointed by the evangelist against the error of the *Docetæ*, who denied the human nature of Christ, supposing him to have been a man only in appearance; and the expression, "The word was God, ver. 1, to have been pointed against the error of the Ebionites, who denied his divine nature, affirming that he was no more than a man.

² "Sojourned," ἐσκήνωσεν. E. T. "Dwelt." Vul. Ar. Er. Zu. Cas. "Habitavit." Be. "Commoratus est." Most foreign versions follow the Vul. An. "Had his tabernacle." Dod. "Pitched his tabernacle." Wes. and Wy. "Tabernacled." The rest follow the common version. The primitive signification of the verb σκηνώω, from σκηνή, *tent* or *tabernacle*, is doubtless, 'to pitch a tent,' or dwell in a tent.' But words come insensibly to deviate from their first signification. This has evidently happened to the verb in question. As a tent, from its nature, must be a habitation of but short continuance, the verb formed from it would quickly come to signify to reside for a little time, more as a sojourner than as an inhabitant. This is well deduced by Phavorinus, σκηνή, ἡ πρόσκαιρος κατοικία σκηνώω, τὸ πρὸς καιρὸν οἴκησιν ποιῶμαι, which exactly suits the sense of *commoror*, 'I sojourn,' It must be owned also, (as may be evinced from unexceptionable authorities), that the verb means sometimes simply *to dwell*, in the largest sense, without any limitation from the nature or the duration of the dwelling. Thus the inhabitants of heaven are called (Rev. 12: 12, and 13: 6), οἱ ἐν οὐρανοῖς σκηνοῦντες. Nay, which is still stronger, it is made use of to express God's abode with his people after the resurrection, which is always represented as eternal, Rev. 21: 3. But we may be the less surprised at this when we consider, that σκηνή itself is used (L. 16: 9), for a permanent habitation, and joined with the epithet αἰώνιος. See N. ³, on that verse. We cannot therefore deny, that the manner wherein the word is rendered by the Vul. and the E. T. is entirely defensible. As the term, however, admits either interpretation; and as the word for *to dwell* commonly used in this Gospel, and even in this chapter, is different; and as, considering the shortness of our Lord's life, especially of his ministry, he may be said more properly to have *sojourned* than to have *dwelt* amongst us; I have preferred B.'s interpretation.

15. I look upon this verse as a parenthesis, in which the testimony of John is anticipated, ver. 16 being in immediate connexion with ver. 14. It is for this reason I have not only enclosed ver. 15 in hooks, but introduced it by the words *it was*, which reu-

der the connexion closer. This will appear more evidently from what is to be remarked on ver. 16.

² "Is preferred to me," *ἔμπροσθεν μου γέγονεν*. Vul. "Ante me factus est." Er. and Zu. "Antecessit me." Cas. "Ante me fuit." Be. "Antepositus est mihi." Dio. "M'è antiposto," G. F. "Est préféré à moi." L. Cl. "Est plus que moi." Beau. "M'est préféré." Ger. *Vor mir gewesen ist*. E. T. Dod. Hey. Wes. Wy. Wor. "Is preferred before me." An. "Was before me." There are but two meanings in all the variety of expressions employed in translating this passage. Some make it express *priority* in time, others *pre-eminence* in dignity. With the former we should undoubtedly class the Vul. and yet most of those who have translated from it must be numbered among the latter. Thus the translators of P. R. and Sa. say, "A été préféré à moi." Si. "Est au-dessus de moi." But though the Vul. and the other Latin translators, Be. alone excepted, have adopted the first method; all the translators into modern languages I am acquainted with, Romish or Protestant, (except Lu. the An. and the Rh.), have followed Be. in preferring the second. Were I here translating the Vul. I should certainly say with the interpreters of Rheims, "was made before me," and should be ready to employ Si.'s language against himself, accusing him (with better reason than he has accused Be. and the P. R. interpreters) of giving for a version a mere comment, which ought to have been put in the margin. But, as I do not translate from the Vul. the case is different. Wh. indeed, a commentator of known and deserved reputation, thinks the proper import of *ἔμπροσθεν* to be 'before in time,' and renders the Gr. expression 'is before me.' "I find no instance," says he, "where *ἔμπροσθεν μου γέγονεν* signifies, he was preferred before me, and therefore rather choose to retain the proper import of the words." Maldonat, another commentator justly celebrated for critical abilities and acuteness, is of an opinion directly opposite to Wh.'s. He affirms, that in Scripture *ἔμπροσθεν* never expresses priority of time: "Ut multi notaverunt, non dixit *πρὸς μου*, sed *ἔμπροσθεν μου*; præpositio autem *ἔμπροσθεν* nusquam in sacris literis reperitur tempus significare." Be. appears to have thought so also when he said, "Ego istos libenter rogem, ut vel unum ex Novi Testamenti libris exemplum proferant in quo *ἔμπροσθεν* tempus declaret." Opinions so contrary cannot be both true; but both may be false, and I suspect are so. That *ἔμπροσθεν* in the New Testament is sometimes expressive of time, may be argued from these words of the Baptist, ch. 3: 28, "I am not the Messiah, but am sent before him," *ἔμπροσθεν ἐλθίνου*. There is at the same time, it must be confessed, some relation to place here also. The word *ἔμπροσθεν*, in the most common acceptation, answers to the Latin *coram*, not

seldom to *præ*, more rarely to *ante*. In the sense of preference or superiority it is doubtless employed by the Seventy, Gen. 48: 20, "Ἐθῆκεν τὸν Ἐφραΐμ ἔμπροσθεν τοῦ Μανασσή," "He set Ephraim before Manasseh:" for though it may be said that Ephraim was the first named, it is only the preference implied as given to the younger brother which seems to have been regarded by their father Joseph. Chrysostom also, and other Gr. expositors, interpret in the same manner the words in the passage under consideration. Add to this, that in those places of the Gospel, which are pretty numerous, where priority in time alone is referred to, the word is never ἔμπροσθεν, but either *πρό* or *πριν*, with the genitive of the noun, or the infinitive of the verb. See in this Gospel (amongst other places) ch. 1: 48. 4: 49. 5: 7. 8: 58. Another argument in favor of this interpretation is, that priority in time appears to be marked by the succeeding clause *πρώτος μου ἦν*, to be considered immediately. Now, to give the same meaning to both clauses, is to represent the evangelist as recurring to a sophism which logicians call *idem per idem*, that is, proving a thing by itself, repeated with only some variety in the expression; insomuch that his reasoning would amount to no more than this, 'He was before me, because he was before me.'

³ "For he was before me," *ὅτι πρώτος μου ἦν*. Vul. Er. Zu. Be. "Quia prior me erat." Cas. "Quippe qui prior me sit." The Sy. (though in the former clause the expression may be thought ambiguous) is clearly to the same purpose with the aforesaid versions in this. In the same manner also Dio Lu. and the Fr. translators, except Beau. who says "Parce qu'il est plus grand que moi." With this agrees Hey. "For he is my superior." The other English versions concur with the English translation. The word *πρώτος* is no doubt a superlative, and signifies not only first in time, but often also first in dignity and rank. When it is used in this way, it is commonly followed, like other superlatives, by the genitive plural of that which is the subject of comparison; or, if the subject be expressed by a collective noun, by the genitive singular. Thus (Mr. 12: 29), *πρώτη πασῶν τῶν ἐντολῶν* is "the chief of all the commandments;" (Acts 28: 17), *τοὺς ὄντας τῶν Ἰουδαίων πρώτους*, "the chief of the Jews." In like manner (Mr. 6: 21) *οἱ πρώτοι τῆς Γαλιλαίας*, and (L. 19: 47), *οἱ πρώτοι τοῦ λαοῦ*; for *λαός* is a collective noun, so also is *Γαλιλαία*, the name of a country, when used by a trope for the inhabitants. But in the expression in question there is neither collective nor genitive plural; *πρώτος* cannot therefore be rightly understood as a superlative. But is there any similar example in the sacred writers? There is one similar in this very Gospel, (15: 18), *ἐμὲ πρώτον ὑμῶν μεμισήκεν*, concerning the meaning of which, though the construction is unusual, there has hardly been, till very lately, a diversity of opinion amongst interpreters. These have generally agreed in rendering the passage "it

hated me before it hated you." The sense which has been put on the word *πρωτος*, and so strenuously defended by Dr. Lardner, shall be considered in the Note on that place. Till then I shall take it for granted, that what has hitherto been the commonest explanation of the term, is also the clearest. Now, by every principle of sound criticism, we ought to explain the doubtful by the clear, especially as both examples, which are all the examples that Scripture affords us, are from the same pen; and as the passage thus explained yields a sense which is both just and apposite, there being at least an apparent reference to the information he had given us concerning the *λογος*, 'the word,' in the beginning of the chapter.

16. "Of his fulness we all have received, even grace for his grace." *Ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος.* E. T. "Of his fulness have all we received, and grace for grace." The context shows that the possessive pronoun *αὐτοῦ*, *his*, refers to *ὁ λογος*, *the word*, which he says became incarnate. But what is the import of the clause "grace for grace?" Is it that we receive grace, in return for the grace we give? So says L. Cl. availing himself of an ambiguity in the Greek word *χάρις* which (like *grace* in Fr.) signifies not only a favor bestowed, but thanks returned; and maintaining that the sense is, that God gives more *grace* to those who are thankful for that formerly received; a position which, however just, it requires an extraordinary turn of imagination to discover in this passage. Is it, as Dod. Wes. and Wy. render it, "grace upon grace," that is, grace added to grace? I should not dislike this interpretation, if this meaning of the preposition *ἀντὶ* in Scripture were well supported. It always there denotes, if I mistake not, 'instead of,' 'answering to,' or 'in return for.' Is it a mere pleonasm? Does it mean (as Grotius would have it) "grace gratuitous?" I do not say that such pleonastic expressions are unexampled in sacred writ; but I do say, that this sense given to the idiom is unexampled. The word in such cases is *δωρεάν*, as Rom. 3:4, *Δικαιοῦμενοι δωρεάν τῆ αὐτοῦ χάριτι.* If, instead of giving scope to fancy, we attend to the context and the construction of the words, we shall not need to wander so far in quest of the meaning. In ver. 14 we are informed, that "the word became incarnate, and sojourned amongst us, full of grace and truth." It is plain that the 15th verse, containing the Baptist's declaration, must be understood as a parenthesis. And it actually is understood so by all expositors; inasmuch as they make *αὐτοῦ* here refer to *λογος* in ver. 14. The evangelist, resuming the subject which (for the sake of inserting John's testimony) he had interrupted, tells us, that all we his disciples, particularly his apostles, have received of his fulness. But of what was he full? It had been said expressly, that he was full of grace. When, therefore, the

historian brings this additional clause concerning grace in explanation of the former, (for on all hands the conjunction *καὶ* is here admitted to be explanatory,) is it not manifestly his intention to inform us, that of every grace wherewith he was filled his disciples received a share? The pronoun *αὐτοῦ*, which occurs after *πληροῦματος*, must be understood as repeated after *χάριος*, the omission whereof in such cases is so common as scarcely to be considered as an ellipsis. I shall give a few similar examples out of many which might be produced. Mt. 12: 50, *αὐτός μου ἀδελφός, καὶ ἀδελφή, καὶ μήτηρ ἐστὶ*; where the pronoun *μου* is prefixed to the first noun, and left to be supplied by the sense before the other two: 1 Tim. 6: 1, *ἵνα μὴ τὸ ὄνομα τοῦ Θεοῦ καὶ ἡ διδασκαλία βλασφημηῆται*; where the sense requires the pronoun *αὐτοῦ*, or the repetition of *τοῦ Θεοῦ* after *διδασκαλία*: and to give one example from this Gospel, ch. 6: 52, *πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν*; where, if we do not supply from the sense *αὐτοῦ* after *σάρκα*, we shall give a very different meaning to the question, and one perfectly unsuited to the context. But to return to the words under examination: when the immediate connexion between the 16th and the 14th verses is attended to, the meaning of the clause is equally obvious as that of any of the foregoing examples. “The Word incarnate,” says the apostle, “resided amongst us, full of grace and truth; and of his fulness we all have received, even grace for his grace;” that is, of every grace or celestial gift conferred above measure upon him, his disciples have received a portion, according to their measure. If there should remain a doubt whether this were the sense of the passage, the words immediately following seem calculated to remove it: “For the law was given by Moses, the grace and the truth came by Jesus Christ.” Here the evangelist intimates that Jesus Christ was as truly the channel of divine grace to his disciples, as Moses had been of the knowledge of God’s law to the Israelites. I am happy to find that in this criticism I concur with the learned Dr. Clarke.

17. “The grace and the truth,” *ἡ χάρις καὶ ἡ ἀλήθεια*. E. T. “Grace and truth.” The article in this place ought by no means to be omitted. These nouns are often used emphatically as names for the gospel dispensation; and are here contrasted as such to *ὁ νόμος*, ‘the law,’ the name given to the Mosaic economy. ‘*Ἡ χάρις*, sometimes with and sometimes without an addition, is thus, if I mistake not, employed in these and other passages, which the reader may consult at his leisure: Acts 13: 43. 20: 32. 2 Cor. 6: 1. Gal. 2: 21. 5: 4. 2 Thess. 1: 12. Tit. 2: 11. 1 Pet. 5: 12, and *ἡ ἀλήθεια* in the following: J. 8: 32. 16: 13. 17: 17. 2 Cor. 4: 2. 13: 8. Gal. 3: 1. 5: 7. Eph. 4: 21. 2 Thess. 2: 12. 1 Tim. 3: 15. 4: 3. 2 Tim. 2: 15. 3: 8. 4: 4. Tit. 1: 14. Heb. 10: 26. Ja. 5: 19. 1 Pet. 1: 22. 2 Pet. 2: 2. 1 J. 2: 21. 2 J. 2. 3 J. 8.

18. "That is in the bosom of the Father," ch. 3: 13. N.

19. "Now this is the testimony of John." *Kaì αὐτῆ ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου.* A little attention to the words in the original, will convince the judicious reader that there ought to be a full stop here, and that this ought to be read as a distinct sentence. The next sentence, which includes the rest of the 19th verse, and the whole of the 20th, derives both simplicity and perspicuity from this manner of dividing.

21. "Who then?" *τί οὖν*; E. T. "What then?" Between the two questions, *What art thou?* and *Who art thou?* put on such an occasion as the present, by such men as the messengers of the Pharisees, to such a person as John, there is no imaginable difference in respect of meaning. Accordingly the same answer is equally adapted to either question. But there is in our language an essential difference in meaning between the words *What then?* and *Who then?* The former, though it would be readily denominated a literal version of the Gr. *τί οὖν*, conveys to our mind a sense totally different; the latter, with an inconsiderable difference in point of form, entirely coincides in import with the original expression; for in such cases, as was just now observed, *what* and *who* are equivalent. But in combining words into a phrase, the result is often different from what we should expect from the words of which the phrase is combined, considered severally. And this is one of the many reasons which render a literal version often a very unjust as well as obscure version. As to the point we are here concerned with, *what then?* has acquired an idiomatical acceptation which answers exactly to the Fr. *Qu'inférez vous de là?* 'What would you infer from that?' than which nothing could be more foreign to the purpose. I am surprised that all the later Eng. versions, except the An. who omits the question entirely, have here implicitly followed the E. T. The foreign translators have in general done justice to the sense.

² "Art thou Elijah? He said, I am not." There is here an apparent contradiction to the words of our Lord concerning John, Mt. 11: 14, "This is the Elijah that was to come." But Jesus, in the passage quoted, evidently refers to the words of Malachi, his purpose being to inform his disciples that John was Elijah in the meaning of that prophet, and that the prophet's prediction was accomplished in the Baptist, inasmuch as he came in the spirit and power of Elijah. But when the question was proposed to John, the laws of truth required that he should answer it according to the sense wherein the words were used by the proposers. He could not otherwise have been vindicated from the charge of equivocating. The intended purport of their question, he well knew, was, whether he acknowledged that he was individually the prophet Elijah returned from heaven to sojourn again upon the earth? for in this manner they explained the prediction. To this he could not, without falsehood, answer in the affirmative.

³ “Art thou the prophet?” ὁ προφήτης εἶ σὺ; E. T. “Art thou that prophet?” The latter expression is evidently unsuitable to our idiom, unless some prophet had been named in the preceding part of the conversation to whom the pronoun *that* could refer. In this our translators have too implicitly followed Be. who says “Es tu propheta ille?” Not that I condemn Be. for this version. I think, on the contrary, that as the article was quite necessary here, and this was the only way of supplying it in La., he did right. Accordingly Er. and Leo de Juda had done the same before him. But there was no occasion for this method in Eng. which has articles. I own, at the same time, that in the way wherein the question is expressed in the Vul. and in Cas. the most natural version would be, ‘Art thou a prophet?’ which is quite a different question: nay, I am persuaded that if this had been the question, the Baptist’s answer would not have been in the negative. Our Lord, we know, calls him (Mt. 11: 11) “a prophet than whom there had not arisen a greater” under the Mosaic dispensation. Besides, the Gr. is quite explicit, and the article here perfectly well supported. It is also repeated with the word προφήτης, ver. 25, and of the best authority, notwithstanding the dissent of Heinsius and Mill. Yet some translators, even from the Gr. have rendered the question indefinitely. Of this number are Lu. and Beau. among foreigners, and of Eng. translators the An. Dod. and Wor. To me it is evident, both from what is said here, and from other hints in the N. T. that there was at that time a general expectation in the people of some great prophet besides Elijah, who was soon to appear, and who was well known by the emphatical appellation *the prophet*, without any addition or description. In ch. 6: 40, 41, *the prophet* is distinguished from the Messiah, as he is here from Elijah.

23. “I am he whose voice proclaimeth in the wilderness,” Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρημίᾳ. E. T. “I am the voice of one crying in the wilderness.” In such declarations the general purport is alone regarded by the speaker; the words ought not therefore to be too grammatically interpreted. John, instead of giving a description of his own character and office, refers those who questioned him to the words of the prophet Isaiah, in which they would find it. What he here says of himself, is to be understood no otherwise than what Mt. says of him, ch. 3: 3. Interpretations to be formed from the manifest scope, not from the syntactic structure of a sentence, are not unfrequent in Scripture: Thus, Rev. 1: 12, Ἐπέστρεψα βλέπειν τὴν φωνήν, literally, “I turned to see the voice.” — The like may be observed in some of the parables, as Mt. 13: 24 and 45. In one of these places the kingdom of heaven is, according to the scope of the passage, compared to a field; but, according to the letter, to the proprietor; in the other it is compared apparently to a merchant, but in fact to a pearl. Several other instances occur in

the Gospels. As on such points the genius of modern languages is more fastidious than that of the ancient, it would savor more of the superstitious and servile spirit of the synagogue, or of the *κακοζηλία* of an Arias or an Aquila, than of the liberal spirit of our religion, to insist on a version of these passages scrupulously literal.

28. "Bethany." E. T. "Bethabara." In the common Gr. it is *Βηθαβάρρα*. But the MSS. which read *Βηθανία* are, both in number and in value, more than a counterpoise to those in which we find the vulgar reading. Add to these the Vul. the Sax. and both the Sy. versions, together with Nonnus' Gr. paraphrase of this Gospel, which is entitled to be put on the footing of an ancient translation. Also several ancient authors and some of the best editions read so. There is ground to think that the change of *Bethany* into *Bethabara* took its rise from a conjecture of Origen, who, because its situation mentioned here does not suit what is said of Bethany, where Lazarus and his sisters lived, changed it into Bethabara, the place mentioned Judg. 7: 24, where our translators have rendered it Beth-barah. But one thing is certain, that in several instances the same name was given to different places; and this *Bethany* seems here to be expressly distinguished from another of the name, by the addition *πέραν τοῦ Ἰορδάνου*, 'upon the Jordan.' It adds also to the probability of the reading here adopted, that *Bethany*, by its etymology, signifies a place or house close by a ferry.

33. "I should not have known him." This has been thought by some not perfectly consistent with what L. acquaints us concerning the connexion of their families, and particularly with what we are told Mt. 3: 14, where we find that John, when Jesus came to him to be baptized, modestly declined the office, and freely acknowledged the superiority of the latter. But there is no absurdity in supposing that this was in consequence of what the Baptist knew concerning our Lord's personal character, his superior wisdom and sanctity. Nay, he might have known further, that he was a prophet, and highly honored of God, and yet not have known or even suspected that he was the Messiah, till the descent of the Holy Ghost at his baptism. All that is affirmed here is, that, till this evidence was given him, he did not know him to be the Messiah. The same solution of this difficulty is given, I find, by Mr. Palmer. See his letter prefixed to Priestley's Harmony.

42. "A name equivalent to Christ," *ὁ ἔστι μεθερμηνεύμενον ὁ Χριστός*. E. T. "Which is, being interpreted, the Christ." In all the best MSS. and editions, the article in Gr. before *Χριστός* is wanting. As the intention here is only to point out the coincidence of the two names, we must be sensible that it was not necessary.

43. "Cephas, which denoteth the same as Peter," *Κηφᾶς ὁ ἐπ-*

μηνεύεται Πέτρος. E. T. "Cephas, which is by interpretation a stone." I have put "which denoteth the same as Peter" in a different character, as the words of the historian, and not of our Lord. We ought to consider that this evangelist wrote his Gospel in a Grecian city of Asia Minor, and for this reason was the more careful to translate into Gr. the Heb. or Chal. names, given for a special purpose, whereof they were expressive. There was the greater reason for doing so in the two cases occurring in this and the preceding verse, as the Greek names were become familiar to the Asiatic converts, who were unacquainted with the oriental names. The sacred writer had a twofold view in it; first, to explain the import of the name; secondly, to prevent his readers from mistaking the persons spoken of. They all knew who, as well as what was meant by *Χριστός*; but not by the Heb. word *Messiah*. In like manner they knew who was called *Peter*, but might very readily mistake *Cephas* for some other person. When a significant name was given to a man or woman, it was customary to translate the name when he or she was spoken of in a different tongue. Thus *Thomas* was in Gr. *Didymus*; and *Tabitha* was *Dorcas*. Now it deserves our notice, that a translation from the Gr. can, for the most part, answer only one of the two purposes above-mentioned. The Gr. to those who cannot read it, is equally unintelligible with the Heb. To give the Gr. name, therefore, to the Eng. reader, is not to explain the Heb. For this reason, the interpreter ought to consider which of the two purposes suits best the scope of the place, and to be directed by this consideration in his version. The other purpose he may supply by means of the margin. To me it appears of more importance, in these instances, to be ascertained of the sameness of the person denominated both *Messiah* and *Christ*, and also of him called *Cephas* and *Peter*, than to know that the two former words signify *anointed*, and the two latter *rock*. I have therefore taken the method adopted by the Eng. translators as to the former, but not as to the latter. They have retained *Christ* in the version, and put *anointed* on the margin. The word *Petros* they have translated *a stone*. The same way ought certainly to have been followed in both. As far as I can judge of the scope of the passage, it is clearly the intention of the writer, on the first mention of some principal persons in his history, in order to prevent all mistakes that may in the sequel arise about them, to give their different names at once, with this intimation, that they are of the same import, and belong to the same person. Thus we have here, in one verse, all the names by which this apostle is distinguished—*Simon* son of *Jona*, *Cephas*, and *Peter*. Again, if the sacred penmen had more in view to acquaint us with the signification of the name, than to prevent our mistaking the person, he would probably have translated *Cephas* into Gr. *πέτρα*, not *Πέτρος*. The former

is always used in the N. T. and in the Sep. for a *rock*, and never the latter. I acknowledge that *πέτρος*, in Gr. authors, and *πέτρα*, are synonymous; but in the use of the sacred writers, *Πέτρος* is invariably, and *πέτρα* never, a proper name. Nay, in the passage, Mt. 16: 18, wherein the signification of the word is pointed out as the reason of assigning the name, the word is changed in the explanation given—*σὺ εἶ Πέτρος· καὶ ἐπὶ ταύτῃ τῇ πέτρῃ*. This would not have been done, if *Πέτρος* had ever been used by them for a *rock*. Accordingly, in the Sy. version there is no change of the word; Cephias, or rather Kepha, serving equally for both. The change was evidently made in the Gr. for the sake of the gender; *πέτρα* being feminine, was not a suitable name for a man. The word *Πέτρος*, however, being preferred by the evangelist to *πέτρα*, shows evidently that it was more his view to indicate the person than to explain the name. So the author of the Vul. understood it, who renders the words “quod interpretatur Petrus,” not *petra*. Let it be observed further, that this apostle is never afterwards named by this evangelist *Cephas*, but always Peter. Now, in consequence of excluding that name out of this verse, the very purpose, as I imagine, of John’s introducing the name into it is defeated; as, from this Gospel at least, the mere Eng. reader would not discover, when he hears afterwards of Peter, that it was the same person whom our Saviour, on this occasion, denominated Cephias. It must, therefore, be more eligible to preserve the names in the version, and give their import in the margin, than conversely; unless we will say, that it is of more consequence to know the etymology of the names, than to be secured against mistaking the persons to whom they are appropriated. I shall only add, that, by a strange felicity in some tongues, both purposes are answered in the translation as well as in the original. *Pierre*, in Fr. hits both senses exactly; and in La. and Itn. the affinity in the names is as great as between *πέτρος* and *πέτρα* in Gr.

51. “Thou believest,” *πιστεύεις*. E. T. “Believest thou?” The words are capable of being translated either way. I prefer the more simple method of rendering, which is by affirmation, when neither the form of the sentence, nor any expression of surprise or emotion, lead us to consider it as an interrogation.

52. “Hereafter,” *ἀπ’ ἄρτι*. There is nothing answering to this in the Vul. Cop. Sax. and Arm. versions. The words are wanting in but one MS. of no great account.

CHAPTER II.

4. “Woman.” That this compellation was not, in those days, accounted disrespectful, has been fully evinced by critics from the

best authorities. We find in this Gospel (ch. 19: 26) our Lord addressing his mother by this title on a very moving occasion, on which he showed her the most tender affection and regard.

² “What hast thou to do with me?” Mt. 8: 29. N. It was no doubt our Lord’s intention, in these words, gently to suggest that, in what concerned his office, earthly parents had no authority over him. In other things he had been subject to them. Some translators have been rather over-solicitous to accommodate the expression to modern forms of civility. The An. “Leave that affair to me; is not that my concern?” Hey. “What is there between me and you?” This, I suppose, has been thought a softer expression of the sense than that which is given in the E. T. It is certainly more obscure, and does not suit our idiom. But it is a literal version of the phrase by which the Fr. translators render our Lord’s expression “Qu’y a-t-il entre vous et moi?” Wes. “What is it to me and thee?” This, at first sight, appears preferable to the rest, because the most literal version. But, as Bishop Pearce well observes, had that been the evangelist’s meaning, he would have written *τί πρὸς ἐμὲ καὶ σὲ*; as in ch. 21: 23, *τί πρὸς σὲ*; “what is that to thee?” and, Mt. 27: 4, *τί πρὸς ἡμᾶς*; “what is that to us?” Let me add, that *τί ἐμοὶ καὶ σοὶ*, as it is elliptic, is evidently a proverbial or idiomatic expression. Now, the meaning of such is always collected from the customary application of the words taken together, and not from combining the significations of the words taken severally. The common version suits the phrase in every place where it occurs—Wesley’s does not; accordingly, in all other places, he renders it differently. Another reason against this manner is, because the sense conveyed by it is a worse sense, and not suitable to the spirit of our Lord’s instructions. ‘What is it to us that they want wine? That concerns them only; let them see to it.’ This way of talking appears rather selfish, and does not savor of that tender sympathy which our religion so warmly recommends, whereby the interests and the concerns of others, their joys and their sorrows, are made our own.

6. “Baths,” *μετροτήρας*. E. T. “Firkins.” As to the impropriety of introducing into a version of Scripture the name of a vessel so modern as *firkin*, see Diss. 8. Part i. sect. 9. etc. I have preferred here the Heb. measure *bath*, as the common standard used in reckoning the capacity of their vessels; especially as I find the Heb. word *בַּת* rendered *μετροτήρας*, in the Sep. 2 Chron. 4: 5. I acknowledge at the same time, that this evidence is not decisive; but I have not found any thing better, in support of a different opinion. The Seventy indeed have, in 1 Kings 18: 32, rendered *סֵאחַ* *seah* which was equal to one third of the *bath*, in the same manner; but, as the words *seah* and *ephah* were, with the Hebrews, peculiarly the names of dry measures, and never applied to liquids, we cannot have re-

course to that passage for the interpretation of an expression relating solely to liquors. Some think, that as *μειρητής* was also the name of an Attic measure, the evangelist (most of whose readers were probably Greeks) must have referred to it as best known in that country. There are other suppositions made; but hardly any thing more than conjecture has been advanced in favor of any of them.

It ought not to be dissembled, that, in most of the explanations which have been given of the passage, the quantity of liquor appears so great as to reflect an improbability on the interpretation. I shall only say, that the E. T. is more liable to this objection than the present version. The *firkin* contains nine gallons; the *bath* is commonly rated at seven and a half, some say but four and a half; in which case the amount of the whole, as represented here, is but half of what the E. T. makes it. The quantity thus reduced will not perhaps be thought so enormous, when we consider, first, the length of time, commonly a week, spent in feasting on such occasions, (of which time, possibly, one half was not yet over), and the great concourse of people which they were wont to assemble.

² “For the Jewish rites of cleansing,” *κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων*. E. T. “After the manner of the purifying of the Jews.” This expression is rather obscure and indefinite. There can be no doubt that, in such cases as the present, *κατὰ* is equivalent to *εἰς*, and denotes the end or purpose. So the Sy. interpreter has understood it.

10. “When the guests have drunk largely,” *ὅταν μεθυσθῶσι*. Vul. “Cum inebriati fuerint.” The Gr. word frequently in Scripture, and sometimes in other writings, denotes no more than *to drink freely*, but not to intoxication.

14. “Cattle,” *βοῶς* E. T. “Oxen.” *Βοῦς* in Gr. in like manner as *bos* in La. is the name of the species, and therefore of the common gender. It includes alike *bulls*, *cows*, and *oxen*. Thus, Gen. 41: 2, 3, the *kine* in Pharaoh’s dream are termed *βόες* by the Seventy—*ἑπτα βόες κάλαι — ἄλλαι ἑπτα βόες αἰοχράι* — and in the Vul. they are named *boves*; but no person who understands English would call them *oxen*. And though a herd may sometimes be so denominated, because the *oxen* make the greater part, it could never with propriety be used of cattle amongst which there was not even a single *ox*. Let it be observed, that the merchandize which was carried on in the outermost court of the temple, a very unsuitable place without doubt, was under the pretext of being necessary for the accommodation of the worshippers, that they might be supplied with the victims requisite for the altar; and, where payments in money were necessary, that, in exchange for the foreign coin they may have brought from their respective places of abode, they might be furnished with such as the law and custom required. Now, by the law of Moses, no mutilated beast, and con-

sequently no ox, could be offered in sacrifice to God. Yet all the English translators I have seen render βόας here ‘oxen.’ In like manner, all the Gr. translators I am acquainted with, except Beau. who says ‘des taureaux,’ fall into the same mistake, rendering the word ‘des bœufs.’

20. “Forty-and six years was this temple in building,” τεσσαράκοντα καὶ ἕξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτος. Dod. Hey. and Wor. say *hath been*, instead of *was*, proceeding on the supposition, that those who made this reply alluded to the additional buildings which the temple had received, and which had been begun by Herod, and continued by those who succeeded him in the government of Judea, to the time then present. But let it be observed, that the Jews never did, nor do to this day, speak of more than two temples possessed by their fathers; the first built by Solomon, the second by Zerubbabel. The great additions made by Herod were considered as intended only for decorating and repairing the edifice, not for rebuilding it; for, in fact, Zerubbabel’s temple had not then been destroyed. Nor need we, I think, puzzle ourselves to make out exactly the *forty-six years* spoken of. Those men were evidently in the humor of exaggerating in order to represent to the people as absurd what they had immediately heard advanced by our Lord. In this disposition, we may believe, they would not hesitate to include the years in which the work was interrupted, among the years employed in building.

22. “That he had said this,” ὅτι τοῦτο ἔλεγεν. In the common editions, αὐτοῖς, *to them*, is added. But this word is wanting in a very great number of MSS. amongst which are several of the highest account. It is not in some of the best editions, nor in the following versions—the Vul. either of the Sy. Cop. Arm. Sax. Ger. Tigurine, old Belgic. It has not been admitted by the best critics, ancient or modern.

² “They understood the Scripture and the word,” ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ. E. T. “They believed the Scripture and the word.” Πιστεύειν, in the sacred writers, sometimes signifies, not so much ‘to believe,’ as ‘to apprehend’ aright. In this sense it is once and again employed by this writer in particular. It is not insinuated here, that the disciples did not before this time *believe* the Scripture, or their Master’s word; but that they did not, till now, *rightly apprehend* the meaning of either in relation to this subject. Another instance of this application of the verb πιστεύω we have ch. 3: 12.

24. “Because he knew them all,” Διὰ τὸ αὐτὸν γινώσκειν πάντας. The Gr. expression is an apt example of ambiguous construction, for it is equally capable of being rendered ‘because they all knew him.’ Yet interpreters, if I mistake not, have been unanimous in rendering it in the former way. This unanimity is itself a

presumption in favor of that way ; but when to this is added the scope of the context, it is rendered indubitable. We can easily understand how a man's knowledge of some persons should hinder him from trusting them, but not how he should be hindered by their knowledge of him. Besides, the words in the following verse show, that it is solely of our Lord's penetration into the characters of men that the evangelist is speaking.

CHAPTER III.

3. "Unless a man be born again," *ἐὰν μὴ τις γεννηθῆ ἄνωθεν.* Hey. "Unless a man be born from above." The word *ἄνωθεν* will no doubt admit either interpretation. But that the common version is here preferable, is evident from the answer given by Nicodemus, which shows that he understood it no otherwise than as a second birth. And let it be observed, that in the Cha. language spoken by our Lord, there is not the same ambiguity which we find here in the Gr. The word occurs in this sense Gal. 4: 9. The oldest versions concur in this interpretation. Vul. "Nisi quis renatus fuerit denuo." With this Cas. and Be. perfectly agree in sense. Er. indeed says, "Nisi quis natus fuerit e supernis. In this he is followed as usual by the translator of Zu. The Sy. is conformable to the Vul. So are also the Ger. the Itn. and all the Fr. versions, Romish and Protestant. All the Eng. translators also, except Hey. render the words in the same manner.

² "He cannot discern the reign of God," *οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ.* E. T. "He cannot see the kingdom of God." The common explanation that is given of the word *see* in this passage is 'enjoy,' share in.' Accordingly it is considered as synonymous with 'enter,' ver. 5. Though I admit in a great measure the truth of this exposition, I do not think it comprehends the whole of what the words imply. It is true, that *to see* often denotes 'to enjoy,' or 'to suffer,' as suits the nature of the object seen. Thus, *to see death*, is used for 'to die;' *to see life*, for 'to live;' *to see good days*, for 'to enjoy good days;' and *to see corruption*, for 'to suffer corruption.' But this sense of the word *seeing* is limited to a very few phrases, of which those now mentioned are the chief. I have not, however, found an example, setting this passage aside as questionable, of *ἰδεῖν βασιλείαν* for 'enjoying a kingdom,' or partaking therein. Let it be observed further, that the form of the expression is not that used in the threatening, which is always by the future, or by some periphrasis of like import. Thus, as in the same chapter, ver. 36, *οὐκ ὄψεται ζωὴν* is denounced as a threat, the expression would probably have been here, had that been the scope, *οὐκ ὄψεται τὴν βασιλείαν τοῦ Θεοῦ*; Whereas the verb *δύναμαι*,

with the negative particle, denotes, I imagine, an unfitness or incapacity in regard to the action or enjoyment mentioned. I understand, therefore, the word *ιδεῖν* to imply here, what it often implies, 'to perceive,' 'to discern,' not by the bodily organ, but by the eye of the mind. *To see*, for to conceive, to understand, is a metaphor familiar to all classes of people, and to be found in every language. The import, therefore, in my apprehension, is this: 'The man who is not regenerated, or born again of water and spirit, is not in a capacity of perceiving the reign of God, though it were commenced. Though the kingdom of the saints on the earth were already established, the unregenerate would not discern it, because it is a spiritual, not a worldly kingdom, and capable of being no otherwise than spiritually discerned. And as the kingdom itself would remain unknown to him, he could not share in the blessings enjoyed by the subjects of it.' This last clause appears to be the import of that expression, ver. 5, "He cannot enter into the kingdom of God." The two declarations, therefore, are not synonymous, but related; and the latter is consequent upon the former. The same sentiment occurs, 1 Cor. 2: 14. So far I agree with the common exposition, that *to see* means here, 'to enjoy;' for a great part of the enjoyment of those born of the spirit consists, doubtless, in their spiritual discernment of things divine, or results from it. Let it be observed further, that the sense here given to the words, makes the connexion and pertinency of the whole discourse much clearer. It is represented as our Lord's answer to what Nicodemus had said to him. Now, though I acknowledge that the verb *ἀποκρίνεσθαι* does not, in the N. T. always imply strictly what the verb 'to answer' implies with us, (it being frequently used, agreeably to the Heb. idiom, of one who begins a conversation), yet, when it is preceded by the words of a different speaker, which though not a question, seem to require some notice, we shall not often err in rendering it 'to answer.' Such a case is the present. Nicodemus had acquainted our Lord what in brief his faith was concerning him, and the foundation on which it was built. His faith was, that Jesus was a teacher whom God had specially commissioned, in other words a Prophet; and his reason for thinking so was, the miracles which he performed. This, we may rest assured, from what he says, when evidently disposed to say the most he could, was the sum of his belief at that time concerning Jesus. No mention is made of the Messiah, or of his reign upon the earth. It is in reference to this defect in the words of Nicodemus, partly as it were to account for his silence on this article, and partly to point out to him the proper source of this knowledge, that our Lord answers by observing, that unless a man be enlightened by the Spirit, or born anew, not to the light of this world, but to that of the heavenly, he cannot discern either the signs of the Messiah, or the nature of his government. For let it be ob-

served, that Nicodemus, though more candid than any Jew of his rank at that time, and willing to weigh impartially the evidence of a divine mission, even in one who was detested by the ruling powers, was not altogether superior to those prejudices concerning the secular kingdom of the Messiah, which seem to have been universal among the Jews of that age. It is a very fine, and at the same time a very just observation of Cyril, that our Lord's reprehensions in this conversation, in some respects more severe than ordinary, are to be understood as directed, not so much against Nicodemus, as against the guides and instructors of the age, the class to which Nicodemus belonged. Augustine is of opinion, that it was necessary thus to humble the spiritual pride of the Pharisee, the conceited superiority to the vulgar in things sacred, which is the greatest obstruction to divine knowledge; that he might be prepared for receiving, with all humility, the illumination of the Spirit.

5. "Unless a man be born of water and spirit," *ἐὰν μὴ τις γεννηθῆ ἔξ ὕδατος καὶ πνεύματος*. Vul. "Nisi quis renatus fuerit ex aqua et spiritu sancto." For neither of these variations in the Vul. *renatus* for *natus*, and *sancto* added to *spiritu*, do we find any authority from MSS. or (if we except the Sax.) from versions.

² It may be proper to observe in passing, that though our Lord, in this account of regeneration, joins *water* and *spirit* together, he does not, in contrasting it with natural generation, ver. 6, mention *the water* at all, but opposes simply *the spirit* to *the flesh*, as the original principles, if I may so express myself, of those different sorts of birth. Again, in what he says, ver. 8, of the manner wherein this change is effected, the regenerate are distinguished solely by the words "born of the spirit."

8. "The wind bloweth where it listeth, and thou hearest the sound thereof; but knowest not whence it cometh, or whither it goeth; so it is with every one who is born of the spirit." *Τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος*. Vul. Er. Zu. "Spiritus, ubi vult, spirat, et vocem ejus audis, sed nescis unde veniat aut quo vadat: sic est omnis qui natus est ex spiritu." It is worthy of remark, that as, in the Gr. and in the Vul. the same word, in this passage, signifies both *wind* and *spirit*, the illustration is expressed with more energy than it is possible to give it in those languages which do not admit the same ambiguity. The Sy. does admit it, and is an exact version of the words, in the full extent they have in the original. As, in most modern tongues, it is necessary to recur to different words for explaining the same term in the beginning of the verse and in the end, this gives a degree of obscurity, and an appearance of incoherency, to the version, which the original has not. The Fr. translators from the Vul. as Si. Sa. and P. R. have employed the word *l' esprit* in both places.

“L’esprit souffle où il veut, et vous entendez bien sa voix.” This sounds oddly in our ears. It would be still worse to render *πνεῦμα*, *wind*, in both places. But to preserve the similitude, and express the sense with sufficient perspicuity in a modern language, would require more of the manner of paraphrase than is thought sufferable in a translator. As this manner, however, is not offensive in a note, I shall give what appears to me the purport of ver. 7 and 8: ‘Nor is there,’ as if he had said, ‘any thing in this either absurd or unintelligible. The wind, which in Hebrew is expressed by the same word as spirit, shall serve for an example. It is invisible; we hear the noise it makes, but cannot discover what occasions its rise or its fall: It is known to us solely by its effects. Just so it is with this second birth. The Spirit himself, the great agent, is invisible; his manner of operating is beyond our discovery; but the reality of his operation is perceived by the effects produced on the disposition and life of the regenerate.’

10. “The teacher of Israel,” *ὁ διδάσκαλος τοῦ Ἰσραήλ*. E. T. “A master of Israel.” The article here is remarkable; the more so, because there does not appear to be a single Gr. copy which omits it. As a member of the sanhedrim, Nicodemus had a superintendency in what concerned religious instruction, and might, on that account, have been called “a teacher of Israel;” but it is probable to intimate to us a distinguished fame for abilities in this respect, that he is styled, by way of eminence, *ὁ διδάσκαλος*. It appears so particular, that it ought not to be overlooked by the translator. Be. after Er. has properly distinguished it in La. which has not articles, by the pronoun, “magister ille Israelis.” The only other version I know wherein attention has been paid to the article in this place, is Diodati’s, who says, “il dottare d’Israel.” The reproof conveyed in this verse is thought to have an allusion to certain figures of speech, pretty similar to those used on this occasion by our Lord, and not unfrequent among the rabbis, who considered the baptism of proselytes as a new birth. To this sort of language, therefore, it might be thought extraordinary that Nicodemus should be so much a stranger. I think, however, that our Lord’s censure rather relates to his being so entirely unacquainted with that effusion of the spirit which would take place under the Messiah, and which had been so clearly foretold by the Prophets.

12. “If ye understood not.” Chap. 2: 22. ² N.

13. “Whose abode is heaven,” *ὃ ὦν ἐν τῷ οὐρανῷ*. E. T. “Which is in heaven.” Two MSS. of no name read *ἐκ τοῦ οὐρανοῦ*. But as this reading is supported by no ancient author or translator, it has no authority. The common reading is not unsuitable to the style of the writer. ‘*Ὁ ὦν εἰς τὸν κόλπον τοῦ πατρὸς*, chap. 1: 18, is a similar expression. Both are intended to denote rather what is habitual and characteristic of the person, than what obtains at a

particular instant. By the expression *ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς* is meant, not only 'who is the special object of the Father's love', but, 'who is admitted to his most secret counsels.' By *ὁ ὢν ἐν τῷ οὐρανῷ* is meant, 'whose abode, whose residence, whose home is there.' This is agreeable, in import, to the interpretation given by Nonnus :

———*Ὅς ἀστεροένι μελάθρῳ*
Πατρῶν οὐδ' αἰωνίως αἰθέρα ναίει.

14. "As Moses placed on high the serpent," *καθὼς Μωσῆς ὑψωσε τὸν ὄφιν*. E. T. "As Moses lifted up the serpent." Unless we knew the story referred to, which is related in Numb. xxi, we should not rightly understand the meaning of the expression used in the E. T. *To lift up a serpent*, implies no more than to take it off the ground, and is consequently far from expressing the import of the Gr. word *ὑψωσε*.

20, 21. In these two concluding verses of this conversation, our Saviour glances, as it were in passing, at the impropriety of Nicodemus' conduct in coming to consult him in the silence of the night, as one conscious of doing what he ought to be ashamed of, not as one who acted in obedience to the call of duty. To this the attention of a conscientious man would be more strongly awakened, as the preferring of darkness to light is declared to be the ground of the condemnation of infidels.

21. "That it may be manifest that his actions are agreeable to God," *ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν Θεῷ ἐστὶν εἰργασμένα*. E. T. "That his deeds may be made manifest, that they are wrought in God." Vul. "Ut manifestentur opera ejus quia in Deo sunt facta." Instead of *in Deo*, Er. says, "per Deum," Zu. "Cum Deo," and Cas. "divinitus." Be. has hit the sense better, rendering it *secundum Deum*." Gro. justly observes, that in such cases *ἐν* is used for *κατά*, and gives for an example *ἐν Κυρίῳ*, 1 Cor. 7: 39. In this Be. has been followed by Dio. who says, "secondo Iddio," the G. E. "according to God," and the G. F. "selon Dieu." In the same manner both L. Cl. and Beau. translate the words. I may also add Si., who, though not chargeable with partiality to Be. and though translating from the Vul. has here adopted the method of the Genevese interpreter, and rendered it "selon Dieu." I have expressed the same sense with as much plainness as our idiom will admit.

25. "John's disciples had a dispute with a Jew," *ἐγένετο ζητήσις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίων*. E. T. "There arose a question between some of John's disciples and the Jews." There is no ellipsis here, *ἐκ* being used for *ἀπό*. Though the common editions read *Ἰουδαιῶν*, the greater number of MSS. amongst which are some of the most valuable, some ancient expositors also and crit-

ics, read *Ἰουδαίου* in the singular. With this agree both the Sy. versions. To this reading also Nonnus, the Gr. versifier and paraphrast, who commonly keeps pretty close to the sense, has also given his sanction :

"Ερις δὲ τις ἀμφὶ καθάρου
Ἐπλέτο μυστιπόλοισιν Ἰωάνναο μαθηταῖς
Ἐβραίου μετὰ φωτός.

Add to these some of our best modern critics, as Gro. Cocceius, Ham. Mill, and Wet.

² "About purification," *περὶ καθαρισμοῦ* : that is, as appears from the sequel, about baptisms and other legal ablutions.

29. "The bridegroom is he who hath the bride," *ὁ ἔχων τὴν νύμφην, νυμφίος ἐστίν*. E. T. "He that hath the bride is the bridegroom." As the manifest intention here is to point out the distinction between Jesus *the bridegroom* and John *his friend*, the arrangement I have given to the words is more suited to the Eng. idiom. The other way appears to us an inversion of the natural order, and is consequently less perspicuous.

32. "Yet his testimony is not received." This, compared with the clause, "He who receiveth his testimony," which immediately follows," is a strong evidence that the words of Scripture ought not to be more rigidly interpreted than the ordinary style of dialogue; wherein such hyperboles as *all* for *many*, and *none* for *few*, are quite familiar.

33. "Voucheth the veracity of God," *ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθὴς ἐστίν*. E. T. "Hath set to his seal that God is true." As *sealing* was employed for vouching the authenticity of writs, *to seal* came, by a natural and easy transition, to signify 'to vouch,' 'to attest.' Our acceptance of God's message by his Son, through an unshaken faith, vouches, on our part, the faithfulness of God, and the truth of his promises.

34. "For he whom God hath commissioned, relateth God's own words." "*Ὀν γὰρ ἀπέστειλεν ὁ Θεός, τὰ ῥήματα τοῦ Θεοῦ λαλεῖ*." There is the same kind of ambiguity here which was remarked in chap. 2:24. The version may be, "God's own words relate whom God hath commissioned." Here also translators appear unanimous in preferring the former version, which is likewise more agreeable to the usual application of the terms. It is more natural to represent a person as speaking words, than words as speaking a person. It is, besides, favored by the connexion. Wa. seems to have declared himself an exception from the unanimity in both cases, but without assigning a reason. See his New Translation.

CHAPTER IV.

1. "Jesus," ὁ Κύριος. E. T. "The Lord." But the Cam. and ten other MSS. read ὁ Ἰησοῦς. It is thus read also in the Vul. both the Sy. the Cop. the Arm. the Ara. and the Sax. versions. Chr. has read so, and it is also in some printed editions. As this difference in reading makes not the smallest change in the sense, but a change to the better in the composition of the sentence, I thought the above-mentioned authority sufficient for adopting it. The way in which the sentence runs in the E. T. would naturally lead the reader to think that one person is meant by *the Lord*, and another by *Jesus*. "When, therefore, the Lord knew how the Pharisees had heard that Jesus made"—Several of the authorities aforesaid drop Ἰησοῦς in the latter part of the verse. I am surprised that this has been overlooked by Wet.

5. "Near the heritage," πλησίον τοῦ χωρίου. E. T. "Near to the parcel of ground." This application of the word *parcel* is very unusual. The word χωρίον means an estate in land; and as the estate here spoken of was given by the patriarch to his son Joseph, to be possessed by him and his posterity, is properly denominated *heritage*, agreeably to what we are told Josh. 21: 32. It is so rendered into Fr. by Beau. Sa. P. R. and Si.

9. "For the Jews have no friendly intercourse with the Samaritans," οὐ γὰρ συγγρῶνται Ἰουδαῖοι Σαμαρείταις. E. T. "For the Jews have no dealings with the Samaritans." That the word *dealings* implies too much to suit the sense of this passage, is manifest from the preceding verse, where we are told that the disciples were gone into the Samaritan city Sychar to buy food. The verb συγγράμμαι is one of those called ἀπαξ λεγόμενα: it does not occur in any other place of the N. T. or in the Sep. The Pharisees were in their traditions nice distinguishers. Buying and selling with Samaritans was permitted, because that was considered as an intercourse merely of interest or conveniency; borrowing and lending, much more asking or accepting any favor, was prohibited; because that was regarded as an intercourse of friendship, which they thought impious to maintain with those whom they looked upon as the enemies of God.

10. "The bounty of God," τὴν δωρεὰν τοῦ Θεοῦ. E. T. "The gift of God." The word δωρεὰ means not only a particular gift, but that disposition of mind from which the gift arises, 'bounty,' 'liberality,' 'goodness.' In this sense it is sometimes used by the apostle Paul, as Eph. 3: 7. 4: 7. Most translators, not attending to this, have rendered these verses by tautologies and indefinite expressions, to the great hurt of perspicuity. The meaning of the

word is, I imagine, the same in Heb. 9: 4. But the plainest example of this acceptance we have in the apocryphal book of Wisdom, ch. 16: 25, where the care of Providence, in supporting every living thing, is, in an address to God, called *ἡ παντότροφος σου δωρεά*, literally in Eng. 'thy all-nourishing bounty.' This meaning appears also more pertinent and emphatical in the passage under consideration. A particular gift cannot be understood as referred to, when there is nothing in the context to suggest it. But there seems to be intended here a contrast between the munificence of God, which extends to those of all regions and denominations upon the earth, and the contracted spirit of man, who is ingenious in devising pretexts for confining the divine liberality to as few objects as possible. To this train of sentiment the preceding words naturally lead. The woman had expressed her astonishment, that a Jew could ask even so small a favor as a draught of water from a Samaritan. Jesus tells her, that if she had considered more the bounty of the universal Parent, from which none are excluded by the distinction of Jew, Samaritan, or Heathen, than maxims founded in the malignity of man, and if she had known the character of him who talked with her, she might have asked successfully a gift infinitely more important.

² "Living water," *ὕδωρ ζῶν*. It may surprise an English reader unacquainted with the oriental idiom, that this woman, who appears by the sequel to have totally misunderstood our Lord, did not ask what he meant by *living water*, but proceeded on the supposition that she understood him perfectly, and only did not conceive how, without some vessel for drawing and containing that water, he could provide her with it to drink. The truth is, the expression is ambiguous. In the most familiar acceptance, *living water* meant no more than running water. In this sense the water of springs and rivers would be denominated *living*, as that of cisterns and lakes would be called *dead*, because motionless. Thus, Gen. 26: 19, we are told that Isaac's servants digged in the valley, and found there a well of springing water. It is *living water* both in the Heb. and in the Gr. as marked on the margin of our Bibles. Thus also, Lev. 14: 5, what is rendered *running water* in the Eng. Bible, is in both those languages *living water*. Nay, this use was not unknown to the Latins, as may be proved from Virgil and Ovid. In this passage, however, our Lord uses the expression in the more sublime sense for divine teaching, but was mistaken by the woman as using it in the popular acceptance.

11. "Thou hast no bucket," *οὔτε ἀντλήμα ἔχεις*. E. T. "Thou hast nothing to draw with." *Ἀντλήμα*, from *ἀντλέω haurio*, is *haustrium*, *situla*, *vas ad hauriendum*; which is the definition of a *bucket*. So Dod. also renders the word.

20. "This mountain," to wit, Gerizim, at the foot of which Sy-

char was built, and on which the Samaritans had formerly erected a temple, though not then remaining. For they pretended that this was the place where the patriarchs had offered sacrifice, and which God himself had set apart as the only place consecrated for the performance of the most solemn and public ceremonies of their religion. In support of this their opinion, they quote some passages from the Pentateuch, (the only part of Scripture which they acknowledged, particularly Deut. 27: 4, where, instead of Ebal, as it is in all the Jewish copies of the Heb. Scriptures commonly received, the Samaritan copies of the same Scriptures read Gerizim.

22. "Ye worship what ye know not; we worship what we know," *ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνούμεν ὃ οἶδμεν.* E. T. "Ye worship ye know not what; we know what we worship." There is apparently no difference between these two versions, except that the first keeps closer to the arrangement of the Gr. But in effect this makes here a considerable difference. The same thought is conveyed in both; but in the former with the simplicity of the original, wherein great plainness is used, but nothing that savors of passion; whereas it is impossible to read the latter without perceiving much of the manner of a contemptuous reproach, and what would have therefore more befitted the mouth of a Pharisee than of our Lord. So much in language depends often on a very small circumstance. *What ye know not*, contrasted to *what we know*, implies in the Heb. idiom, not total ignorance, but inferior knowledge. Thus *love* and *hatred* are opposed, (see L. 14: 26), to denote merely greater and less love. Now, if the writings of the Prophets were of importance for conveying the knowledge of the perfections and will of God, the Samaritans, who rejected all those writings, (receiving only for canonical the five books of Moses), must, on this head, have been more ignorant than the Jews, which is all that our Saviour's words imply.

² "Salvation is from the Jews." The Saviour or the Messiah must be of that nation, of the tribe of Judah, and posterity of David.

25. "I know that the Messiah cometh; (that is, the Christ)." *Οἶδα ὅτι Μεσσίας ἔρχεται, ὃ λεγόμενος Χριστός.* E. T. "I know that Messiah cometh, which is called Christ." In the manner wherein the last clause, "which is called Christ," is here expressed, it appears to have been spoken by the woman; yet it is manifest that that could not have been the case. Our Lord and the woman spoke a dialect of the Chaldee, at that time the language of the country, and in the N. T. called Hebrew, wherein *Messiah* was the proper term, and consequently needed not to be explained either in Greek, which they were not speaking, and which was a foreign language to both. But it was very proper for the evangelist, who wrote in Greek, and in the midst of those who did not understand Chaldee, when introducing an oriental term, to explain it for the sake of his Gr. readers. Ch. 1: 43. N.

27. "That he talked with a woman," ὅτι μετὰ γυναῖκός ἐλάλει E. T. "That he talked with the woman." The learned reader will observe, that *γυναῖκός* here has no article, and is consequently better rendered 'a woman.' We need not be surprised that it should be matter of wonder to the disciples that their Master was talking with *a woman*; for so great, at that time, was the pride of the learned in that nation, that they imagined that to have a dialogue with such, on any serious and important matter, did but ill suit the dignity and gravity which ought to be uniformly maintained by a rabbi, or doctor of their law. Admit that the passages in proof of this, produced by Lightfoot from the Talmud and rabbinical writers, are unaccountable and stupid, as Dod. angrily calls them, they are sufficient evidence that such a sentiment, however unaccountable and stupid, prevailed among them. Now it is the fact, the prevalence of the sentiment, and not its reasonableness, with which the interpreter is concerned. Further, that the disciples were not, in any thing, superior to the prejudices of the age, is manifest from the whole of their history. That the woman was a Samaritan, doubtless, made the thing more astonishing.

29. "Is this the Messiah?" μήτις οὗτός ἐστιν ὁ Χριστός; E. T. "Is not this the Christ?" See Mt. 12: 23. N. The reason given by Knatchbull for preferring the common version, is far from being decisive. Though the woman's opinion had been (as probably it was) that our Lord was the Messiah; still it was more becoming in her to put the question simply to the men of the city, "Is this the Messiah" than in the other way, "Is not this the Messiah?" which plainly suggested her own opinion before she heard theirs. The internal evidence arising from the scope of the passage is, therefore, to say the least, as favorable to this interpretation as to the other: and the external evidence arising from use, which in this case, ought to preponderate, is entirely in its favor.

42. "The Messiah," ὁ Χριστός. This is wanting in two or three MSS. and in the Vul. Cop. Arm. Ethiop. and Sax. versions.

44. "[But not to Nazareth]." There is a probability that something to this purpose has been very early omitted in transcribing. The causal conjunction γάρ, which introduces the verse, shows that it contains the reason of what had immediately preceded. As however, in regard to the clause itself, we have nothing more than conjecture from the scope of the place and the known historical facts, I have enclosed in crotchets the words which I thought necessary to supply.—By his *country*, πατρίς, is commonly meant *Nazareth*, supposed to be his native city, and in fact the place of his early residence.

46. "Officer of the court," βασιλικός. E. T. "Nobleman." The Sy. and Ara. render it a 'servant,' or 'minister of the king;' that is, of Herod the tetrarch of Galilee, commonly in that country

(whose language did not supply words corresponding to all the distinctions made by the Greeks) styled *king*. The Vul. says *regulus*; but, in the judgment of the best critics, the word then implied no more than *regius*, and denoted in general an eminent officer of the court. The Eng. word *nobleman* conveys the notion of hereditary rank and certain dignities, to which there was nothing in Palestine, or even in Syria, that corresponded. Yet all the late Eng. versions have in this implicitly followed the common translation; and it is remarkable, that not one of the foreign versions I have seen, has adopted a term answering to that Eng. word. Diss. VII. Part i. sect. 5, 6.

54. "This second miracle Jesus performed after returning from Judea to Galilee," *τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν*. E. T. "This is again the second miracle that Jesus did, when he was come out of Judea into Galilee." The words of the historian do not necessarily imply more than that this, which was the second of our Lord's miracles in that country, was performed after returning from Judea to Galilee; the first miracle being understood to be that of turning water into wine at the marriage in Cana. From the way in which it is expressed in the common version we should conclude, that both miracles were after the return to Galilee, which is not agreeable to the fact as related in the preceding part of this history. The word *πάλιν*, whatever be the interpretation, must be placed differently. I arrange the words in this manner: *Ταῦτο δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, πάλιν ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν*. It is agreeable to a rule of universal grammar, that, in construing a sentence, the adverbs be joined to the verbs or the participles. There are here but two of these, *ἐποίησεν* and *ἐλθὼν*. To join *πάλιν* to the former would be absurd, because it would represent the same individual miracle as twice performed. It must, by consequence, be joined to the latter.

CHAPTER V.

2. "There is," *ἔστι*. The Sy. seems to have read *η*, as it is rendered in that version in the past. Cyril, Chr. and The. favor this reading; so does Nonnus. If tolerably supported, it would be accounted preferable, as this Gospel was written after the destruction of Jerusalem.

² "Nigh the sheep-gate," *ἐπὶ τῇ προβατικῇ*. E. T. "By the sheep-market." This clause is omitted in the Sy. and Sax. versions. The learned reader will observe, that there is nothing in the Gr. which answers to either *gate* or *market*; but the word used, being an adjective, requires some such addition to complete the

sense. Now we have good evidence that one of the gates of Jerusalem was called the *sheep-gate*. See Neh. 3: 1 and 32. 12: 39; but we have no evidence that any place there was called *the sheep-market*. Be. renders the words “ad portam pecuariam;” Dio. “presso della porta delle pecore;” P. R. Beau. L. Cl. “près de la porte des brebis;” in Eng. the An. Hey. and Wes. “by the sheep-gate.” The Vul. seems to have read differently. The preposition *ἐπί* is omitted, and the words *προβατικὴ κολυμβήθρα* are read as adjective and substantive, in the nominative case, “est autem probatica piscina quæ cognominatur Hebraice Bethsaida.” With this Cas. partly agrees and partly differs. He reads the preposition as in the Gr. and *προβατικῇ κολυμβήθρα* as agreeing in the dative, “est autem Hierosolymis apud oviaricam piscinam ea quæ Hebraice Bethesda nuncupatur.” The reading in the Vul. is quite unsupported, and therefore not worthy of regard. Cas. assigns two reasons for his interpretation. One is, that *προβατικῇ* would be without a substantive. Now it is a known idiom in Gr. to employ an adjective alone, when the substantive to be supplied is easily suggested by the import of the adjective, or by frequent use. Thus the names of most arts and sciences in Gr. are the feminines of adjectives whose meaning easily suggests the word understood. *Μουσική*, for instance, *ιατρικὴ*, *μαθηματικὴ*, *τεχνή* being understood to each of the two former, and *ἐπιστήμη* to the last. The frequent conjunction of a particular substantive with a particular adjective produces the same effect. Now, if one of the gates of Jerusalem was ever called *ἡ προβατικὴ πύλη*, as we know from the O. T. that it was, nothing could be more natural in those who spoke Gr. than to drop *πύλη* as superfluous, and name it simply *ἡ προβατικὴ*. This would happen still more readily, if the adjective was in a manner appropriated to that single use. Now it is remarkable, that the adjective *προβατικός* occurs nowhere in the N. T. but in this passage; and never in the Old but where mention is made of *the sheep-gate* of Jerusalem. *Ἡμέρα κυριακὴ* occurs once in the N. T. and is properly rendered “the Lord’s day,” Rev. 1: 10. The frequent appropriation of this distinction to the first day of the week, and the custom arising thence of conceiving *ἡμέρα* as closely connected with *κυριακὴ*, brought people gradually to drop *ἡμέρα* as unnecessary, being what the hearer’s knowledge and habits would readily supply. In this manner *κυριακὴ* alone in Gr. and *dominica* in Lat. came to signify ‘the Lord’s day.’ *Βασιλικός*, in the former chapter, which signifies ‘an officer of the court,’ is properly an adjective in the masculine, answering to *regius* in Lat. and *royal* in Eng. To make the expression complete, we must supply *ἄνθρωπος*. In like manner *βασιλείον*, (L. 7: 25), the neuter gender of *βασιλείος*, an adjective of the same signification, has come to denote ‘a royal palace.’ The word *οἰκητήριον*, or some other neuter of

the same import, has been joined with it at first, but afterwards overlooked as useless. Take the following examples for a specimen from the Gospels: Mt. 6: 3, ἡ ἀριστερά, scilicet χεῖρ, "the left hand;" 10: 42, ποτερίον ψυχροῦ, scilicet ὕδατος, "a cup of cold water;" L. 1: 39, εἰς τὴν ὄρεινὴν, scilicet χώραν, into "the hill country;" J. 20: 12, ἐν λευκοῖς, scilicet ἱματίοις, "in white garments." Castalio's other objection against the common rendering is, that it appropriates the name *Bethesda*, which signifies *the house of mercy*, improperly to a *pool* or bath, which cannot, in any sense, be denominated a *house*. I answer, first, that though *Beth*, the first part of the name *Bethesda*, denotes commonly a *house*; yet, when such terms are compounded with others in forming a proper name, they ought not to be so strictly interpreted. The place to which Jacob first gave the name *Bethel*, that is, "the house of God," Gen. 28: 10, etc., was evidently at the time a place in the open fields, where he had slept all night, with a stone for his pillow, and had the dream of the ladder. That there was then in the vicinity, or afterwards perhaps upon the spot, a city which was first called *Luz*, and probably after the division of the country by Joshua *Bethel*, in memory of what had there happened to the patriarch, is readily admitted. When *Beth* made part of the name of a city, there was a plain deviation from the primitive meaning of the word. Yet nothing was more common. *Bethlehem*, the city of David, denotes 'the house bread.' What was called by the Greeks *Helipolis*, the city of the sun, was in Heb. *Bethshemesh*, the house of the sun. I answer, 2dly, That we ought not to confine the signification of κολυμβήθρα to the water collected, but ought to consider it as including the covered walks, and all that had been built for the accommodation of those who came thither. In this extent the word *bath* is familiarly used by ourselves. I have preferred the name *bath* to *pool*, as more suitable to the purpose to which this water was appropriated.

4. "Several MSS. to ἄγγελος add κυρίου. Vul. "Angelus Domini," followed by the Arm. and Sax. versions.

16. "And sought to kill him," καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι. This clause is not in the Cam. and some other MSS. of note. It is wanting also in the Vul. Cop. Arm. and Sax. versions.

18. "By calling God peculiarly his Father, had equalled himself with God," πατέρα ἴδιον ἔλεγε τὸν Θεὸν ἴσον ἑαυτὸν ποῖων τῷ Θεῷ. Vul. "Patrem suum dicebat Deum, æqualem se faciens Deo." E. T. "Said also that God was his Father, making himself equal with God." On a little reflection it must be evident, that the sense is in both these versions imperfectly expressed. For how could those men say that Jesus, by calling God his father, made himself equal with God? There must, therefore, be here something peculiar and energetic in the word ἴδιος. The expression in most famil-

iar use would have been *πατέρα ἐαυτοῦ*. And, though I am far from saying that there are not many cases in which either expression may be used indifferently, there are some in which *ἴδιος* is more emphatical, and others in which it would not be strictly proper. Be.'s explanation of the word is very just: "suum, ἴδιον, id est sibi proprium ac peculiarem." In this view the import of the words is, that God is father to him in a sense wherein he is father to no other. Let it be observed, however, that if the scope of the context did not necessarily lead to this conclusion, I should not infer so much from the mere application of the word *ἴδιος*: for though this is strictly the import of the term, it is often, like many other words, employed with greater latitude. Perhaps, on a superficial view, I shall be thought in this to concur with a writer who, in support of a favorite hypothesis, has thus explained the precept, (1 Cor. 7 : 2), *ἐκάστη τὸν ἴδιον ἄνδρα ἐχέτω*, "Let every married woman have the man appropriated to her exclusively of all other men upon the earth." If instead of men he had said women, he would have hit the sense entirely, and suited the explanation here given of the word. As it stands, there is an indistinctness in the expression, which serves only to darken it. The exclusion of other *men* in this explanation, must satisfy every one, that the words *the man appropriated to her* are used, by what figure I know not, for *the man to whom she is appropriated*; for he is not at all *appropriated to her*, if he may have other wives; but she is manifestly *appropriated to him*, if she cannot have another husband. This strange confusion in the use of words is frequent with that writer. Thus a little after, "The word *ἴδιος*," he says, "seems to denote such an appropriation of the husband to the wife—(who would not expect it to follow, *as that he could not have, or go to any other woman?* but hear himself)—as that she could not have, or go to any other man." Now this shows merely the appropriation of the wife to the husband, but by no means the appropriation of the husband to the wife. *ἴδιος* is, by this account, made synonymous with *μόνος*, so that *ἴδιος ἀνὴρ* means her only husband. By the same rule, in the parable of the compassionate Samaritan, who is said (L. 10 : 34) to have set the wounded Jew *ἐπὶ τὸ ἴδιον κτήνος*, we ought to render these, not *on his own beast*, but 'on his only beast;' or, to define it in this critic's own terms, the beast appropriated to him exclusively of all other beasts upon earth. And to give one other instance; where we have in the E. T. (L. 4 : 41), "but perceivest not the beam that is in thine own eye," the words *ἐν τῷ ἴδιῳ ὀφθαλμῷ* ought to be rendered 'in thine only eye.' Let it be observed, that the term *ἴδιος* is always conceived as denoting the person or thing appropriated, not the proprietary. In this view *ἴδιος* is opposed to *κοῖνος*; so that in strictness I have no title to call any thing *ἴδιον* which I enjoy in common with others. That this is agreeable to scriptural usage, we learn from Acts 4 : 32 *οὐδὲ εἰς τὶ τῶν*

ὑπαρχόντων αὐτῶ ἔλεγεν ἴδιον εἶναι ἀλλ' ἦν αὐτοῖς ἀπαντα κοινά, "Neither said any of them, that ought of the things which he possessed was his own; but they had all things common." If so, no woman can call any man ἴδιος ἀνήρ, her own, whom she has for a husband in common with other women; for such a man, in regard to his wives, is αὐταῖς πάσαις κοινός, and consequently μηδεμίαις αὐτῶν ἴδιος. To apply this to the controverted passage: the sense may be justly expressed by the periphrasis quoted from Be. "unaquæque habeat virum sibi proprium ac peculiarem;" in Eng. 'Let every woman have the husband appropriated and peculiar to herself.' If the case had been reversed, and the apostle had said ἕκαστος τὴν ἴδιαν γυναῖκα ἔχειτω καὶ ἐκάστη τὸν ἑαυτῆς ἄνδρα, it might have been pleaded with some plausibility, that the woman was represented as the man's property, who has an exclusive right to her, whereas the man was mentioned merely as her husband. For my part, I acknowledge that in such general precepts the two phrases are commonly equivalent, that the marriage bond is reciprocal, and that if there has been here an intentional difference in applying those expressions, the apostle might have judged it necessary, from the circumstances of the times, to signify in a more explicit manner the appropriation of the husband to the wife, than that of the wife to the husband. From the corrupt customs that then prevailed among both Jews and Pagans, there must have been greater need to inculcate on Christian husbands than on Christian wives, that the marriage bond confined each of them to one, and that if the men challenged a property in their wives, it could be in no other sense admitted than in that wherein the women were entitled to challenge a property in their husbands. That author, therefore, has been exceedingly unlucky in urging the emphatical import of ἴδιος in the precept above-mentioned; for it is manifest that the emphasis, if allowed, must subvert his whole theory. His only resource, therefore, is that of those who, though they have overlooked this blunder in his reasoning, have so learnedly criticised his work, and who affirm with truth that such expressions are often used indiscriminately. In this way he may obtain a neutrality from a quarter otherwise hostile. That author thinks it remarkable, and I own I think so too, that it is always in the N. T. ἴδιος ἀνήρ, and never ἴδια γυναῖκα; nor can I give any account of a use so much in favor of the weaker sex, but what has been already suggested. There was no danger that any woman should think herself entitled to a plurality of husbands, a thing repugnant to the laws and customs of all nations; but there was great danger that there might be men who would claim a plurality of wives. This is the more worthy of notice in the writers of the N. T. as no such expression occurs so much as once in the version of the O. T. by the Seventy. It is there invariably ἀνήρ αὐτῆς or ἑαυτῆς, never ἴδιος ἀνήρ: for, during that dispensation, it

must be owned things stood on a different footing. Nor could the obligations which married persons were by positive law brought under, be said to have been perfectly reciprocal; for the wife could not then claim the same exclusive property in her husband as at present. But to return from what may be thought a digression, though of consequence for ascertaining the import of the term, I have not rendered *πατέρα ἴδιον*, with most moderns, *his own father*, because the word *own* adds nothing to the import of the possessive *his*; it serves only to fix the attention on this circumstance. The adverb *peculiarly* seems much better adapted here to supply the defect.

20. "Which will astonish you," *ἵνα ὑμεῖς θαυμάζητε*. Mt. 1: 22. ² N.

22. "Having committed the power of judging entirely to the Son," *ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ*. E. T. "But hath committed all judgment unto the Son." There are two Gr. words, *κρίσις* and *κρίμα*, which are commonly rendered *judgment*. They are not synonymous, though sometimes used indiscriminately. *Κρίσις* expresses more properly the power and even act of judging, *judicatio*; *κρίμα* the effect, *judicium*, the sentence pronounced, or even the punishment inflicted. Our Eng. word *judgment* is too indefinite to convey distinctly our Lord's meaning in this place. It is the version rather of *κρίμα* than of *κρίσις*. The Fr. translators L. Cl. Beau. P. R. Sa. Si. render *πᾶσαν κρίσιν*, "tout pouvoir de juger."

27. "Because he is a son of man," *ὅτι υἱὸς ἀνθρώπου ἐστίν*. E. T. "Because he is the son of man." It is observed by Markland, (Bowyer's Conjectures), that it is not here *ὁ υἱὸς τοῦ ἀνθρώπου*, the humble appellation by which our Lord commonly distinguished himself, but simply *υἱὸς ἀνθρώπου*, without any article; a common Hebraism, and still more common Syraism, for a *man*, a human being. This phrase occurs in the same sense, Dan. 7: 13, and Rev. 1: 13, and ought to be so rendered; but it occurs nowhere in the Gospels except in this passage. None of the Eng. translations I have seen mark this distinction; but it has been attended to by some foreign translators. Dio. "Inquanto egli è figliuol d'huomo." G. F. "Entant qu'il est fils de l'homme." L. Cl. P. R. and Sa. say also "fils de l'homme," without the article. Diss. V. Part iv. sect. 13. It will perhaps be asked, But what is the meaning of the clause here, "because he is a son of man?" In my judgment, the import may be expressed in this manner: "Because it suits the ends of divine wisdom, that the Judge, as well as Saviour of men, should himself be man."

27, 28. "And hath given him even the judicial authority, because he is a son of man. Wonder not at this," — *Καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν. Μὴ θαυμά-*

ξετε τοῦτο. Four inconsiderable MSS. make a small difference in the pointing, which alters the sense. They make a full stop at ποιῆν, and, removing the point at ἐστὶ, join the words ὅτι υἱὸς ἀνθρώπου ἐστὶ to μὴ θαυμάζετε τοῦτο, ver. 28. Differences merely in pointing are comparatively modern, as all the oldest and best have no points. Both the Sy. versions adopt this manner, and seem also to have read δέ after ὅτι. But these can give no support to a reading which in itself is less natural than the common one.

31. "My testimony is not to be regarded," ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής. E. T. "My witness is not true." In every country where there are standing laws and a regular constitution, there is what is called a forensic or judicial use of certain words, which differs considerably from familiar use. I observed something of this kind in regard to δίκαιος, (Mt. 27: 24. N.) which, in the style of the law, means 'not guilty of the crime charged.' The like holds of the word ἀληθής, which, when used in reference to the procedure in judicatories, denotes, not what is in itself true, but what is *proved*, or is supported by legal proof. Thus it is said, that a man's testimony of himself is not true. A man may certainly give a true testimony of himself; but in law it is not *evidence*, and is therefore held as *untrue*. This sense of the word ἀληθής often occurs in this Gospel. Now, as such peculiarities, in any tongue, have an awkward appearance when translated into another, I have thought it more eligible to convey the sense with as little circumlocution as possible. Hey. and Wes. say "valid;" but this term does not give the exact meaning.

35. "He was the lighted and shining lamp," ἐκεῖνος ἦν ὁ λύχνος ὁ καίόμενος καὶ φαίνων. E. T. "He was a burning and a shining light." Not only our translators, but the much greater number of modern translators, have entirely overlooked the article in this place. Yet the structure of the sentence, and the repetition of the article before the participle καίόμενος, serve to draw our attention to it. It ought to be remembered, that John's ministry was of a peculiar character; that he was the single prophet in whom the old dispensation had its completion, and by whom the new was introduced; that therefore, until our Lord's ministry took place, John may justly be said to have been *the light* of that generation. Perhaps there is an allusion here to the expression in the Psalms, cxxxii. (or, as it is in the Gr. cxxxii.) 17, ἠτοιμάσα τῷ χριστῷ μου λύχνον, and consequently an insinuation that this was *the lamp* which God had provided according to his promise. The only modern interpreters I know, who have added the article here, are Dio. in Itn. and Si. in Fr.

² "Lighted," καίόμενος. E. T. "Burning." The verb καίειν signifies 'to light,' 'to kindle,' 'to burn.' When it is construed with λύχνος, λάμπας, or any other such term, it is properly 'to

light,' and is, or may be, always so rendered. See Mt. 5: 15. L. 12: 35. But some are of opinion, that the word *burning*, as coupled here with *shining*, is much more expressive; inasmuch as it superadds to knowledge an ardor, zeal, or good affection in the service of God; and are convinced, that the one epithet alludes to the attractive influence of John's example, and the other to the perspicuity of his instructions. To this most paraphrasts, as Clarke and Dod. seem to have attended. But I am not satisfied that in the original there is any allusion of this kind. A lamp is used, not for warming people, but for giving them light. To me, in the word *καίόμενος* there appears rather a suggestion of the divine illumination of the Baptist. The light which was kept always burning in the sanctuary, and which came originally from heaven, was, in the judgment of the rabbis, an emblem of the light of prophecy. To many of our Lord's hearers, therefore, the word *καίόμενος* would not appear an insignificant epithet, but an apposite suggestion of the source whence John derived his doctrine.

37, 38. "Did ye never hear his voice, or see his form?" Or have ye forgotten his declaration, that ye believe not him whom he hath commissioned?" *Οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώποτε, οὔτε εἶδος αὐτοῦ ἐώρακατε. Καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν· ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τοῦτω ὑμεῖς οὐ πιστεύετε.* E. T. "Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not." The reader will observe, that the two clauses which are rendered in the E. T. as declarations, are in this version translated as questions. The difference in the original is only in the pointing. That they ought to be so read, we need not, in my opinion, stronger evidence, than that they throw much light upon the whole passage, which, read in the common way, is both dark and ill connected. See an excellent note on this passage from Mr. Turner of Wakefield, (Priestley's Harmony, sect. xl.) Our Lord here refers them to the testimony given of him at his baptism, when the Holy Spirit descended on him in a visible form, and when God, with an audible voice, declared him to be his beloved son and our lawgiver, whom we ought to hear and obey. What has chiefly contributed to mislead interpreters in regard to the import of this sentence, is the resemblance which it bears to what is said chap. 1: 18, *Θεὸν οὐδείς ἐώρακε πώποτε*, "no one ever saw God;" and chap. 6: 46, *οὐχ ὅτι τὸν πατέρα τις ἐώρακε*, "not that any one hath seen the Father." There is, however, a difference in the expressions; for it is not said here *οὔτε τὸν πατέρα*, but *οὔτε εἶδος αὐτοῦ ἐώρακατε*. This, it may be thought, as it seems to ascribe a body to God, must be understood in the same way; for we are told, Deut. 4: 12, that when the Lord spake to the people out of the fire, they saw no *similitude*. Of this they are again reminded ver. 15. But the

word in the Sep. is, in both places, not *εἶδος* but *ὁμοίωμα*, which, in scriptural use, appears to denote a figure so distinct and permanent as that it may be represented in stone, wood, or metal. Now, though this is not to be attributed to God, the sacred writers do not scruple to call the visible symbol which God, on any occasion, employs for impressing men more strongly with a sense of his presence, *εἶδος αὐτοῦ*, which (for want of a better term) I have rendered "his form." Thus the evangelist L. says, chap. 3: 22, in relating that signal transaction which is here alluded to, that the Holy Spirit descended upon Jesus, *σωματικῶν εἶδει*, "in a bodily form." Thus also the word *εἶδος* is applied to the appearances which God made to men under the Mosaic dispensation. His appearance in fire upon Mount Sinai, is called by the Seventy, Ex. 24: 17, *τὸ εἶδος τῆς δόξης Κυρίου*; in our Bible, "the sight of the glory of the Lord;" more properly, "the glorious form" or 'appearance of the Lord.' In like manner, the word *εἶδος* is applied to the symbol of the divine presence which the Israelites enjoyed in the wilderness, the *cloud* which covered the tabernacle in the day-time, and appeared as *fire* in the night, Num. 9: 15, 16. And, to mention but one other instance, the display which he made to Moses, when he conversed with him face to face, is in the E. T. said to be "apparently," Num. 12: 8; but in the Sep. *ἐν εἶδει*, that is, 'in a form' or 'visible figure.' Thus, in the language of Scripture, there is a manifest difference between *seeing* God, which no man ever did, he being in himself a pure spirit, and seeing *his form*, *τὸ εἶδος αὐτοῦ*, the appearance which at any time, in condescension to the weakness of his creatures, he pleases to assume. Another evidence, if necessary, might be brought to show that there was no intention here to express the invisibility of the divine nature; and is as follows: the clause which appears to have been so much misunderstood, is coupled with this other, *οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώποτε*. Can we imagine that the impossible would have been thus conjoined with what is commonly mentioned as a privilege often enjoyed by God's people, and to which their attention is required as a duty? For though we are expressly told that "no man ever saw God," it is nowhere said that no man ever heard his voice. Nay, in the very place above quoted, Deut. 4: 12, where we are informed that the people saw no "similitude," *ὁμοίωμα*, it is particularly mentioned that they heard "the voice." To conclude: there is the greater probability in the explanation which I have given of the words, as all the chief circumstances attending that memorable testimony at his baptism are exactly pointed out,—the miraculous voice from heaven, the descent of the Holy Spirit in a bodily form, and the declaration itself then given. Dr. Clarke seems to have had some apprehension of this meaning; for though in his paraphrase he explains the words in the usual way, he in a parenthesis takes notice of the

two striking circumstances, the voice and the form at our Lord's baptism. That what is called *his word* or declaration, ver. 38, refers to the same thing, is evident; for otherwise it would coincide with the testimony of Scripture, which is not introduced till ver. 39.

39. "Ye search the Scriptures," *ἐρευνᾶτε τὰς γραφὰς*. E. T. "Search the Scriptures." The words of the evangelist may be interpreted either way, or even as an interrogation,—'Do ye search?' The translator's only rule in such cases is the connexion. To me it is evident, that nothing suits this so well as the indicative. All agree, that *οὐ θέλετε ἰλθεῖν*, which is coupled to the former verb by the conjunction *καί*, is an indicative. Yet this is hardly consistent with propriety, if *ἐρευνᾶτε* be not. Besides, the whole reasoning is rendered weaker by the vulgar interpretation. It is entirely suitable to say, 'Ye search, because ye think thereby to obtain;'—Ye act thus, in conformity to a fixed opinion. But if the words be understood as a command, it is not a cogent argument. Search, because ye think, for men may be mistaken in their thoughts; but search, because ye can thereby obtain. In Sy. and La. the words have the same ambiguity as in Gr. In Fr. L. Cl. Beau. and P. R. render it as here by the indicative; and in Eng. the An. Dod. Hey. and Wor. It has been said, that the second person plural of the present of the indicative beginning a sentence, and not preceded by the pronoun, is to be understood as a question. If it be not a question, the verb must be read imperatively. In contradiction to this, many clear examples from Scripture have been produced by former expositors.

CHAPTER VI.

11. "To those who had lain down," *τοῖς μαθηταῖς· οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις*. E. T. "To the disciples, and the disciples to them that were set down." The words *τοῖς μαθηταῖς· οἱ δὲ μαθηταὶ* are wanting in a few MSS., of which the Al. is one. There is nothing answering to them in any of the following versions: the Vul. the two Sy. Go. Sax. Cop. Arm. Eth. and Ara. Nonnus omits them; so does Origen. I confess, that the principal reason for rejecting this clause is the almost unanimous testimony of ancient versions against it. Several interpolations of little consequence have arisen from the indiscreet zeal of transcribers, in supplying what they thought deficient in one Gospel out of another. Of this, the present clause, taken from Matt. 14: 19, appears to be an example.

22. In this and the two following verses is contained a sentence more involved than any other in this Gospel. Indeed, it is so unlike the composition of this evangelist, as to give ground to suspect

that it has been injured in transcribing. This writer often indeed uses tautologies; but, except in this passage, they occasion no darkness or perplexity. The clause, *ἐκεῖνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ*—E. T. “That wherein his disciples were entered”—is not in the Al. nor in some other MSS. There is no corresponding clause in the Vul. Go. Sax. Cop. Eth. and Ara. versions; nor in Nonnus. Ben. and Mill reject it. The Sy. has read the clause, but avoided the tautology by omitting the following clause in this verse to the same purpose—*ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπήλθον*. I have adopted the reading of the Vul. as preferable upon the whole.

27. “For to him the Father, that is God, hath given his attestation,” *τούτων γὰρ ὁ πατήρ ἐσφράγισεν, ὁ Θεός*. E. T. “For him hath God the Father sealed.” By the manner in which ὁ Θεός, *God*, is introduced in the end of the sentence, it is manifestly done in explanation of ὁ πατήρ: accordingly the sentence is complete before that word is added. It was the more pertinent here to add it, as our Lord, in the preceding part of the sentence, is called “the Son of Man.” It might therefore be supposed, that by the Father, who vouched him, is meant some human being. The addition, ὁ Θεός, ‘that is God,’ entirely precludes this mistake. *The Father* was a title from the earliest ages given to the Deity, to distinguish him as the universal parent or author of all things.

31. “He gave them bread of heaven to eat,” *ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν*. E. T. “He gave them bread from heaven to eat.” The words are capable of being translated either way. But *bread of heaven* appears to me an expression of greater energy than *bread from heaven*. Besides, it is more suitable to the passage in the Psalms referred to, where it is called “corn of heaven,” and “angels’ food.”

32. “Moses did not give you the bread of heaven,” *οὐ Μωσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ*. E. T. “Moses gave you not that bread from heaven.” Here, though the difference in expression is but small, the difference in meaning is considerable. The latter seems to point only to the place whence the manna came. The pronoun *that*, which is quite unwarranted, conduces much to this appearance. The former points to the true nature of that extraordinary food: Our Lord’s declaration, as I imagine, imports that it is in a subordinate sense only that what dropped from the clouds, and was sent for the nourishment of the body, still mortal, could be called the bread of heaven, being but a type of that which hath descended from the heaven of heavens, for nourishing the immortal soul unto eternal life, and which is therefore, in the most sublime sense, *the bread of heaven*.

33. “that which descendeth from heaven,” *ὃ καταβύβινον ἐκ τοῦ οὐρανοῦ*. E. T. “He who cometh down from heaven.” Let it be observed, that ὁ ἄρτος, to which this participle refers, is of the

masculine gender, and by consequence susceptible of the interpretation I have given it. Let it be further observed, that this whole discourse is figurative, and that it appears from what follows, that our Lord meant not at once to lay aside the veil wherein he had wrapped the sentiments. The request made to him in the very next verse, "give us always this bread," shows that he was not yet understood as speaking of a person, which he must have been if his expression had been as explicit as that of the E. T. It is only in ver. 35, that he tells them plainly, that he is himself the bread of which he had been speaking. In this exposition I agree entirely with Dod. Hey. Wy. and Wor. and some of our best commentators.

39. "This is the will of him who sent me," *τοῦτο ἐστὶ τὸ θέλημα τοῦ πέμψαντός με πατρὸς*. But the word *πατρὸς* is wanting in the Al. and several other MSS. It is not found in the Cop. and Ara. versions. The whole verse is wanting in the Go. Several of the fathers also appear not to have read the word *πατρὸς* in this place: it is wanting also in many La. MSS. As this verse is explanatory of the preceding, whereof a part is repeated, it suits the ordinary method of composition not to mention *πατρὸς* in this place, as it does not occur in the words referred to. Mill and some other critics agree in rejecting it.

41. "I am the bread which descended from heaven," *ἐγὼ εἰμι ὁ ἄριστος ὁ καταβὰς ἐκ τοῦ οὐρανοῦ*. Vul. "Ego sum panis vivus qui de cælo descendi." The addition of *vivus* in this place has no support from MSS. or versions; no, not even the Sax. version.

45. "Every one who hath heard and learnt from the Father, cometh unto me," *πᾶς οὖν ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς με*. E. T. "Every man, therefore, that hath heard and hath learned of the Father, cometh unto me." Markland justly observes, that as the preceding words are "they shall be all taught of God," it would have been more consequential to subjoin, "every man, therefore, that cometh unto me, hath heard and learnt of the Father:" and there is no doubt that it is only in this way that the affirmation can be deduced, as a consequence, from what preceded. But in some MSS. of note the illative particle *οὖν* is not found; nor is there any thing corresponding to it in the Vul. Cop. Go. and Sax. versions. Origen also omits it. Now the omission of this particle corrects entirely the incoherency. In a case of this kind, where the connexion is plainly injured by the particle, the reason above mentioned is ground sufficient for excluding it; for it is plain, that transcribers have used more freedom with connexive particles than with the other parts of speech. And we may add, that those of this class, in supplying such helps, commonly do not consult the understanding so much as the ear.

51. "Is my flesh, which I will give for the life of the world," *ἡ σὰρξ μου ἐστὶν ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς*. Vul. "Caro

mea est pro mundi vita." The clause ἦν ἐγὼ δώσω is wanting in three noted MSS. and in the Eth. and Sax. versions, as well as in the Vul.

53. "Ye have not life in you," οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. E. T. "Ye have no life in you." The version I have given is closer, both to the letter and to the sense. *The life* spoken of is called, both before and after, ζωὴ αἰώνιος. The adjective, though sometimes dropped, is always understood, whilst the subject of discourse continues to be the same. The import of our Lord's words is, therefore, not that there was no living principle of any sort in those who rejected him, (though the expression, in the common translation, seems to imply as much), but that they had nothing of the life about which he had been discoursing to them.

55. "For my flesh is truly meat, and my blood is truly drink," Ἡ γὰρ σὰρξ μου ἀληθῶς ἐστὶ βρωῖσις, καὶ τὸ αἷμά μου ἀληθῶς ἐστὶ πόσις. A few MSS. read ἀληθῆς in both places. With them agree the Cop. and second Sy. versions. The literal translation of this reading is, 'for my flesh is the true meat, and my blood is the true drink.' The difference in meaning is not material, and if it were, there is not sufficient authority in this place for an alteration.

56. The Cam. MS. and one of Stephen's, after αὐτῷ, add, καθὼς ἐν ἐμοὶ ὁ πατήρ, καὶ γὰρ ἐν τῷ πατρὶ. Ἀμὴν ἀμὴν λέγω ὑμῖν εἴν μὴ λάβητε τὸ σῶμα τοῦ υἱοῦ τοῦ ἀνθρώπου, ὡς τὸν ἄρτον τῆς ζωῆς, οὐκ ἔχετε ζωὴν ἐν αὐτῷ: "As the Father is in me, and I am in the Father. Verily, verily, I say unto you, unless ye receive the body of the son of man as the bread of life, ye have not life in him." That Dr. Mill should, on so slight authority, even by his own account, (Proleg. 1268, etc.), favor an addition which, as Whitby observes, (Exam. Millii), has the sanction of no ecclesiastical writer, no translation, no commentary, and is, besides, unsuitable to the style of the context, is truly amazing.

57. "As the Father liveth who sent me, and I live by the Father; even so, he who feedeth on me, shall live by me;" καθὼς ἀπέστειλέ με ὁ ζῶν πατήρ, καὶ γὰρ ζῶ διὰ τὸν πατέρα· καὶ ὁ τρώγων με, καὶ κείνος ζήσεται δι' ἐμέ. E. T. "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." In the oriental tongues the present participle supplies the present of the indicative. We have an example of it in the above passage; but the illustration conveyed in that manner is more clearly expressed in modern tongues, when rendered by the indicative. I have therefore taken this method here, which is approved by Gro. and followed by Cas. who says, "quemadmodum vivit pater qui me misit." Maldonat also explains it in the same manner. The clauses, καθὼς ἀπέστειλε με ὁ ζῶν πατήρ, καὶ γὰρ ζῶ διὰ τὸν πατέρα, make not a complete comparison, but only what I may call one moiety of a comparison, whereof what follows καὶ ὁ τρώγων με, καὶ-

κεῖνος ζῆσεται δι' ἐμέ, makes the other. A comparison of the same taste we have, chap. 10: 14, 15. It must be owned that *διά*, with the accusative, commonly marks the final, not the efficient cause, answering to the La. *propter*, not to *per*. But it is confessed on all sides, that this does not always hold. The Vul. indeed, Er. and Zu. render it *propter*; Cas. and Be. *per*. But even the expounders of the Vul. and translators from it, consider the preposition *propter* here as equivalent to *per*. P. R. and Sa. render it in Fr. *par* not *pour*. Maldonat and Si. admit that *propter* means here the same as *per*. The whole scope of the context is so manifestly favorable to this interpretation, and adverse to the other, as to leave no reasonable doubt.

69. "The Son of the living God," ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. Vul. "Filius Dei." Τοῦ ζῶντος is wanting in a few MSS. The same defect is found in the Cop. Arm. and Sax. versions as in the Vul. Nonnus also omits this epithet.

70. "A spy." Diss. VI. Part i. sect. 4, 5, 6.

CHAPTER VII.

8. "I go not yet," ἐγὼ οὐπω ἀναβαίνω. Vul. "Ego autem non ascendo." The Cam. and another MS. read οὐκ for οὐπω. The Cop. Sax. and Eth. versions read as the Vul.

12. "Much whispering," γογγυσμὸς πολὺς. E. T. "Much murmuring." The word *murmuring* would, in this place, convey the notion of discontent, grumbling. This does not appear to be suggested by the original term. It expresses solely the secrecy and caution which the people found it convenient to use in speaking on this subject, being prompted, not by their resentments but by their fears. Γογγυσμός, in this, stands in opposition to παρόρησία in the next verse.

15. "Whence cometh this man's learning?" πῶς ὁντος γραμματα οἶδε; An. "How came he acquainted with the Scriptures?" Some foreign translators also render the words in the same manner. It was, no doubt, our Lord's acquaintance with the Scriptures, and reasoning from them, which occasioned the remark. But there appears no reason for confining the word *γράμματα* to this signification. Indeed the expression τὰ ἱερα γράμματα occurs, 2 Tim 3: 15, in this sense; but this is rather an argument against rendering it so here, where *γράμματα* has neither the epithet nor the article with which it is accompanied in that place. The article, for the sake of emphasis, invariably attends *γραφῆ* (which without it, means no more than *a writing*) when it denotes 'the Scriptures.' We cannot then think, that so vague a term as *γράμματα*, without any mark of distinction, would be used for the same purpose. Further, *γράμματα*,

for denoting *letters*, or *learning* in general, occurs elsewhere, both in the N. T. and in the ancient version of the Old. See Acts 26: 24. Is. 28: 11, 12; where it may be observed, that *ἐπίσταμαι γράμματα* is used in a way entirely similar to the *γράμματα οἶδε* of the passage under examination. Add to this, that if our Lord had understood by *γράμματα* ‘the Scriptures,’ he would not surely, ver. 16, have distinguished the doctrine learnt from them from the doctrine taught by the Father.

17. “Whosoever is minded to do his will,” *ἐὰν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν*. E. T. “If any man will do his will.” As the auxiliary *will* is often no more than a sign of the future, it expresses but weakly the import of the verb *θέλῃ*. To say, with An. and Hey. “is inclined,” or, with Wor. “if any man desire,” is still worse; because these expressions always denote a disposition of mind which comes short of a purpose or resolution, and from which we can hardly promise any thing. Dod. says “determined,” which is very good. I prefer, with Pearce, the word “minded.” Mt. 16: 24. N. L. 13: 31. N.

18. “Is a stranger to deceit,” *ἀδικία ἐν αὐτῷ οὐκ ἔστιν*. In the use of the Seventy *ἀδικεῖν* often denotes ‘to lie,’ ‘to prevaricate,’ ‘deceive,’ and *ἀδικία*, ‘falsehood,’ ‘deceit,’ which is evidently the most apposite meaning in this place, where it is contrasted to *ἀληθείης*. In this way, Beau. and some other late interpreters have rendered the word.

21, 22. “I have performed one action which surpriseth you all. Moses instituted circumcision amongst you,” *ἐν ἔργον ἐποίησα καὶ πάντες θαυμάζετε. Διὰ τοῦτο Μωσῆς δέδωκεν ὑμῖν τὴν περιτομήν*. E. T. “I have done one work, and ye all marvel. Moses, therefore, gave unto you circumcision.” I have, with The. who is followed by some of our best critics, joined *διὰ τοῦτο* to the end of verse 21. Nothing can be more incongruously connected than the words are in the Eng. and most other modern translations; where our Lord’s performing a miracle is represented as the cause why Moses gave them circumcision. It is justly observed by Be. (though he has followed a different method in translating) that if *διὰ τοῦτο* be construed with *θαυμάζετε*, which makes an alteration only on the pointing, we have an example of the same construction and arrangement with the same verb, Mr. 6: 6, *ἐθαυμάζεε διὰ τὴν ἀπιστιάν αὐτῶν*, “he wondered at their unbelief.” Different methods have been adopted by translators, which, in my judgment, are forced and unnatural. The method here followed, is that taken by Dod. Wes. Wy. and Wor.

22. “Circumcise on the Sabbath.” The precept of circumcision required that every male child should be circumcised the eighth day from his birth. Gen. 17: 10, etc. Lev. 12: 3. Though the eighth day happened to be the Sabbath, this ceremony was not

deferred ; and the law of circumcision vacated the law of the Sabbath.

23. "Because I have, on the Sabbath, cured a man whose whole body was disabled?" *ὅτι ὅλον ἄνθρωπον ὑγίη ἐποίησα, ἐν σαββάτῳ*; E. T. "Because I have made a man every whit whole on the Sabbath day?" Dod. "That I have cured a man entirely on the Sabbath?" This does not differ in meaning from the E. T. which with most other versions denotes only the completeness of the cure. All that they say might have been said with propriety, if no more than a finger or a toe had been affected : whereas the words *ὅλον ἄνθρωπον ὑγίη ποιεῖν* plainly intimate, that it was not a single member only, but the whole body that was cured. Beau. seems to be the first modern interpreter who had fully expressed the sense : "De ce qu'un jour de sabbat, j'ai guéri un homme qui étoit incommodé dans tout son corps." Our Lord doubtless alludes to the cure wrought at Bethesda, on the man who had been eight-and-thirty years in distress. I have changed the word *diseased*, which was perhaps too strong, for *disabled*, which is more conformable to what we learn from ch. 5: 5, etc.

24. "Judge not from personal regards," *μη κρίνετε κατ' ὄψιν*. E. T. "Judge not according to the appearance." This phrase is ambiguous. It may mean either the external circumstances of the case, or the dignity of the parties concerned ; but more readily conveys to our thoughts the former than the latter of these significations. Whereas *ὄψις* answers to the La. *facies*, and is equivalent to *προσώπον*, 'face,' or 'person.' It occurs only in two other places of the N. T. ch. 11: 44, and Rev. 1: 16. In the one it is rendered *face* ; in the other, *countenance*. It is often found in the Sep. in the same acceptation. There can be no question that this precept is of the same import with those which enjoin strict impartiality between the parties, or to have no respect of persons in judgment. The application of the precept is pretty obvious from the occasion of it. If they had been strictly impartial and equitable, they would have seen that they could not vindicate Moses for enjoining such a violation of the sabbatical rest as was occasioned by circumcising, whilst they condemned Jesus for his miraculous cures, which required less labor, and were not less evidently calculated for promoting a good end. Nay, they could not excuse themselves for the one practice, if Jesus was blamable for the other.

26. "That this is the Messiah," *ὅτι οὗτός ἐστιν ἀληθῶς ὁ Χριστός*. E. T. "That this is the very Christ." The word *ἀληθῶς* is wanting in many MSS. ; amongst which are the Cam. and others of note. It is not in the Com. and some other early editions ; nor has it been read by some of the primitive writers. There is no word answering to it in the Vul. Cop. Arm. Sax. and Ara. versions. The Sy. and the Eth. have each a word corresponding to it ; but as

they have none answering to the word ἀληθῶς in the former part of the verse, (for the authenticity of which there is so general a consent of MSS. fathers, and versions,) there is some ground to suspect a transposition. On the whole, considering also that the word is unnecessary, and in this place rather unsuitable to the ordinary style of the writer, I thought it better to omit it.

28. "Do ye know both who and whence I am?" Καὶ οὐδατε, καὶ οὐδατε πόθεν εἰμί. E. T. "Ye both know me, and ye know whence I am." As the words are plainly capable of being read as an interrogation, it is, in every respect, most eligible to translate them so in this place. In the way they are commonly rendered, they contain a direct contradiction to what our Lord says, ch. 8: 14, 19. Nor does it satisfy, that both may be true in different senses, since these different senses do not appear from the context. Nay, in effect he contradicts them in the same breath; inasmuch as he tells the people, that they know not him who sent him. When they said, "We know whence this man is," the same thing was evidently meant as when they said, ch. 6: 42, "Is not this Jesus the son of Joseph, whose father and mother we know?" Now our Lord tells them plainly, that they do not know his father, and, consequently, cannot tell whence (that is, of what parentage) he is. Dod. Wes. Wy. render the words here interrogatively.

² "He is true who sent me," ἔστιν ἀληθινὸς ὁ πέμψας με. There is generally observed in the N. T. a distinction between ἀληθῆς and ἀληθινός, when applied to persons: the former answers to the La. *verax*, the latter to *verus*; the one means 'observant of truth,' the other 'genuine.' The words, therefore, are thought by Grotius, not improbably, to suggest, that *the genuine father* of Jesus, ἀληθινὸς αὐτοῦ πατήρ, was he who sent him; the other, whom they knew, was only νομιζόμενος, supposed to be his father. Others think, that as *the true God*, in contradistinction to the false gods of the nations, is sometimes in the sacred books called ὁ ἀληθινὸς θεός, the epithet ἀληθινός is here employed to hint, to the attentive and intelligent hearers, that that Almighty Being who alone is eminently denominated TRUE, is he who sent him. In either case, it does not appear to have been our Saviour's intention to express himself in such a manner as to be equally intelligible to all. His own disciples he brought, by little and little, to the full knowledge of his doctrine. The spiritual, like the natural day, advances gradually. Now the translator ought, as much as he can, to adopt the views of his author.

32. "The chief priests," οἱ ἀρχιερεῖς. Vul. "Principes." In conformity to this version, two MSS. of little account read ἀρχοντες. The Sax. version follows the Vul.

33. "Jesus therefore said," εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς. E. T. "Then said Jesus unto them." So great a number of MSS. edi-

tions, versions, fathers, and critics, reject *αὐτοῖς* in this place, as leave no reasonable ground to think that it has originally belonged to it. When we consider also the scope of the passage, we find it would be improper; for this discourse must certainly have been directed, not to the officers of the Pharisees, but to the people.

35. "Will he go to the dispersed Greeks?" *μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι;* Vul. "Numquid in dispersionem Gentium iturus est?" Be. "Num ad eos qui dispersi sunt inter Graecos profecturus est?" After him E. T. "Will he go unto the dispersed among the Gentiles?" It is a manifest stretch to render the dispersion of the Greeks, "those dispersed among the Greeks;" but if this were allowable, the very next clause, "and teach the Greeks?" excludes it, for it is to them surely he goes whom he intends to teach. That *Ἕλληνες* is ever used in the N. T. for Hellenist Jews, I have seen no evidence, and am therefore now satisfied that this is the only version which the words will bear.

38. "He who believeth on me, as Scripture saith, shall prove a cistern whence rivers of living water shall flow," *ὁ πιστεύων εἰς ἐμὲ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζώντος.* E. T. "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." As commentators have been at a loss to find the portion of Scripture here referred to, some have joined *καθὼς εἶπεν ἡ γραφή* to the clause *ὁ πιστεύων εἰς ἐμὲ*, which immediately precedes, and thus rendered the words, "He who believeth on me so as the Scripture hath commanded;" making the latter clause serve to qualify the former, that it may be understood that not every sort of believer is meant, but he whose belief is of such a particular kind. For my part, I do not find any insinuation in Scripture, that there are, or can be, different ways of believing. Belief may indeed have very different objects. But as to the act of the mind called *believing*, it is always mentioned in holy writ with the same simplicity that seeing, hearing, understanding, and remembering, are mentioned. Nor does there appear the least suspicion in the writer, that any one of these should be misunderstood by the reader more than any other. The above-mentioned is one of those criticisms which spring entirely from controversial theology; for, if there had not been previously different definitions of *faith* adopted by different parties of Christians, such a manner of interpreting the words had never been devised. Doubtless, therefore, *καθὼς εἶπεν ἡ γραφή* is to be explained in the usual way, as referring to some scriptural promise or prediction, of which what is here told would prove the accomplishment. Houbigant thinks that the passage alluded to is in one of Balaam's prophecies, Num. 24: 7, which he translates in this manner: "De præcordiis ejus aquæ manabunt." He says some plausible things in support of his opinion, which it would be foreign to my purpose to

examine here. I have had occasion formerly to observe, that by such phrases as *καθὼς εἶπεν ἡ γραφή*, a particular passage of Scripture is not always referred to, but the scope of different passages is given.

39. "The Spirit was not yet [given]," *οὐπω γὰρ ἦν πνεῦμα ἅγιον*. E. T. "For the Holy Ghost was not yet given." Vul. "Nondum enim erat spiritus datus." "*Ἄγιον* is wanting in several MSS. Origen, Cyril, Hesychius, and Nonnus, seem not to have read it. There is nothing corresponding to it in the Vul. Sy. Cop. Sax. and Arm. versions. It is rejected also by some of the best modern critics. Though there is no word for *given* in the common Gr. it is in the Vat. MS. the Vul. both the Sy. and the Sax. It seems necessary, in order to complete the sense. The evidence in its favor would otherwise be insufficient.

43. "The people were divided," *σχίσμα ἐν τῷ ὄχλῳ ἐγένετο*. Diss. X. Part iii. sect. 2.

48. "Of the Pharisees." Diss. IX. Part iv. sect. 6.

52. "Search," *ἐρευνήσον*. Vul. "Scrutari Scripturas." The only voucher for this variation is the Cam. MS. which adds *τὰς γραφάς*. No version whatever favors it.

²"That prophets arise not out of Galilee." *ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγήγερται*. E. T. "For out of Galilee ariseth no prophet." A great number of MSS. read *ἐγείρεται*, and several versions; the Vul. both the Sy. the Goth. and the Sax. render the words in such a manner as though they had read so. Nonnus also says *ἐγείρεται*. But we cannot, from this, conclude with certainty that they read so; for a freedom no greater than the change of the tense in verbs must be sometimes taken, especially in translating a writer who uses the tenses with such peculiarity of idiom as this evangelist. It is enough here, that it appears to have been the general sense of interpreters that the verb was to be understood in the present. Indeed, most of the modern translators, and among the rest the Eng., have in this followed the ancient. It has not a little puzzled expositors to account for so general an assertion from the leading men of the nation, since it is highly probable that Jonah at least arose out of Galilee. On this article I observe, first, that our translators have rendered the expression more absolute than they were warranted by the Gr. It is there literally, 'prophet ariseth not.' They say, "No prophet ariseth." There is a real difference here. The former, in common speech, denotes no more than that it is not usual; the latter, that it never happens. I have rendered it, in my opinion, more agreeably to the sense, and more suitably to our idiom, by the plural number. I observe, 2dly, That men, when their passions are inflamed, are not wont to be accurate in their expressions, or distinct in recollecting, on the sudden, things which make against them. This expression of the Pharisees, therefore, whom

prejudice, pride, and envy, concurred in blinding, needs not appear so surprising to us. The expedient, to which Bishop Pearce and others have recurred, of prefixing the article to *προφήτης*, without the authority of a single MS. or of a quotation from any ancient author, is, of all resources, the worst. Here it would hurt, instead of mending, the reply. Admit that Jesus had been but a prophet, and not the Messiah, was there no crime, or was there no danger, in forming a plan to destroy him? By such a correction one would make them speak as if it were their opinion, that they might safely take the life of an innocent man, even though a prophet of God, if he was not the Messiah. The reason of their mentioning a prophet, was because our Lord, by pretending a divine commission, had classed himself among prophets, and therefore had given reason to infer that, if he was not a prophet, he was an impostor, and consequently merited the fate they intended for him. For the law, Deut. 18 : 20, had expressly declared, that the prophet who should presume to speak a word in the name of God, which he had not commanded him to speak, should die. Now, they had, on their hypothesis, specious ground for making the remark, as it served to vindicate their designs against his life. But the whole of their argument is marred by making it “the prophet;” for our Lord was not yet understood to have publicly and explicitly declared himself the Messiah.

53. “Then every man went.”—See the Note immediately following.

CHAPTER VIII.

1—11. The first eleven verses of this, with the concluding verse of the former chapter, containing the story of the adulteress, are wanting in a great number of MSS. Origen, Chr. The. the Gr. *catena*, though containing no fewer than three-and-twenty authors, have not read these twelve verses. Euth. a commentator so late as the twelfth century, is the first who has explained them. At the same time he assures us in his Commentary, they are not to be found in the most correct copies. They were not in any good copy of either of the Sy. versions, printed or MS. till they were printed in the Eng. Polyglot from a MS. of Archbishop Usher. They are neither in the Go. nor in the Cop. They have been long read by the Greeks in their churches, are in most MSS. found with them at present; although in some of them they are marked with asterisks or daggers, to show that they are considered as spurious. If they be an interpolation, they are a very ancient one, having been found in some copies before Origen. Some have represented them as having been transcribed from the apocryphal Gospel according to

the Hebrews; others have ascribed them to Papias, who flourished in the beginning of the second century. Many of the best critics and expositors of opposite sects have entertained strong suspicions of them. Such are Er. Olivetan, Cajetan, Bucer, Cal. Be. Gro. Ham. L. Cl. The words of Be. are remarkable; I shall therefore transcribe them:—"Ad me quidem quod attinet, non dissimulo mihi merito suspectum esse quod veteres illi tanto consensu vel rejecerunt, vel ignorarunt. Deinde quod narrat Jesum solum fuisse relictum cum muliere in templo, nescio quam sit probabile: nec satis cohæret cum eo quod mox, id est, versu duodecimo dicitur, eos rursus alloquutus; et quod scribit, Jesum digito scripsisse in terra, novum mihi et insolens videtur, nec possum conicere quomodo possit, satis commode explicari. Tanta denique lectionis varietas facit ut de totius istius narrationis fide dubitem." To the expositors above-mentioned I might almost add the Jesuit Maldonat, considered in his critical capacity, though, as a true son of the church, he declares himself on the contrary side. For, after fairly deducing the evidences which are urged for the rejection of this story, he produces, as a counterbalance, the single authority of the Council of Trent, and appears to make a merit of sacrificing to it every thing that might be urged from reason on the opposite side. "Sed hæc omnia," meaning the evidences he had given of the spuriousness of the passage, "minus habent ponderis, quam una auctoritas ecclesiæ, quæ per concilium Tridentinum, non solum libros omnes quos nunc habet in usu, sed singulas etiam ejus partes, tanquam canonicas approbavit." But in this implicit deference to authority Maldonat has not preserved an uniform consistency. See the Note on ch. 21:22, 23. There are some strong internal presumptions, as well as external, against the authenticity of the passage. They who desire to enter further into the question, may consult Si.'s Crit. Hist. of the text of the N. T. ch. 13, and Wet. on the place. Let them also read, for the sake of impartiality, Bishop Pearce's note C. on verse 11, and his other notes and remarks on the whole story; and if they think with him, that all, or the chief objections made by Wet. against the authenticity of the story, are fully answered, they will naturally adopt the Bishop's opinion.

6. "Was writing with his finger on the ground," τῷ δακτύλῳ ἔγραψεν εἰς τὴν γῆν. E. T. "With his finger wrote on the ground, as though he heard them not." This is one of the few instances in which our translators have deserted the common Gr. and even the La. in deference to the authority of MSS. a good number of which, and some of the early editions, after γῆν read μὴ προσποιούμενος; but this clause is not in any translation, that I have seen, of an earlier date than Dio.'s. Being, besides, quite unnecessary, I thought it better to follow the common editions both Gr. and La.

9. "They hearing that withdrew," οἱ δὲ ἀκούσαστες καὶ ὑπό

τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο. E. T. "And they which heard it, being convicted by their own conscience, went out." The clause καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι is wanting in many MSS. some of the best editions, and in the Vul. Sy. Sax. and Eth. versions.

10. "And seeing none but the woman," καὶ μηδένα θεασάμενος πλὴν τῆς γυναικὸς. This clause is wanting in the Cam. and four other MSS. and also in the Vul. Sy. Sax. Cop. and Arm. versions. The sense, however, seems to require it.

² "Hath nobody passed sentence on thee?" οὐδεὶς σε κατέκρι-
νεν; E. T. "Hath no man condemned thee?"

11. "Neither do I pass sentence on thee," οὐδὲ ἐγὼ σε κατακρί-
νω. E. T. "Neither do I condemn thee." The Eng. word *condemn* is used with so great latitude of signification for *blaming*, *disapproving*, as well as *passing sentence against*; that I thought it better, in order to avoid occasion of mistaking, to use a periphrasis which exactly hits the meaning of the Gr. word in these two verses.

14. "My testimony ought to be regarded, because I know whence I came, and whither I go," Ἀληθῆς ἐστὶν ἡ μαρτυρία μου ὅτι οἶδα πόθεν ἦλθον, καὶ ποῦ ὑπάγω. It has been suggested (Bowler's Conjectures) that the conjunction ὅτι is not in this passage causal, but explanatory, and introduces the testimony meant, 'My record is true, that I know whence I came, and whither I am going.' But though ὅτι is often employed for ushering in the subject, it does not suit the connexion to render it so here. Had these words, "I know whence I am," etc. been the testimony to which the Pharisees alluded in the preceding verse, where they said, "Thou testifiest concerning thyself," etc. I should admit the justness of the suggestion. But when we observe, that the testimony, ver. 12, "I am the light of the world," etc. which occasioned their retort, is quite different, we must be sensible, that to render the words in the way suggested, is to make our Lord's answer foreign from the purpose. It does the worse here, as this appears to be the first time that Jesus used these words, "I know whence I came," etc. If so, they could not be the testimony to which the Pharisees alluded. How, then, does our Lord's argument run, on the common interpretation? In this manner: 'Though it holds in general, that a man's testimony of himself, unsupported by other evidence, is not to be regarded; it is, nevertheless, where other testimony cannot be had, always received, and has that regard to which the circumstances of the case appear to entitle it. My mission is a transaction between God and myself. I know whence I came, and whither I go; or all that relates to the nature and end of my mission, of which I am conscious. But this is what no other man is: I can, therefore, produce no human testimony but my own, a testimony which will not be disregarded by those who consider how strongly it is supported by the testimony of God.' (See ver. 16, 17, 18.)

15. "Ye judge from passion," *ὕμεις κατὰ τὴν σάρκα κρίνετε*. E. T. "Ye judge after the flesh." *Σάρξ*, in the language of the N. T. is frequently used to denote the inferior powers of the soul, the passions and appetites, and is, in this meaning, opposed to *πνεῦμα*, which denotes the superior faculties of reason and conscience. Thus, *κατὰ σάρκα περιπατεῖν*, is to act habitually under the influence of passion and appetite. Though, from the use of the common version, we are habituated to the phrase "after the flesh," to the much greater number it conveys no distinct meaning. It only suggests something which, in general, is bad. Diss. I. Part i. sect. 11. N. sect. 14. N.

20. "The treasury," Mr. 12: 41. N.

24. "Ye shall die in your sins;" that is, *impenitent, hardened*. It may also denote, that they should die suffering the punishment of their sins. In this explanation it conveys a prediction of the destruction of their city and State, in which it is not improbable that some of our Lord's hearers on this occasion afterwards perished.

25. "The same that I told you formerly," *τὴν ἀρχὴν ὃ, τι καὶ λαλῶ ὑμῖν*. The E. T. is to the same purpose: "Even the same that I said unto you from the beginning:" *τὴν ἀρχὴν* for *κατὰ τὴν ἀρχὴν*, is entirely in the Gr. idiom for 'in the beginning,' 'formerly.' In this way it is used by the Seventy, Gen. 13: 4. 43: 18, 20. Dan. 8: 1: In this way it is explained by Nonnus:

"Ὅτι περὶ ὑμῶν
Ἐξ ἀρχῆς ἀσπίζον.

In this way also it is rendered in the M. G. *ἀπὸ τὴν ἀρχὴν*. When we have such authority for the meaning of the word, (the best of all authorities for scriptural use), I see no occasion for recourse to profane authors. Misled by these, Dod. unites the passage, with the following words, ver. 26, *πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν*, into one sentence, thus rendering the whole, "Truly, because I am speaking to you, I have many things to say and judge concerning you;" in which it is not in my power to discover any meaning or coherence. 1st, We have no answer given to the question put; 2dly, We have things introduced as cause and effect, which seem but ill fitted to stand together in that relation. Could his speaking to them be the cause of his having many things to judge concerning them? Vul. "Principium qui et loquor vobis." For the *qui* there is no support from either Gr. MSS. or ancient versions. Nay, some ancient La. MSS. read *quod*.

27. "That he meant the Father," *ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν*. Vul. "Quia patrem ejus dicebat Deum." The Cam. MS. adds *τὸν Θεόν*, which, with the Sax. version, seem to be in this place the only testimonies in favor of the Vul.

28. "Then ye shall know what I am," *τότε γνώσεσθε ὅτι ἐγώ*

εἰμι. E. T. "Then shall ye know that I am he." With Gro. I understand the third word as thus divided, ὁ τι which is the same as τι, *quid*, 'what.' In this way there is a direct reference to the question put ver. 25, "Who art thou?" It has this advantage also, that it leaves no ellipsis to be supplied for completing the sense; and the connexion is both closer and clearer than in the common version. L. Cl. has taken this method in rendering the words into Fr. "Alors vous connoitrez ce que je suis." P. R. and Sa. though translating from the Vul. which says "quia ego sum," go still nearer the terms of that question, and say "qui je suis," who I am. In Eng. the An. and Hey. follow L. Cl. as I also have done. In this way the full import of the words is given with sufficient clearness.

33. "Some made answer," ἀπεκρίθησαν αὐτῷ. E. T. "They answered him." The whole scope of the place shows that it was not those believers to whom Jesus had addressed himself in the two preceding verses, who are here represented as answering: But such expressions as ἐλεγον, ἀπεκρίθησαν, are sometimes used indefinitely, and import only 'it was said,' 'it was answered.' What follows evinces that they were far from being believers who made this answer.

38. "Ye do what ye have learnt from your father," ὑμεῖς οὖν ὁ ἐωράκατε παρὰ τῷ πατρὶ ὑμῶν ποιεῖτε. E. T. "Ye do that which ye have seen your father." But in a considerable number of MSS. some of them of note, for ἐωράκατε we read ἠκούσατε. It was so read by Origen and Cyril. It is followed by the Eth. Cop. Go. and second Sy. versions. I agree with Bishop Pearce in thinking this reading preferable in point of propriety. It is for this reason, which is of the nature of internal evidence, that I have adopted the correction, otherwise not strongly supported.

39. "If ye were Abraham's children, ye would act as Abraham acted," εἰ τέκνα τοῦ Ἀβραάμ ἦτε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε ἂν. Vul. "Si filii Abrahæ estis, opera Abrahæ facite." To warrant this version the original should be Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραάμ ποιεῖτε. Yet there is no MS. which reads entirely in this manner.

43. "It is because ye cannot bear my doctrine," ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν. E. T. "Even because ye cannot hear my word." The verb ἀκούειν denotes frequently in Scripture, and even in profane authors, not barely 'to hear,' but 'to hear patiently;' consequently *not to hear* often means *not to bear*. The Eng. verb *to hear* has sometimes, I acknowledge, the same meaning, but more rarely; and in consequence of the uncommonness, the literal version has somewhat of an ambiguous appearance, which the original has not. The An. Hey. and Wor. have all avoided the ambiguity, though not quite in the same manner.

The Vul. Er. and Zu. say "exultavit," but both Cas. and Be. "gestivit." L. Cl. Beau. and almost all the late Eng. interpreters, nay, and even the most eminent Fr. translators from the Vul. as P. R. Sa. and Si. follow in this the interpretation of Be. and Cas.

² "He saw." His faith was equivalent to seeing.

57. "And thou hast seen Abraham?" *Καὶ Ἀβραὰμ εἶδρακας*; E. T. "And hast thou seen Abraham?" The form I have given to the interrogation, which is still retained, is more expressive of the derisive manner in which the question seems to have been put. Mt. 27: 11, with the N.

58. "Before Abraham was born, I am," *πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι*. E. T. "Before Abraham was, I am." I have followed here the version of Er. which is close both to the sense and to the letter: "Antequam Abraham nasceretur, ego sum." Dio renders the words in the same way in Italian: "Avanti che Abraam fosse nato, io sono." Dod. Hey. and Wy. translate in Eng. in the same manner. *Ἐγὼ εἰμι* may indeed be rendered 'I was.' The present for the imperfect, or even for the preterperfect, is no unusual figure with this writer. However, as an uninterrupted duration from the time spoken of to the time then present, seems to have been suggested, I thought it better to follow the common method.

59. The E. T. adds, "and so passed by." In the common Gr. we have *καὶ παρήγεν οὕτως*. But these words are not in the Cam. MS. nor in some of the early editions. There is nothing corresponding to them in the Sy. Vul. or Sax. versions. Cas. and Lu. have them not. Be. considers both this, and the clause immediately preceding, to wit, "passing through the midst of them," which is also wanting in the Vul. Arm. and Sax. versions, as mere interpolations. He has, nevertheless, retained them in his translation. They are rejected by Gro. and Mill. It may be said that one of these clauses at least (if not both) adds nothing to the sense: they have much the appearance of having been copied from other Gospels.

CHAPTER IX.

2. "Who sinned; this man, or his parents, that he was born blind?" Diss. VI. Part. ii. sect. 19.

7. "Wash thine eyes in the pool of Siloam," *νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ*. E. T. "Wash in the pool of Siloam." There are two words which occur in the N. T. in the sense of *washing* or *bathing*; yet they are not synonymous, though we have not terms which correspond so exactly as to mark the distinction between them. The words are *νίπτειν* and *λούειν*. The former, *νίπτειν*, or rather *νίπτεσθαι*, (for the middle voice is more used), denotes to wash or bathe a part only of the body; the latter, *λούειν*,

is to wash or bathe the whole body. This difference, if I mistake not, is uniformly observed in the N. T. Thus, Mt. 6: 17, τὸ προσώπον σου νίψαι. 15: 2, οὐ νίπτονται τὰς χεῖρας αὐτῶν. And in this Gospel the distinction is expressly marked, ch. 13: 10, ὁ λελουμένος οὐ χρειαν ἔχει ἢ τοὺς πόδας νίψασθαι, where the participle λελουμένος is used of him whose whole body is washed; and the verb νίψασθαι is joined with τοὺς πόδας. That the verb λούειν is commonly used in the manner mentioned, see Acts 9: 37. Heb. 10: 23. 2 Pet. 2: 22. Rev. 1: 5. In all which, whether the words be used literally or metaphorically, the complete cleansing of the body or person is meant. There is only one passage about which there can be any doubt. It is in Acts 16: 33, where the jailor, upon his conversion by Paul and Silas, prisoners committed to his custody, is said in the E. T. to have washed their stripes. The verb is ἔλουσεν. But let it be observed, that this is not an accurate version of the Gr. phrase ἔλουσεν ἀπὸ τῶν πληγῶν, which, in my opinion, implies bathing the whole body, for the sake both of cleaning their wounds and administering some relief to their persons. The accusative of the active verb ἔλουσεν is evidently τὰ σώματα understood. The full expression is ἔλουσε τὰ σώματα αὐτῶν ἀπὸ τῶν πληγῶν. The same distinction between the words is well observed in the Sep. The word *wash*, in Eng. when used as a neuter verb without a regimen, is commonly, if not always, understood to relate to the whole body. The word νίψαι shows, on the contrary, that the sacred author meant only a part. That the part meant is *the eyes*, is manifest from the context. Not to supply them, therefore, in Eng. is in effect to alter the sense. Nonnus, agreeably to this exposition, says νίπτε τεὸν ὄφθαλμόν. And when the man himself relates to the people, ver. 11, how he had been cured, Nonnus thus expresses this circumstance:

Νίψαμενος σκιερόιο περιτρόχον ὄμματος ἔλην.

And afterwards, ver. 15, to the Pharisees he says, ὑδάτι πηλὸν ἔνιψα. Mr. 7: 3, 4. N.

8. "They who had before seen him blind," οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς ἦν. Vul. "Qui viderunt eum prius quia mendicus erat." Conformable to this are the Al. Cam. and several other MSS. which instead of τυφλὸς read προσαίτης. Most of the ancient versions agree in this with the Vul. It makes no material difference in the story.

9. "Others, He is like him," ἄλλοι δὲ, ὅτι ὁμοιος αὐτῷ ἔστιν. Vul. "Alii autem, Nequaquam, sed similis est ei." In conformity to this, four MSS. instead of ὅτι read οὐχὶ ἀλλ'. The Sy. and some other versions agree also with the Vul.

16. Σχίσμα ἦν ἐν αὐτοῖς. Diss. IX. Part iii. sect. 2.

17. "What sayest thou of him for giving thee sight?" Σὺ τι

λέγεις περὶ αὐτοῦ, ὅτι ἤνοιξε σου τοὺς ὀφθαλμούς; E. T. "What sayest thou of him, that he hath opened thine eyes?" Vul. "Tu quid dicis de illo qui aperuit oculos tuos?" It would appear that the La. translator has read ὅς for ὅτι. It suits the sense very well, but has no support from MSS. versions, or ancient authors. The common reading is unexceptionable; but the expression in the E. T. does not convey the meaning so distinctly as could be wished. The sense is well expressed by Ham. in his paraphrase: "What opinion of him hath this work of power and mercy to thee, wrought in thee?"

22. "Should be expelled the synagogue," ἀποσυνάγωγος γένηται. This corresponds in their discipline to what we call 'excommunication.'

24. "Give glory to God," Δὸς δόξαν τῷ Θεῷ. This does not mean, as is commonly supposed, 'Give God the praise for thy cure.' The import is, 'Glorify God by confessing ingenuously the truth.' This expression shows that they believed, or affected to believe that he had told them lies, and that they wanted to extort a confession from him. It was the expression used by Joshua, ch. 7: 18, 19, to Achan, when he would induce him to confess his guilt in relation to the accursed thing. It was adopted afterwards by the judges, for adjuring those accused or suspected of crimes to acknowledge the truth as in the sight of God. What follows entirely suits this sense. Their speech is to this effect: 'You cannot impose upon us by this incredible story. We know that the man you speak of, who openly profanes the Sabbath, is a transgressor, and therefore can have no authority or commission from God: It will, therefore, be the wisest thing you can do, to confess the truth honestly, as thereby you will give glory to God.' It would appear from their tampering so much with this man, that they hoped by his means to detect some fraud or collusion, by the use of which our Lord had procured so extraordinary a fame for working miracles. But being disappointed in their expectations from him, they were so incensed that they resolved immediately to excommunicate him.

27. "Did ye not hear?" Καὶ οὐκ ἤκούσατε; E. T. "And ye did not hear." Vul. "Et audistis." This translator has read καὶ ἤκούσατε; a reading which has no support from antiquity, except the Sax. version. I think the clause ought to be read as a question, a manner frequent in this Gospel. If it be rendered in the common way, it must mean, 'Ye did not mind what was told you.' If so, the verb ἀκούειν is used twice in the same verse in senses totally different. Such an interpretation as supposes this, unless when a paronomasia is evidently intended, ought to be avoided as much as possible.

32. "Never was it heard before," ἐκ τοῦ αἰῶνος οὐκ ἤκούσθη.

αἰῶνος, or *ἐκ τοῦ αἰῶνος*, is a literal version frequently occurring in the Sep. the Heb. word עֶלְיֹנָה, in like manner as *εἰς τὸν αἰῶνα*, or *εἰς τὸν αἰῶνος* is עֶלְיֹנָה. The former strictly means ‘from eternity,’ the latter, ‘to eternity.’ In this sense they are applied to God, Ps. 90: 2. But in popular language, the former often denotes no more than from the beginning of the world, or even from very early times; and *εἰς τὸν αἰῶνα* does not always mean ‘to eternity,’ in the strict sense of the word. That the use is nearly the same in Pagan writers, has been very well showed by Wet. The meaning of neither phrase, when accompanied with a negative, admits much variation. The one is *antehac nunquam*, ‘never before;’ the other, *nunquam dehinc*, ‘never after.’ In regard to the latter, an exception was taken notice of on ch. 8: 51. Such an interpretation as ‘from the age,’ which some have proposed, conveys no meaning where no particular age has been spoken of. Nor is there any age of the world that appears to have been distinguished in Scripture as *the age*, by way of eminence. But a great deal of the reasoning used in criticism, especially scriptural criticism, is merely hypothetical.

34. “Thou wast altogether born in sins, and dost thou teach us?” This reproach proceeded from the same general principle from which the question of the disciples, ver. 2, arose.

CHAPTER X.

2. “The shepherd always entereth by the door,” *ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας, ποιμὴν ἐστὶ τῶν προβάτων*. E. T. “He that entereth in by the door is the shepherd of the sheep.” This mode of speaking with us conveys the notion, that the shepherd is the only person who enters by the door; yet the owner, the door-keeper, and the sheep themselves, also enter the same way. The original expression is manifestly intended to denote the constant, not the peculiar use which the shepherd makes of the door, as opposed to the constant use of thieves and robbers to force their entrance, by breaking or climbing over the fence. The comparison is made, not to the folds used by the common people in remote parts of the country, but to those belonging to the rich in the neighborhood of a populous city, where the walls and other fences need to be stronger, and the entrance more carefully kept, on account of the greater danger from thieves.

8. “All who have entered in another manner,” *πάντες ὅσοι πρὸ ἐμοῦ ἦλθον*. E. T. “All that ever came before me.” But there is a remarkable difference of reading on this passage. The words *πρὸ ἐμοῦ*, on which the meaning of the sentence entirely depends, are wanting in some of the most ancient, and in a very great number of

other MSS. There is nothing corresponding to them in the Vul. which says simply, "Omnes quotquot venerunt." The first Sy. in like manner has them not: the second Sy. has an expression answering to them; but it is marked as spurious with an asterisk. Neither the Go. nor the Sax. has them. They are wanting in the Com. and some other early editions. Most of the ancient expositors appear not to have read them. Some however have. Among these is Nonnus, who says, πάντες ὅσοι παρὸς ἦλθον. This is the state of the external evidence with regard to the words in question. And if it be found such as to leave the mind in suspense about their authenticity, the internal evidence against them does, in my opinion, turn the scale. When our Lord, in explaining his public character, uses a comparison introduced by the words *I am*, it is always his manner to suit what he next says of himself to that, whatever it be he has chosen to be represented by. Of this we have several examples in this Gospel. Thus, when he says, ch. 6: 51, "I am the living bread which descended from heaven," it is immediately added, "Whoso eateth of this bread"—This perfectly suits the comparison adopted; for *bread* is baked to be *eaten*. Again, ch. 14: 6, "I am the way, and the truth, and the life: no man cometh unto the Father but by me [who am *the way*]." Again, ch. 15: 1, "I am the true vine, and my Father is the vine-dresser." It is added, "Every barren branch in me [the vine] he loppeth off." To come to the context, ver. 11, "I am the good shepherd;" it follows, "the good shepherd giveth his life for the sheep;" and, lastly, ver. 9, "I am the door; such as enter by me [the door] shall be safe." Now to this manner, so uniformly observed, the words under examination cannot be reconciled. "I am the door, all that ever came before me," πρὸ ἐμοῦ, that is, before I *the door came*. But do we ever speak of a *door's coming* to any place? This is so far from illustrating the meaning, that it is inconsistent with any meaning, and therefore leads the mind to devise some other image which may suit the words here used. Such, indeed, is that employed ver. 11, where our Lord calls himself "the shepherd." But by no rules of interpretation can we borrow light from a circumstance which had not yet been mentioned. Of this incoherence, Maldonat, though he explains the words differently, was entirely sensible: Non videntur hæc enim," says he, "cum præcedenti versu satis apte conjungi. Si enim dixisset se pastorem esse, commode et apposite adderet alios non pastores sed fures et latrones fuisse; cum autem dixerit se esse ostium, non apparet qua ratione, qua consequentia addat alios fuisse latrones." But, beside this unsuitableness to the context the meaning expressed by ὅσοι πρὸ ἐμοῦ ἦλθον appears exceptionable. Who were those that came before him? Not Moses and the prophets, surely. For of these our Lord, far from calling them *thieves* and *robbers*, always speaks honorably. Yet to these we

should otherwise most readily apply the expression, especially when we consider that Jesus styles them to his disciples, "the prophets who were before you." 'The persons here meant,' say some, 'are those who, before his time, assumed the character of Messiah.' But who were these? It does not appear from any history, sacred or profane, that any person, before his time, ever assumed the character or title of Messiah. Afterwards, indeed, was assumed by many. Theudas and Judas of Galilee cannot be meant. They were rather contemporaries. And though both were seditious leaders, and gave themselves out for extraordinary personages, we have no evidence that either of them pretended to be the Messiah. For all these reasons, I think *πρὸ ἐμοῦ* ought to be rejected as an interpolation. The external evidence, or what I may call the testimonies in its favor, are at least counterbalanced by those against it; and the internal evidence, arising from the sense of the expression and the scope of the passage, is all on the contrary side. I read therefore with the Sy. the Vul. and, I may add, the old Italic, of which the Sax. is esteemed by critics a literal translation, *πάντες ὅσοι ἦλθον*. I consider *ἦλθον* as used here for *εἰσῆλθον*, the simple for the compound used ver. 1, and the word *ἀλλαγόμεν* understood as supplied from that verse. It is not unusual, when there is occasion for repeating a sentiment which has been advanced a little before, to abridge the expression, on the supposition that what is wanting, the hearers will supply from memory. It will perhaps be objected to this explanation, that it makes this sentence a mere repetition of what is said in ver. 1. I own that the affirmation in ver. 1, is here repeated, but not merely so, as it is attended with a very important explanation. The import of the two verses, which will show exactly their relation, may be thus expressed: 1. They who enter the fold otherwise than by the door, are thieves and robbers. 7. I am the door. 8. Consequently they who enter otherwise than by me, are thieves and robbers.' This makes the eighth verse, as it were, the conclusion of a syllogism, of which the first and the seventh are the premises. It is remarkable, that this has appeared to be the general import of the passage, even to those interpreters who seem either not to have known how it could be deduced, or have attempted a method absolutely indefensible. Dr. Clarke (see his paraphrase of ver. 8) gives a sense to the words which coincides with that here given; but he does not inform us how he makes it out, or in what manner he read the original. Elsner has endeavored to draw the same meaning from the reading in the common Gr.; but, in my judgment, without success. *Ἐρχέσθαι πρὸ θύρας* for *to go past a door*, is, I suspect, utterly unexampled. Besides, who was ever accounted either thief or robber for *going past the door*, if he did not attempt to break into the enclosure? But it may be said, if the words *πρὸ ἐμοῦ*

ought to be rejected, how shall we account for their introduction into so many copies? To this I can only reply, that the misapprehension of the sense in some early transcriber, may not improbably have led him to take this method of supplying the ellipsis. It is in this manner that the greatest freedoms which have been taken with the sacred text are to be accounted for. Upon the whole, our Lord, when he compares himself to a shepherd, speaks in the character of the great prophet or teacher of God's people; when he compares himself to the door of the sheep-fold, he signifies that it is by him, that is, by sharing in his grace, and partaking of his spirit, that the under-shepherds and teachers must be admitted into his fold, that is, into his church or kingdom, and participate in all the spiritual blessings belonging to its members. In this view, the words are directed chiefly against the scribes and Pharisees, considered as teachers, whose doctrine was far from breathing the same spirit with his, and whose chief object was not like that of the good shepherd, to feed and to protect the flock, but, like that of the robber or the wolf, to devour them. I shall only add, before I conclude this note, that the interpretation here given suits the words that follow as well as those that precede. Thus, '7. I am the door. 8. All who enter in another manner are thieves and robbers. 9. All who enter by me, shall be safe.' How common was this method with our Lord, to enforce his sentiments by affirmations and negations thus connected!

14, 15. "I both know my own, and am known by them, (even as the Father knoweth me, and I know the Father); and I give my life for the sheep." Ch. 6 : 57. N. Diss. 12. Part 4. sect. 3.

16. "I have other sheep besides, which are not of this fold." This is spoken of the Gentiles, who were afterwards to be received into his church on the same footing with the Jews.

18. "No one forceth it from me," οὐδεις αἴρει αὐτὴν ἀπ' ἐμοῦ. E. T. "No man taketh it from me." This can hardly be said with propriety, since he suffered by the hands of others. The Eng. verb *take* does not express the full import of the Greek αἴρω. In this place it is evidently our Lord's intention to inform his hearers, that his enemies could not by violence take his life, if he did not voluntarily put himself in their power.

22. "The feast of the dedication," τὰ ἐγκαίνια. It might be rendered more literally, 'the feast of the renovation.' But the other name has obtained the sanction of use. This festival was instituted by Judas Maccabæus, 1 Mac. 4: 59, in memory of their pulling down the altar of burnt-offerings, which had been profaned by the Pagans, and building a new one, dedicated to the true God.

² "It being winter," χειμῶν ἦν. This festival began on the twenty-fifth of the month *Cásleu*, and was kept for eight days. It fell about the middle of our *December*.

25. "I said to you, but ye believed not, 'the works which I do in my Father's name, testify of me,'" *εἶπον ὑμῖν καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου, ταῦτα μαρτυροῦντι περὶ ἐμοῦ*. E. T. "I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me." The words are capable of being rendered either way; but there is this difference: rendered in the one way, they are conformable to fact, as appears from this very Gospel—"I said to you, the works which I do," etc. That he had said this, we learn from ch. 5: 36. In the other way rendered, the words "I told you," can refer only to what they asked him to tell them, to wit, whether he were the Messiah or not. Now it does not appear from this, or from any other Gospel, that he had ever told them this in express terms, as they wanted him to do. It may be proper to observe, that the Vul. is here, in respect of the sense, agreeable to the version I have given; but, in respect of the expression, plainly points out a different reading: "Loquor vobis, et non creditis, opera quæ ego facio in nomine patris mei, hæc testimonium perhibent de me." In conformity to this, the Cam. MS. alone reads *λαλῶ* for *εἶπον*.

26, 27. "Ye believe not, because ye are not of my sheep. My sheep, as I told you, obey my voice," *οὐ πιστεύετε· οὐ γὰρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον ὑμῖν. Τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει*. E. T. "Ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice." This case is similar to the former: *καθὼς εἶπον ὑμῖν* is joined by our translators to the preceding words; I join them to those which follow. My reason is the same as in the foregoing instance. The words which precede had not, as far as we are informed, been expressly used by our Lord; the subsequent words had. On the common Gr. there is no change made but in the pointing. Indeed the clause *καθὼς εἶπον ὑμῖν*, which has occasioned the question, is wanting in several MSS. as well as in the Vul. Cop. Arm. and Sax. versions. To recur to the authority of later interpreters and critics, would, in so plain a case, be quite unnecessary.

29. "My Father, who gave them me, is greater than all," *ὁ πατήρ μου ὃς δέδωκέ μοι μείζων πάντων ἐστί*. Vul. "Pater meus, quod dedit mihi, majus omnibus est." There is nothing in the Gr. MSS. which can confer the least probability on this version of the La. interpreter. Two or three MSS. have *ὁ* for *ὃς*. The Al. reads *μείζων* for *μείζων*. The Cop. and Sax. versions agree with the Vul.

30. "I and the Father are one," *ἐγὼ καὶ ὁ πατήρ ἐν ἑσμεν*. The word is not *εἷς*, *one person*, but *ἐν*, *one thing*, or the same thing. It might have been so rendered here; but the expression is too homely, in the opinion of some excellent critics, to suit the dignity of the subject. The greater part of foreign interpreters have

thought otherwise. Vul. Er. Zu. Cas. Be. "Ego et pater unum sumus. Lu. "Ich und der vater sind eins." Dio. "Io e il padre siamo una istessa cosa." L. Cl. "Mon père et moi sommes une seul chose." P. R. Si. and Sa. "Une même chose." What is distinguished in the original, we ought, if possible, to distinguish. Yet no Eng. translator known to me has in this chosen to desert the common translation.

34. "Is it not written in your law?" Here we find the book of Psalms, whence the passage quoted is taken, included under the name *law*, which is sometimes used for the whole Scriptures of the O. T.

35. "'To whom the word of God was addressed," *πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο*. It has been observed justly, that the words may be rendered, 'against whom the word of God was pointed.' What gives countenance to this interpretation is, that God, in the place quoted, (Ps. 82: 6) is severely rebuking and threatening wicked judges and magistrates. On the whole, however, I prefer the version here given.

² "And if the language of Scripture is unexceptionable," *καὶ οὐ δύναται λυθῆναι ἡ γραφή*. E. T. "And the Scripture cannot be broken." I do not know a meaning which, by any of the received laws of interpretation, we can affix to this expression, "Scripture cannot be broken." Yet it is impossible for one who attends to our Lord's argument, as it runs in the original, to entertain a doubt about the clause which answers to it in the Gr. Our Lord defends what he had said from the charge of blasphemy, by showing its conformity to the style of Scripture in less urgent cases; insomuch that, if the propriety of Scripture language be admitted, the propriety of his must be admitted also. This is one of those instances, wherein, though it is very easy for the translator to discover the meaning, it is very difficult to express it in words which shall appear to correspond to those of his author. In such cases a little circumlocution has always been allowed.

36. "Whom the Father hath consecrated his apostle to the world, *ὃν ὁ πατὴρ ἡγιάσε καὶ ἀπέστειλεν εἰς τὸν κόσμον*. E. T. "Whom the Father hath sanctified and sent into the world." That *ἡγιάζειν* in Scripture often denotes 'to consecrate,' to set apart to any religious or important purpose, has been shown, Diss. VI. Part. iv. sect. 9—13. It is evident, that it is only in this sense applicable here. There are two words which Jesus chiefly uses for expressing his mission. One is *πέμτω*, the other *ἀποστέλλω*; the former a more familiar, the latter a more solemn term. It is from the latter that the name *apostle* is derived. Our Lord, in my opinion, has often an allusion to this title, when it does not appear in the E. T., because both words are promiscuously rendered "send." And though here the word *send*

does but feebly express the import of the original; for it may be said of every man, that God hath *sent* him into the world; I do not deny that, in most cases, both words are properly so rendered, and that the purport of the sentence is justly conveyed. In a few, however, where there seems to be an allusion to the title *ἀπόστολοι*, by which he had distinguished the twelve, it may be allowable to change the term for the sake of preserving the allusion. Thus, ch. 17: 18, when our Lord, in an address to God, represents the mission of his apostles by him as analogous to that which he had himself received from his heavenly Father, he uses these emphatical words: *Καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον.* I have, for the sake of exhibiting the analogy with like energy, rendered the words in this manner: “As thou hast made me thy apostle to the world, I have made them my apostles to the world.” Jesus is accordingly called, Heb. 3: 1, “the apostle and high-priest of our profession.” He is the apostle of God; they were the apostles of Christ. Hence appears more strongly the propriety of what he said, L. 10: 16, “He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.” Thus making them, in respect of their mission as teachers, stand in the same relation to him, in which he, as Heaven’s interpreter, stood to God. In like manner, in the verse under examination, as the word *ἡγιασε* evidently means ‘consecrated,’ or set apart for a sacred office, *ἡγιασε καὶ ἀπέστειλεν* is, by a common idiom, used for *ἡγιασε τοῦ ἀποστέλλεσθαι*; or, which is the same *ἡγιασεν εἶναι ἀπόστολον*.

² “For calling himself his son,” *ὅτι εἶπον, υἱὸς τοῦ Θεοῦ εἰμι.* E. T. “Because I said, I am the Son of God.” Let it be observed, that our Lord’s word here is *υἱός*, not *ὁ υἱός*. It is not, therefore, so definite as the common version makes it. At the same time, the want of the article in Gr. (as I have elsewhere observed,) does not render the words so expressly indefinite as in our language the indefinite article would render them, if the expression were translated ‘a son of God.’ For the sake, therefore, of avoiding an error on either side, I have chosen this oblique manner of expressing the sentiment. Mt. 27: 54. N.

39. “They attempted again,” *ἐξήτουν πάλιν.* The Vul. has no word answering to *πάλιν*, which is also admitted by the Cam. and a few other MSS.

CHAPTER XI.

4. “Will not prove fatal,” *οὐκ ἔστι πρὸς θάνατον.* E. T. “Is not unto death.” That the former way of rendering gives the full

import of the Gr. expression, as used here, cannot be questioned: It at the same time preserves the ambiguity.

10. "Because there is no light," *ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ*, E. T. "because there is no light in him." Knatchbull has very properly observed, that the pronoun *αὐτῷ* here manifestly refers to the noun *κόσμον* in the end of the preceding verse; and should therefore be rendered 'in it.' Common sense, as well as the rules of construction, require this interpretation. His stumbling in the night, is occasioned by the want of that which prevents his stumbling in the day. *In it*, however, is better omitted in Eng. where it would encumber rather than enlighten the expression, of itself sufficiently clear.

25. "I am the resurrection and the life;" that is, 'I am the author of the resurrection and of the life;' a very common trope in Scripture for the effect for the efficient. In this way, God is called *our salvation*, to denote *our Saviour*; and Jesus Christ is said, 1 Cor. 1:30, to be made of God unto us, *wisdom*, and *righteousness*, and *sanctification*, and *redemption*; that is, the source of these blessings.

27. "Thou art the Messiah, the Son of God, he who cometh into the world," *σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος*. E. T. "Thou art the Christ, the Son of God, which should come into the world." I have had occasion to take notice (in another place, Diss. V. Part iv. sect. 3—6, 14), of the three titles just now mentioned, as different denominations or descriptions by which the same great personage was distinguished. I have therefore kept them distinct. The two last are, as it were, compounded into one in the E. T. I have also observed, that the proper title is not *he who should come*, but *he who cometh*. It was very natural in Mary, when professing her faith in Jesus, in consequence of the question so publicly put to her, to mention all the principal titles appropriated to him in Scripture.

37. "Who gave sight to the blind man," *ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ*. Vul. "Qui aperuit oculos cæci nati." E. T. "Which opened the eyes of the blind." There is no Gr. MS. yet known which authorizes the addition of *nati* nor any version but the Cop. The singular number, with the article, here employed by the evangelist, shows a manifest allusion to one individual. *Οἱ τυφλοὶ* is properly 'the blind,' which, when no substantive is added, is understood to be plural.

38. "Shut up with a stone," *λίθος ἐπέκειτο ἐπ' αὐτῷ*. E. T. "A stone lay upon it." From the way in which the words are rendered in the Sy. version, and from a regard to a just remark of Si. that the preposition *ἐπί*, in the Hellenistic idiom, does not always imply *upon* or *over*, I have been induced to render the expression

in the manner above mentioned; it being not improbable that, in this respect, the sepulchre was similar to our Lord's.

39. "For this is the fourth day," *τεταρταίος γὰρ ἔστι*. E. T. "For he hath been dead four days." The expression is abrupt and elliptical; a manner extremely natural to those in grief, and therefore, where it is possible, worthy to be imitated by a translator.

41. "Then they removed the stone," *ἤρξαν οὖν τῶν λίθον οὐ ἦν ὁ τεθνηκώς κείμενος*. The last clause, *οὐ ἦν ὁ τεθνηκώς κείμενος*, is wanting altogether in the Vul. the Sy. the Sax. the Arm. the Eth. the Ara. and the Cop. versions, as well as in some noted MSS. The words *ὁ τεθνηκώς κείμενος* are wanting in the Go. and the second Sy. versions, and in the Al. MS. which reads *οὐ ἦ* after *λίθον*. Nonnus omits the clause entirely. It is rejected by Origen, Mill, and Bengelius; and plainly adds nothing to the sense.

45. The Vul. after *Mariam* adds "et Martham," in which it is singular.

49. "Caiaphas, who was high-priest that year." L. iii. 2. N.

² "Ye are utterly at a loss," *ὑμεῖς οὐκ οἴδατε οὐδέν*. E. T. "Ye know nothing at all." It is manifest from the whole scope of the passage, that it is not with the ignorance of the subject about which they were deliberating—the doctrine and miracles of our Lord, nor with the ignorance of the law for the punishment of offenders of all denominations, that Caiaphas here upbraids them. Accordingly we do not find, in what he says, any thing tending to give the smallest information on either of these heads. Yet something of this kind is what occurs as the meaning, on first reading the words in most translations. But what he upbraids them with here, is plainly the want of political wisdom. They were in perplexity; they knew not what to resolve upon, or what measure to adopt, in a case which, as he pretended, was extremely clear. It would appear, that some of the sanhedrim were sensible that Jesus had given them no just or legal handle, by any thing he had either done or taught, for taking away his life; and that, in their deliberations on the subject, something had been advanced which made the high-priest fear they would not enter with spirit and resolution into the business. He, therefore, seems here to concede to those who appeared to have scruples, that, though their putting Jesus to death could not be vindicated by strict law or justice, it might be vindicated from expediency and reason of state, or rather from the great law of necessity, the danger being no less than the destruction of their country, and so imminent, that even the murder of an innocent man, admitting Jesus to be innocent, was not to be considered as an evil, but rather as a sacrifice every way proper for the safety of the nation. May we not reasonably conjecture, that such a manner of arguing must have arisen from objections made by Nicodemus, who, as we learn from ch. 7: 50, etc. was not afraid

to object to them the illegality of their proceedings, or by Joseph of Arimathea, who was probably one of them, and concerning whom we have this honorable testimony, L. 23: 50, 51, that he did not concur in their resolutions.

56. "What think ye? Will he not come to the festival?" *Τὶ δοκεῖ ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν;* E. T. "What think ye, that he will not come to the feast?" This looks as if they knew, or took for granted, that he would not come, and were inquiring only about the reason of his not coming. This is not the meaning of the evangelist, whose words, in the judgment of the best critics, make properly two questions, and ought to be pointed thus—*Τὶ δοκεῖ ὑμῖν;—ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν;*

CHAPTER XII.

7. "Let her alone. She hath reserved this"—*Ἄφες αὐτήν—τετήρηκεν αὐτό.* Five MSS. read *ἵνα τηρήσῃ.* The Vul. in conformity to this, "Sinite illam ut servet illud." With this agree also the Sax. Cop. and Eth. versions, and the paraphrase of Nonnus. But when the common reading makes a clear sense, which suits the context, the authorities just now mentioned are by no means a sufficient reason for changing.

² "To embalm me." Ch. 19: 40. N.

10. "Determined," *ἐβουλεύσαντο.* E. T. "Consulted." I agree entirely with Gro. who observes, on this place, "*βουλεύεσθαι non est hic consultare, sed constituere, ut Act. 5: 33. 15: 37. 2 Cor. 1: 17.*" It is translated by Beau. "avoient resolu," which is literally rendered by the Eng. An. "had resolved." Indeed, such a design on the life of a man whom they do not seem to have charged with any guilt, might appear improbable; but the maxim of Caiaphas above explained, ch. 9: 49. ² N. would serve, with judges disposed as those priests then were, to justify this murder also.

11. "Many Jews forsook them, and believed on Jesus," *πολλοὶ ὑπήγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.* E. T. "Many of the Jews went away, and believed on Jesus." This interpretation is rather feeble. The Eng. word *went*, and even the words *went away*, before the mention of something done, are often little more than expletives. Here the word *ὑπήγον* bears a very important sense, and denotes their ceasing to pay that regard to the teaching of the scribes which they had formerly done. This is universally acknowledged to be the meaning of the verb in this passage. Bishop Pearce, however, has gone too far in the opposite extreme from our translators, where he says "*withdrew themselves*, i. e. from the public service in the synagogues." The ideas formed from the practice of modern sectaries have led him, in this instance,

into a mistake. No sect of the Jews withdrew from the synagogue. Jesus, far from withdrawing, or encouraging his disciples to withdraw, attended the service in the temple at Jerusalem, and in the synagogues wherever he happened to be. He promoted the same disposition in his disciples, by precept as well as by example, and particularly warned them against disregarding the ministry, on account of the vices of the minister; Mt. 23: 1, etc. The same conduct was observed by his apostles and disciples after him. He foretold them, that they would be expelled the synagogue, ch. 16: 2, but never gave them permission to leave it whilst they were allowed by the Jewish rulers to attend it. The book of Acts shows that they did in fact attend the synagogue every Sabbath, where there was a synagogue to which they had access. Diss. IX. Part iv. sect. 6.

13. "Israel's King." Though we find in the common copies *ὁ βασιλεὺς τοῦ Ἰσραὴλ*, the article *ὁ* is wanting in so great a number of MSS. and editions, as to give just ground for rejecting it. For which reason, though the difference is of little moment, I have made use of this expression, ch. 10: 36, ² N.

16. "After Jesus was glorified:" that is, after his resurrection and ascension.

17. "That he called Lazarus." *ὅτι τὸν Λάζαρον ἐφώνησεν*. Vul. "Quando Lazarum vocavit." So many MSS. read *ὅτε* for *ὅτι*, and so many versions are conformable to this reading, that it is hardly possible to decide between them. The sense is good and apposite either way. But in such cases it is better to let things remain as they are.

19. "Ye have no influence," *οὐκ ὠφελεῖτε οὐδέν*. Vul. "Nihil proficimus," from the reading *ὠφελούμεν*, which has hardly any support from MSS. or versions.

26. "If any man serve me, my Father will reward him," *εἰαν τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ πατήρ*. E. T. "If any man serve me, him my Father will honor." The word *τιμή*, in Scripture, signifies not only *honor*, but *reward*, price, wages. The verb *τιμάω* admits the same latitude of signification. Beau. though he renders the word in his version in the common way, *le honorera*, says, in his note upon it, "autrement *le recompensera*." Nay, he adds in effect, that it ought to be thus rendered here, as it is opposed to *serviug*: "Comme *honorer* est ici opposé à *servir*, il signifie proprement *recompenser*, ainsi qu'en plusieurs autres endroits de l'écriture."

22. "What shall I say? Shall I say Father, save me from this hour? But I came on purpose for this hour." *Τί εἶπω; πότερ σῶσόν με ἐκ τῆς ὥρας ταύτης, ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην*. E. T. "What shall I say? Father, save me from this hour: but for this cause came I unto this hour." I understand the question here as ending, not at *εἶπω*, but at *ταύτης*, at which there

should be a point of interrogation; or rather, that the words should be considered as two questions, in the manner done in this version. A similar example we have in the preceding chapter, ver. 56; for in both a part of the first question is understood as repeated. There *τί δοκεῖ ὑμῖν; δοκεῖ ὅτι οὐ μὴ ἔλθῃ*—; here, *τί εἶπω; εἶπω, πάτερ, σῶσόν με*—; I do not approve, with Markland, (Bowyer's Conjectures), that *τί* should be rendered *whether*, and the question made, "Whether shall I say, Father, save me?—or, Father, glorify thy name?" If these could be supposed to occur to the mind at once, there could not be a moment's hesitation about the preference. It suits much better the distress of his soul, to suggest at first a petition for deliverance. But in this he is instantly checked by the reflection on the end of his coming. This determines him to cry out, "Father, glorify thy name." This is not put as a question: It is what his mind finally and fully acquiesces in.

28. "Thy name," *σοῦ τὸ ὄνομα*. For *τὸ ὄνομα*, four MSS. not of the highest account, read *τὸν υἱόν*. Such also is the reading of the Cop. Eth. and Ara. versions. The second Sy. has it in the margin.

32. "All men." *πάντας*. Vul. "Omnia." Agreeably to this the Go. and the Sax. versions translate. The Cam. and one other MS. read *πάντα*.

34. "From the law;" that is, from the Scriptures. Chap. 10: 34. N.

36. "He withdrew himself privately from them," *ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν*. E. T. "Departed, and did hide himself from them." This in my apprehension, conveys a sense different from that of the original, which denotes simply that, in retiring, he took care not to be observed by them. The Sy. version is very close, and appears to me to imply no more. The Vul. which says, "abiit et abscondit se ab eis," seems to have misled most of the modern interpreters. Cas. has hit the meaning better: *Discessit et eis sese subduxit*."

40. "Blunted their understanding," *πεπόρωκεν αὐτῶν τὴν καρδίαν*. Diss. 4. sect. 22, 23, 24.

42. "Several," *πολλοί*. E. T. "Many." The Gr. word is of greater latitude than the Eng., and answers more exactly to the Fr. *plusieurs* which, by translators from that language, is sometimes rendered *many*, sometimes *several*, as suits best the subject. Here, as it is only the minority of those in the highest offices that are spoken of, a minority greatly outnumbered by the opposite party, they can hardly be supposed very numerous.

44. "He who believeth on me, it is not on me he believeth;" that is 'not only on me.' The expression is similar to that in Mr. 9: 37, "Whosoever shall receive me, receiveth not me—" Both are explained in the same manner.

47. "But do not observe them," *καὶ μὴ πιστεύσῃ*. A considerable number of MSS. amongst which are the Al. and the Cam. read *φυλάξῃ*; to which agree not only the Vul. which says "et non custodieret," but both the Sy. the Cop. Arm. Eth. Ara. and Sax. versions, together with the Paraphrase of Nonnus :

Καὶ μὴ ἀσυλητοῖο νόου σφρήγιδα φυλάξῃ.

49. "What I should enjoin, and what I should teach," *τί εἶπω καὶ τί λαλήσω*. E. T. "What I should say, and what I should speak." These phrases convey to us no conceivable difference of meaning. If no difference of signification had been intended by the words of the original, the *τί* would not have been repeated before the second verb. The repetition evidently implies, that the subject of the one is not the subject of the other. *Εἰπεῖν* frequently means *to command, to enjoin*, and *λαλεῖν, to teach*, to instruct by discourse. When these are thus conjoined, as things related but not synonymous, they serve to ascertain the meaning of each other; the former regarding the precepts of his religion, the latter its principles.

CHAPTER XIII.

2. "While they were at supper," *δείπνου γενομένου*. E. T. "Supper being ended." Vul. Er. Zu. "Cæna factâ." Be. "Peractâ." Cas. "Paratâ." The two first ways of rendering the words in La. express too much; the last, too little. That supper was *ended*, is inconsistent with what follows in the chapter; and if it was only *prepared*, it would not have been said, ver. 4, "he arose from supper." Maldonat's solution hardly requires refutation. He affirms, that our Lord that night ate three suppers with his disciples: the paschal supper, their ordinary supper, and the eucharistical supper; if this last might be called a supper. Hence, we find them still eating together, after we had been told that "supper was ended." In defence of the way wherein the words are rendered in the Vul. he argues thus:—the evangelist says, not *δείπνου γενομένου, cum cæna fieret*, using the present participle, but *γενομένου, cum cæna jam facta esset*, using the participle of the aorist. To this it sufficeth to reply, that the sacred writers use the participle *γενομένου* indiscriminately for both purposes, but much oftener to express the present, or rather the imperfect, than the past. Thus, when *γενομένης* is joined with *πρωίας, ὀψιας, ἡμέρας*, or any term denoting a precise portion of time, it invariably signifies that the period denoted by the noun was begun, not ended. Mr. says, 6:2, *γενομένου σάββατου ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν*. I should be glad to know of a single interpreter who renders these words, 'When Sabbath was ended, he taught in the synagouge.'

The words *sabbato facto*, in the Vul. denote no more here, in the judgment of all expositors, than ‘when Sabbath was come.’ Our Lord says, Mt. 13: 21, *γενομένης θλίψεως διὰ τὸν λόγον, εὐθύς σκανδαλίξεται*. Is it whilst the persecution rages, or when it is over, that men are tempted by it to apostatize? I shall add but one other example from Mt. 26: 6, &c. *Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἴκῳ Σίμωνος προσῆλθεν αὐτῷ γυνή. κ. τ. έ.* Was it after Jesus had been in Simon’s house in Bethany that the woman anointed him with the precious balsam, or when he was there? The Vul. says expressly, “*cum Jesus esset in domo Simonis.*” I should not have brought so many examples in so clear a case, were it not to demonstrate, what even critics can forget, how unsafe it is to depend on general rules, without recurring to use, wherever the recourse is practicable.

4. “Mantle,” *ἱμάτια*. E. T. “Garments.” *ἱμάτιον* properly signifies ‘the upper garment,’ ‘the mantle;’ and *ἱμάτια*, ‘garments,’ or clothes in general; Diss. VIII. Part iii. sect. 1, 2, 3. Yet the plural is sometimes used for the singular, and means no more but *mantle*, as Mt. 24: 18. 26: 65. 27: 35. chap. 19: 23.

10. “He who hath been bathing, needeth only to wash his feet,” *ὁ λελουμένος ὄν χροίαν ἔχει ἢ τοῖς πόδας νίψασθαι*. For the distinction between *λουεῖν* and *νίπτεισθαι* see chap. 9: 7. N. This illustration is borrowed from the custom of the times; according to which, those who had been invited to a feast bathed themselves before they went; but as they walked commonly in sandals, (unless when on a journey), and wore no stockings, it was usual to get their feet washed by the servants of the family before they laid themselves on the couches. Their feet, which would be soiled by walking, required cleaning, though the rest of their body did not. The great utility, and frequent need, of washing the feet in those countries, has occasioned its being so often mentioned in the N. T. as an evidence of humility, hospitality, and brotherly love.

13. “Ye call me ‘The teacher, and ‘The master,’” *Ἐμεῖς κωνεῖτε με Ὁ διδάσκαλος καὶ Ὁ κύριος*. E. T. “Ye call me master and lord.” The article in Gr. prefixed to each appellation, and the nominative case employed where in common language it would have been the accusative, give great energy to the expression, and show that the words are applied to Jesus in a sense entirely peculiar. This is not at all expressed by the words, “ye call me master and lord,” as though it had been *κωνεῖτε με διδάσκαλον καὶ κύριον*; for so common civility might have led them to call fifty others. But the titles here given can belong only to one. This remark extends equally to the following verse. For the import of the titles, see Diss. VII.

23. “Was lying close to his breast.” Diss. VIII. Part iii. sect. 3—6.

33. "My children," *τεκνία*. E. T. "Little children." Diminutives answer a double purpose. They express either the *littleness* or *fewness*, in respect of size or number, of that to which they are applied, or the *affection* of the speaker; Diss. XII. Part i. sect. 19. There can be no doubt, that it is for the last of these purposes that the diminutive is used here. In Gr. when the first is only or chiefly intended, the word answering to little children is *παιδιά*, or *παιδαγία*, not *τεκνία*. With us, the possessive pronoun answers better the purpose of expressing tenderness, for we have few diminutives.

34. "A new commandment." In popular language, to which the manner of the sacred writers is very much adapted, that may be called a new law which revives an old law that had been in a manner abrogated by universal disuse. Our Lord, by this, warns his disciples against taking for their model any example of affection wherewith the age could furnish them; or, indeed, any example less than the love which he all along, but especially in his death, manifested for them.

CHAPTER XIV.

1. "Believe on God, and believe on me," *πιστεύετε εἰς τὸν Θεόν, καὶ εἰς ἐμὲ πιστεύετε*. E. T. "Ye believe in God, believe also in me." The Gr. expression is ambiguous, and capable of being rendered different ways. The Vul. which has had great influence on the translators in the West, has preferred the latter method, "creditis in Deum et in me credite; and, in respect of the sense, is followed by Er. Zu. Cas. and Be. The Sy. has on the contrary, preferred the former, which seems to be more generally adopted in the East. It was so understood also by Nonnus, who thus expresses the sense: *Ἀλλὰ Θεῷ καὶ ἐμοὶ πιστεύσατε*. This is the sense which the Gr. commentators also put upon the words; and in this way Luther interprets them. They are so rendered into Eng. by Dod. Wes. and Wor. The reasons of the preference I have given to this manner are the following:—1st, In a point which depends entirely on the Gr. idiom, great deference is due to the judgment of those whose native language was Gr. The consent of Gr. commentators, in a question of this kind, is therefore of great weight. 2dly, The two clauses are so similarly expressed and linked together by the copulative, that it is I suspect, unprecedented to make the verb in one an indicative, and the same verb repeated in the other an imperative. The simple and natural way is, to render similarly what is similarly expressed; nor ought this rule ever to be departed from, unless something absurd or incongruous should follow from the observance of it. This is so far from being the

case here, that I remark 3dly, That, by rendering both in the imperative, the sense is not only good, but apposite. How frequently, in the book of Psalms, are the people of God, in the time of affliction, exhorted to trust in the Lord? Such exhortations, therefore, are not understood to imply a total want of faith in those to whom they are given.

2. "I go to prepare a place for you," *πορεύομαι ἐτοιμάσαι τόπον ὑμῖν*. Vul. "Quia vado parare vobis locum." The Al. Cam. and several other MSS. do in like manner introduce the clause with *ὅτι*. The Arm. version also agrees with the Vul. So does the Sax. Nonnus likewise uses this conjunction—*ὅτι προκελεύθως ὁδεύσω*. But the evidence in favor of the common reading greatly preponderates.

11. "Believe," *πιστευέτέ μοι*. Vul. "Non creditis." This interpretation has doubtless arisen from a different reading. For the negative particle there is no testimony in confirmation of the Vul. except the Sax. version. The Sy. has not read *μοι*, nor is it necessary to the sense. I have expressed the import of this pronoun interpreting the next clause—*εἰ δὲ μή*, 'if not on my testimony.'

12, 13. "Nay, even greater than these he shall do, because I go to my Father, and will do whatsoever ye shall ask in my name," *καὶ μείζονα τούτων ποιήσει· ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι. καὶ ὅ, τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω*. E. T. "And greater works than these shall he do, because I go unto my Father. And whatsoever ye shall ask in my name, that will I do." This rendering is deficient both in perspicuity and in connexion. Yet, except in the pointing, I have made no change on the words of the evangelist. Our Lord's going to his Father, considered by itself, does not account for their doing greater works than he had done; but when that is considered along with what immediately follows, that he will then do for them whatever they shall ask, it accounts for it entirely. When the 12th verse is made, as in the Eng. translation, a separate sentence, there is little connexion, as well as light, in the whole passage. The propriety of reading the words in the manner I have done, has been justly observed by Gro. and others.

13, 14. "That the Father may be glorified in the Son, whatsoever ye shall ask in my name, I will do." *ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ υἱῷ. εἰάν τι αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω*. E. T. "That the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it." The latter part of the 13th verse I have detached from the preceding sentence, and joined into one sentence with the 14th verse. This preserves better the simplicity of construction in the sacred writings, and accounts for the repetition in ver. 14 of what had been said immediately before almost in the same words.

14. "Whatsoever ye shall ask in my name, I will do, *εάν τι αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.* Vul. "Si quid petieritis me in nomine meo, hoc faciam." The blunder in transcribing seems here pretty evident; yet it has the support of a few MSS. not of principal account, and of the Go. and Sax. versions.

16. "Monitor," *παράκλητον.* E. T. "Comforter." In the interpretation of this word, critics have been much divided. It is used by no other sacred writer; neither does it occur in the Sep. John uses it in four places of his Gospel, all in reference to the same person, and once in his First Epistle, as shall be observed immediately. The Sy. Vul. and some other ancient versions, retain the original term. Most modern interpreters have thought it better to translate it. Er. sometimes retains the word and sometimes renders it "consolator;" so does also Leo de Juda. Cas. says "confirmator," Be. "advocatus." Under the first or last of these, all the translations into European tongues, with which I am acquainted, may be ranged. Lu. Dio. G. F. Beau. P. R. Sa. and all the late Eng. versions but one follow Er. The An. follows Be. Si. though he does not render the word *avocat*, but *defenseur*, may be added; as he shows, in the notes, that he means by *defenseur* what other interpreters meant by *avocat*; and for the same reason L. Cl. who also renders the word *defenseur*. Ham. has well observed on the passage, that the word is susceptible of these three significations, *advocate*, *exhorter*, and *comforter*. If, instead of *exhorter*, he had said *monitor*, I should readily admit that these three terms comprehend all that is ever implied in the original word. But the word *exhorter* is of very limited import, barely denoting one who by argument incites another to perform something to which he is reluctant; for *exhortation* always presupposes some degree of *reluctance* in the person *exhorted*, without which it would be unnecessary. The term *monitor* includes what is most essential in the import of *exhorter*, as well as that of *remembrancer* and *instructor*, and comes nearer in extent than any one word in our language to the original term. I own that the word in classical authors more commonly answers to the La. *advocatus*. But the Eng. word *advocate* is more confined, and means one who, in the absence of his client, is instructed to plead his cause before his judge, and to defend him against his accuser. In this sense our Lord is called *παράκλητος*. 1 J. 2: 1. which is in the E. T. properly rendered *advocate*. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." We have one who, in our absence, appears for us, and defends our cause, before our judge. The notion of an *advocate* brings along with it the notion of a *judge* who is to pass sentence, and of a *client* who is to be defended. But if any regard is due to the scope of the place, the word *advocate* is very improperly introduced in the passage under examination, where there is nothing

that suggests the idea of judge, cause or party. *The advocate* exercises his office in presence of *the Judge*. Whether *the client* be there or not, is of no consequence, as he is represented by his *advocate*. Now this *παράκλητος*, who, we are told ver. 26, is "The Holy Spirit," was to be sent to the disciples of Jesus, to remain with them for ever. If the word here then denote *advocate*, and if the Holy Spirit be that *advocate*, are the disciples, to whom he is sent, *the judges*? If not, who is *the judge*? what is the cause to be pleaded? and who are the parties? This interpretation introduces nothing but confusion and darkness. The only plea in its favor, which has any thing specious in it, is, that by the wisdom and eloquence with which the Spirit endowed the apostles and first Christian preachers, he powerfully defended the cause of Christ before the world: but as those first teachers themselves were made the instruments or immediate agents of the victory obtained to the Christian cause over the infidelity of both Jews and Pagans, the Holy Spirit was to them much more properly a *monitor* or *prompter* than an *advocate*. He did not appear openly to the world, which, as our Lord says, ver. 17, "neither seeth him nor knoweth him;" but, by his secret instructions, they were qualified to plead with success the cause of Christianity. Let it be observed further, that our Lord says, that when he himself is gone, his Father will send them *another παράκλητος*, who will remain with them for ever. From this we learn, 1st, That our Lord himself, when he was with them, had discharged that office among them; and 2dly, That it was to supply his place in the discharge of the same function that the Holy Spirit was to be sent. Now when our Lord is said, since his ascension into heaven, to be our *advocate* and *intercessor*, with the Father, we perceive the beauty and energy, as well as the propriety, of the representation. But we should never think of the title *advocate* for expressing the functions he discharged to his disciples when he sojourned among them upon the earth. We should readily say, that to them he acted the part of a tutor, a father, a monitor, a guide, a comforter; but nobody would say that he acted to them as an advocate. I have been the more particular here, for the sake of showing that it is not without reason that Be. has in this been so generally deserted, even by those Protestant interpreters who, on other occasions, have paid but too implicit a deference to his judgment. Is *comforter* then the proper term? *Comforter*, I admit, is preferable. But this appellation is far from reaching the import of the original. Our Saviour when there was occasion, as at this time in particular, acted the part of a *comforter* to his disciples. But this part is in its nature merely occasional, for a time of affliction; whereas that of *monitor*, *instructor*, or *guide*, is, to imperfect creatures like us, always needful and important. Were we, in one word, to express the part acted by our Lord to his

followers, we should certainly adopt any of the three last expressions rather than the first: Or, if we consider what is here ascribed to the Spirit as the part he is to act among the disciples, it will lead us to the same interpretation. "The Holy Spirit," says our Lord, ver. 26, "whom the Father will send in my name, he will teach you all things, and remind you of all that I have told you." Is not this to say, in other words, "He will be to you a faithful monitor?" Further, the conjugates of the word *παράκλητος* entirely suit this interpretation. The general import of *παράκαλειν* in the active voice, is 'to admonish,' to exhort, to entreat, and *παράκλησις*, 'admonition,' exhortation. It is manifest, as has been justly remarked by Dr. Ham., that in some places the import of the noun has been unduly limited, by being rendered *comfort* or *consolation*; particularly that *παράκλησις τοῦ ἁγίου πνεύματος*, Acts 9: 21. is much more properly rendered 'the admonition,' than 'the comfort of the Holy Spirit.' Diss. VIII. Part iii. sect. 8.

² It is perhaps hardly worth remarking, that the Mohammedans pretend that the coming of their prophet is here predicted. The evangelist, say they, did not write *παράκλητος*, *paracletos*, but *πρίκλυτος*, *periclytos*, that is, 'illustrious,' which is the import of the name *Mohammed* in Arabic. But whence had they this information? The Gospel of John was well known throughout the church for several centuries before the appearance of Mohammed; whereas the reading alleged by them had never before been heard of; nor has it been discovered ever since in any one MS. ancient translation, commentary, or ecclesiastical writing of any kind.

18. "I will not leave you orphans," *οὐκ ἀφήσω ὑμᾶς ὄρφανούς*. E. T. "I will not leave you comfortless." I cannot imagine what could have led our translators into the singularity of deserting the common road, where it is so patent; unless, by introducing *comfortless*, they have thought that they gave some support to their rendering the word *παράκλητος*, in the context *comforter*.

19. "Because I shall live;" that is, return to life. A great part of this discourse must have been dark at the time it was spoken; but the event explained it afterwards.

22. "Wherefore wilt thou discover thyself to us?" *τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν*. E. T. "How is it that thou wilt manifest thyself to us?" The expression *How is it that*, is ambiguous, and may be an inquiry about the manner of his discovering himself to them. The words of the evangelist can be interpreted only as an inquiry into the reason of his discovering himself to them, and not to the world. This question arose from the remains of national prejudices in regard to the Messiah, to which the apostles themselves were not, till after the descent of the Spirit, (related in the 2d chapter of the Acts), entirely superior. Our Lord's answer in the two following verses, though in all probability not perfectly un-

derstood by them at the time, assigns a reason for the distinction he would make between his disciples and the world, but says nothing about the manner of discovering himself.

24. "Is not mine, but the Father's;" that is, (setting aside the idiom), is not so much mine as the Father's. Mt. 9: 13. Mr. 9: 37.

28. "Ye would rejoice that I go to the Father," *ἐχάρητε ἄν ὅτι εἶπον, πορευόμεαι πρὸς τὸν πατέρα*, E. T. "Ye would rejoice because I said, I go unto the Father." The word *εἶπον* is not in the Al. MS. nor in the Cam. It is wanting also in several others. There is nothing which answers to it in either of the Sy. versions, or in the Vul. Goth. Sax. Cop. Arm. Eth. or Ara. Origen, Cyril, Chr. seem not to have read it. The same may be affirmed of Nonnus the paraphrast. Such a concurrence of all the most ancient and most eminent translations, supported by some of the best MSS. and Grecian critics, have induced me to join with Mill and Bengelius in rejecting it.

30. "The prince of the world," *ὁ τοῦ κόσμου τούτου ἄρχων*. E. T. "The prince of this world." There is such a powerful concurrence of MSS. both those of principal note and others, with both the Sy. versions, some of the most celebrated Gr. commentators, together with Nonnus, in rejecting the pronoun *τούτου*, that not only Mill, but Wet. who is much more scrupulous, is for excluding it.

² "He will find nothing in me," *ἐν ἐμοὶ οὐκ ἔχει οὐδέν*. "E. T. Hath nothing in me." Though not so great as in either of the instances immediately preceding, there is considerable authority from MSS. versions, and ancient authors, for reading either *ἐυρίσκει* or *ἐυρήσει*, instead of *οὐκ ἔχει*. For this reason, and because it makes the expression clearer, I think, with Mill, it ought to be admitted.

CHAPTER XV.

2. "He cleaneth by pruning," *καθαίρει*. E. T. "He purgeth." Critics have observed a verbal allusion or paronomasia in this verse. To the barren branch the word *αἶρει* is applied; to the fruitful, *καθαίρει*. It is not always possible in a version to preserve figures which depend entirely on the sound, or on the etymology of the words, though sometimes they are not without emphasis. This verse and the following afford another, and more remarkable instance, of the same trope. As our Lord himself is here represented by the vine, his disciples are represented by the branches. The mention of the method which the dresser takes with the fruitful branches, in order to render them more fruitful, and which he expresses by the word *καθαίρει*, leads him to take notice of the state wherein the apostles, the principal

branches, were at that time, "Ἰδὴ ὑμεῖς καθαίρου ἔστε. It is hardly possible not to consider the *καθαίρει* applied to the branches as giving occasion to this remark which immediately follows it. Now, when the train of the thoughts arises in any degree from verbal allusions, it is of some consequence to preserve them, where it can be easily effected, in a translation. It is for this reason that I have translated the word *καθαίρει* by a circumlocution, and said *cleaneth by pruning*. It is evident that *καθαίρει*, in this application means *pruneth*; but to say in Eng. simply *pruneth*, would be to throw away the allusion, and make the thoughts appear more abrupt in the version than they do in the original; and to say *cleaneth*, without adding any explanation, would be obscure, or rather improper. The word used in the E. T. does not preserve the allusion, and is besides, in this application, antiquated. Nonnus appears to have been careful to preserve the trope; for though almost all the other words in the two verses are changed for the sake of the measure, he has retained *καθαίρειν* and *καθαροί*. Few translators appear to have attended to this allusion; yet whatever strengthens the association in the sentences, serves to make them both better understood and longer remembered.

6. "Like the withered branches which are gathered for fuel, and burnt," *ὡς τὸ κλήμα, καὶ ἐξηράνθη, καὶ συναγόρουσιν αὐτὰ, καὶ εἰς πῦρ βάλλουσι, καὶ καίεται.* E. T. "As a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." Through an excessive desire of tracing the letter, a plain sentiment is here rendered indistinctly and obscurely. Knatchbull's observation is just. In the idiom of the sacred writers, the copulative often supplies the place of a relative, *a branch, and is withered, for a branch which is withered, or a withered branch.* See Ruth 1: 11. Many other examples might be brought from Scripture. The singular number is sometimes used collectively, as *branch* for *branches*. This may account for *αὐτά* in the plural. Some MSS. indeed, and even some versions, read *αὐτοί*; but the difference does not affect the sense.

8. "So shall ye be my disciples," *καὶ γενήσεσθε μαθηταί.* The Cam. and some other MSS. have *γένησθε* for *γενήσεσθε*. Agreeably to which, the Vul. says, "et efficiamini mei discipuli." With this also agree the Cop. and Sax. versions.

10. "Ye shall continue in my love," *μενεῖτε ἐν τῇ ἀγάπῃ μου.* Dod. and Wor. "Ye will continue in my love." The precept "continue in my love," in the preceding verse, which must determine the meaning of this declaration, is capable of being understood in two ways, as denoting either *continue to love me*, or *continue to be loved by me*; in other words, 'keep your place in my affection.' In my opinion the latter is the sense, and therefore I have retained the old manner *ye shall* in preference to *ye will*, as the former is

frequently the sign of a promise, which I take the sentence to contain to this effect: 'If ye keep my commandments, ye shall continue the objects of my love.' For this preference it is proper to assign my reasons: First, it is most natural to suppose, that when our Lord enjoined them to continue in a particular state, it would be in that state wherein he had signified that they then were. Now this state is manifestly that of being loved by him; of which mention is made in the words immediately preceding: "As the Father loveth me, says he, "so I love you; continue in my love." 'Ye possess my love at present, continue to possess it.' But here a doubt might arise in their minds, 'How shall we continue to possess it? or how shall we know that we continue to possess it?' To obviate all such exceptions he adds, "If ye keep my commandments, ye shall continue to possess my love; as I have kept my Father's commandments, and continue to possess his love." In the other way explained, besides that the connexion is loose, the passage is not so significant. 'If ye keep my commandments, ye will continue to love me.' Better, one would think, 'If ye continue to love me, ye will keep my commandments;' since that is regarded as the cause, this as the effect. Accordingly a good deal is said to this purpose afterwards.

11. "That I may continue to have joy in you," *ἵνα ἡ χάρα ἡ ἐμὴ ἐν ὑμῖν μείνη*. E. T. "That my joy might remain in you." It is to be observed, that *ἐν ὑμῖν* is placed betwixt *ἡ χάρα ἡ ἐμὴ* and *μείνη*. I render it as immediately connected with the words preceding; our translators have rendered it as belonging to the word which follows. The former makes a clear and apposite sense; the latter is obscure, not to say mysterious."

16. "It is not you," *οὐ ὑμεῖς* Diss. XII. Part i. sect. 32.

² "That the Father may give you whatsoever ye shall ask in my name," *ἵνα ὅ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματι μου, δῶ ὑμῖν*. It is an obvious remark, that *δῶ* is equivocal, as it applies equally to the first person and to the third. Explained in the first person, it runs thus: 'that I may give you whatsoever ye shall ask the Father in my name.' Nonnus explains the words so in his Paraphrase; but the Vul. the Sy. and indeed the whole current of interpreters, have understood the verb as in the third person. This interpretation is also best suited to the scope of the place. I have therefore, with the other Eng. translators, adopted it here.

18. "It hated me before it hated you," *ἐμὲ πρῶτον ὑμῶν μίσηκεν*. Vul. "Me priorem vobis odio habuit." The other La. interpreters, if not in the same words, are to the same purpose. So are also the Sy. and other oriental translations. The M. G. and all the other versions I know, before the present century, express the same sense. Nonnus has so understood the words, who says *πρῶτον ἐμὲ συγγέσκαε*. For, as he has not prefixed the article and

has suppressed the pronoun, his words cannot be otherwise rendered than *it hated me first*. Unless my memory fail me, I may affirm the same thing of ancient commentators as of interpreters. This uniformity of interpretation, where the subject is nowise abstruse, is a strong presumption in its favor. Our Lord was not discussing any sublime question of theology, but giving plain admonitions to patience and constancy, which, it would be strange to imagine, had been so expressed by the evangelist as to be universally misunderstood by those expositors who spoke the same language, who lived, I may say, in the neighborhood, not long after those events; and to be at last discovered in the eighteenth century, by those who, comparatively, are strangers both to the dialect and to the manners of the age and country. Yet Dr. Lardner, a very respectable name, I acknowledge, is the first who has defended a different meaning—a meaning which had indeed been hinted, but not adopted, by Be. more than a century before. Lardner supposes *πρωτον* here to be neither adjective nor adverb, but a substantive, of which the proper interpretation is *prince* or *chief*. It is freely owned, that the sense which results from this rendering is both good and apposite, yet not more so than the common version. Nothing serves more strongly to fortify the soul with patience under affliction, than the remembrance of what those whom we esteem underwent before us. *Πρωτος*, as was formerly observed, chap. 1: 15 ³N. is often used substantively for *chief*; that is, first, not in time, but in excellence, rank, or dignity. Some examples of this use were given. But it ought to be remembered, that *πρωτος*, in this application, when it has a regimen, preserves the construction of an adjective in the superlative degree. It is commonly preceded by the article, and is always followed, either by the genitive plural of the noun expressing the subject of comparison, or, if the noun be a collective, by the genitive singular. In like manner, the noun governed includes both the thing compared and the things to which it is compared. Thus, to say *ὁ πρωτος εστιν υμιν*, ‘he is the chief of you,’ implies he is one of you; *οι πρωτοι της Γαλιλαιας* can be applied to none but Galileans; and *οι πρωτοι των Ιουδαιων* to none but Jews. He who is called, Acts 28: 7, *ὁ πρωτος της νησου*, must have been one of the islanders. If, then, our Lord had said *εμε τον πρωτον ημων μεμιστηκεν*, I should admit the interpretation to be plausible, as the construction is regular, and he himself is included in the *ημων*; but the words which the evangelist represents him as having used no more express this in Gr. than the words ‘Jesus was the greatest of the apostles,’ would express in Eng. that he was no apostle, but the Lord and Master of the apostles. When Paul calls himself, 1 Tim. 1: 15, *πρωτος αμαρτωλων*, ‘chief of sinners,’ is he not understood by every one as calling himself a sinner? “The chief of the Levites,” Num. 3: 32, was certainly a Levite; and “the chief of the singers,”

Neh. 12: 46, was a singer. But are there no exceptions from this rule? I acknowledge that there is hardly a rule in grammar which is not, through negligence, sometimes transgressed, even by good writers: and if any think that such oversights are to be deemed exceptions, I will not dispute about the word. Only, in regard to such exceptions, it will be admitted a good rule for the expounder, never to suppose a violation of syntax, when the words, construed in a different manner, appear regular, and yield an apposite meaning. 'This I take to be the case in the present instance. That there are examples of such inaccuracy in the use of superlatives, perhaps in all languages, can hardly be denied. Of this I take that quoted from 2 Macc. 7: 41, to be a flagrant example—*ἔσχατη τῶν υἱῶν ἢ μητῆρ ἐτελεύτησε*, which is, literally, 'the mother died last of the sons.' This is of a piece with that of our poet:

Adam the comeliest man of men since born
His sons, the fairest of her daughters Eve.

For my part, I think it much better, in criticising, to acknowledge these to be slips in writing, than to account for them by such supposed enallages, and unnatural ellipses, as totally subvert the authority of syntax, and leave every thing in language vague and indeterminate. The ellipsis of a preposition suggested in the present case is merely hypothetical; for no examples are produced to show, either that *πρῶτος* has the meaning ascribed to it, when accompanied with any of the prepositions *ἐξ*, *πρό*, *περί*, or *ἐπί*, supposed to have been dropped; or that it has the meaning without a preposition, when the supposed ellipsis takes place. Yet both of these, especially the latter, appear to be necessary for removing doubt. The only thing that looks like an example of the superlative *πρῶτος*, with an exclusive regimen, is that expression, Mt. 26: 17, *τῇ πρώτῃ τῶν ἁζύμων*, spoken of the day of the passover, which was the fourteenth of the month; though, in strictness, the fifteenth was the first of the days of unleavened bread. But for this Dr. Lardner himself has sufficiently accounted, by showing that these two successive festivals, though distinct in themselves, are often, in the Jewish idiom, confounded as one, and that both by the sacred writers and by the historian Josephus. Let it be further observed, that in none of the three places where the phrase in question occurs (ch. 1: 15, 30, and here) is *πρῶτος* accompanied with the article, which, for the most part, attends the superlative, especially when used for a title of distinction, and more especially still, when, as in this place, the article is necessary to remove ambiguity; for *πρῶτον* without it is more properly an adverb, or adverbial preposition, than a noun. Add to all this, that *πρῶτος* is not a title which we find any where else in the N. T. either assumed by our Lord or given to him.

This title is indeed in one place, Mt. 10:2, given to Peter as first of the apostles. Of the propriety of this application there can be no doubt. The attentive reader will observe, that the objections here offered against Lardner's interpretation of the clause under review, equally affect his interpretation of the clause *πρωτος μου ην*, ch. 1: 15, 30.

20. "If they have observed my word, they will also observe yours," *ει τον λογον μου ετηρησαν, και τον υμετερον τηρησουσιν*. E. T. "If they have kept my saying, they will keep yours also." Several critics are of opinion, that the word *τηρειν* is used here in a bad sense, for to watch with an insidious design. But I do not find that the simple verb *τηρειν* ever occurs in this sense in Scripture, though the compound *παρατηρειν* is so used by both Mr. and L. It is also worthy of notice, that the phrase *τηρειν τον λογον* seems to be a favorite expression of the evangelist John, and is everywhere else manifestly employed in a good sense; so that if this be an exception it is the only one. What has been now remarked, makes much more in favor of the common translation, than what has been observed of the words immediately following in ver. 21, which imply that all the treatment mentioned had been bad, makes against it; for let it be observed, that the connexion is often founded, not on the form of the expression, but on what is suggested by it. Our Lord, by what he here says, recals to their memories the neglect and contempt with which his doctrines had been treated, and in allusion to which he says, "All this treatment," etc. I shall only add, that even admitting that there is some ambiguity in the Gr. verb *τηρειν*, it will not surely be thought greater than there is in the Eng. word *observe*, employed in this translation, and sometimes susceptible of an unfavorable meaning.

24. "But now they have seen them, and yet hate both me and my Father," *νυν δε και εωρακασι, και μεμισηκασι, και εμε και τον πατερα μου*. E. T. "But now they have both seen and hated both me and my father." In order to give consistency to the argument which our Lord here uses, we are obliged to consider *αυτα* as understood after *εωρακασι*. All the foreign translations I have seen, whether from the Gr. or from the La. supply the pronoun in this place; without it, the words convey a different sense; a sense which is neither so apposite nor so intelligible.

25. "In their law." Ch. 10: 34. N.

CHAPTER XVI.

2. "Nay the time is coming when, *αλλ' ερχεται ωρα ινα*. E. T. "Yea the time cometh that—" Bishop Pearce would have us read *αλλ' ερχεται ωρα* in a parenthesis, and connect *ινα* with the

words which precede, because he thinks that to render *ἵνα when*, is scarcely to be justified. But he has not devised any correction, or taken any notice of ver. 32 of the same chapter, where the like phrase occurs, *ἔρχεται ὥρα καὶ νῦν ἐλήλυθεν, ἵνα σκορπισθῆτε*, and where the *ἵνα*, to the conviction of all expositors, denotes *when*. This is a plain Hebraism; their causal conjunction *כִּי* *chi* being sometimes used in this sense; an idiom more frequent in J. than in any other penman of the N. T. We have another example of it from him, if I mistake not, in his Third Epistle, ver. 4. And this, by the way, is a presumption of the authenticity of that epistle.

2. "Will think he offereth sacrifice to God," *δόξη λατρείαν προσφέρειν τῷ Θεῷ*. E. T. "Will think he doth God service." Our translators have here followed the Vul. which has "arbitretur obsequium se præstare Deo." Er. Zu. Cas. and Be. have done better in substituting *cultum* for *obsequium*. The La. word *obsequium* and the Eng. word *service*, are too general: *λατρεία* is properly the public service of religion, and when joined, as in this place, with *προσφέρειν*, can mean only *sacrifice*. It is so rendered in the Sy. version and the Go. Some adages of their rabbis regarding the assassination of the enemies of their religion, show how justly they are here represented by our Lord.

3. "These things they will do," *ταῦτα ποιήσουσιν ὑμῖν*. E. T. "These things they will do unto you." But *ὑμῖν* is wanting in many MSS. of principal note, as well as in others of less consideration, in the Com. edition, and in that of Ben. in the first Sy. version, the Go. the Sax. and the Ara.; also in some La. MSS. In the second Sy. version it is marked with an asterisk, as of doubtful authority at the best. It seems not to have been admitted by Chr. Cyril, The. or Cyprian. For these reasons I agree with Mill and Wet. in rejecting it.

9. "Concerning sin;" that is, *their sin*, in rejecting me whereof the Spirit will give incontestible evidence in the miracles which he will enable my apostles to perform in my name, and the success with which he will crown their teaching.

10. "Concerning righteousness," that is, *my righteousness* or innocence, the justice of my cause, (Mt. 27: 24. N), of which the same miraculous power exerted for me by my disciples, will be an irrefragable proof, convincing all the impartial that I had the sanction of Heaven for what I did and taught, and that, in removing me hence, God hath taken me to himself.

11. "Concerning judgment;" that is, *divine judgment*, soon to be manifested in the punishment of an incredulous nation, and in defence of the truth.

13. "Into all the truth," *εἰς πᾶσαν τὴν ἀλήθειαν*. E. T. "Into all truth." The article ought not here to have been omitted. It is not omniscience, surely, that was promised, but all necessary re-

ligious knowledge. Yet Mr. Wesley's is the only Eng. version I have seen which retains the article.

16. "Within a little while." Diss. XII. Part i. sect. 24.

25. "In figures," *ἐν παροιμίαις*. E. T. "In proverbs." Vul. "In proverbiiis." Er. and Zu. "Per proverbialia." Be. "Per similitudines." Cas. "Oratione figurata." *Παροιμία* is used by the Seventy in translating the Heb. מָשָׁל *mashal*, which signifies not only a proverb, but whatever is expressed in figurative or poetical language, as their proverbs commonly were. Thus it is used ch. 10: 6, for a similitude, rendered in the E. T. "a parable." Here it is manifestly used in all the latitude implied in the expression employed by Castalio; that is, for figurative language, not intended to be understood by every body, and perhaps, for a time, not perfectly even by the apostles themselves.

30. "That any should put questions to thee," *ἵνα τις σε ἐρωτῇ*. E. T. "That any man should ask thee." There are two Gr. verbs not synonymous used in this context, *αἰτεῖν* and *ἐρωτῆν*, which are both rendered in the E. T. "ask." The former answers always to the Eng. word, when it means 'to beg,' to entreat; the latter generally, but not always, when it denotes 'to put a question.' As the Eng. verb *ask* had been used in the former sense in ver. 26 answering to *αἰτέω*, I thought it better here to use a periphrasis, than to employ the same word for expressing the latter sense in rendering the verb *ἐρωτάω*. Even the slightest appearance of ambiguity should be avoided in the translation, when there can be no doubt concerning the meaning of the original. The purport of the words, therefore, in this place is, 'Thou knowest us so perfectly, and what all our doubts and difficulties are, as renders it unnecessary to apply to thee by questions. Our intentions this way are anticipated by the instructions which thou art giving us from time to time.'

CHAPTER XVII.

2. "That he may bestow eternal life on all those whom thou hast given him," *ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον*. The words seem capable of being rendered, 'that he may give to them all that thou hast given to him, eternal life.' Though this rendering appear at first closer, the common version is in my opinion preferable. *Πᾶν ὃ*, followed by the pronouns of the third person, in whatever case, number, or gender, is a Hebraism answering to מְשָׁלָהּ, which may be either singular or plural, and may relate either to persons or things. The pronoun connected as מְשָׁלָהּ יָדָהּ ascertains the import. Another example of this idiom we have ch. 6: 39, "*ἵνα πᾶν ὃ δέδωκέ μοι, μὴ ἀπολέσω ἐξ αὐτοῦ*." A like idiom we find 1 Pet 2: 24, *ὃ ἵψ' μώλωπι αὐτοῦ ἰαθῆτε*. Though the

Vul. which keeps close to the letter, "ut omne quod dedisti ei, det eis vitam æternam," seems to favor the second interpretation, Father Si. in translating the Vul. considers the Heb. idiom as here so incontrovertible, that, without assigning a reason in his notes, he renders it 'afin qu'il donne la vie éternelle à tous ceux que vous lui avez donnés;' precisely as if the La. had been *ut omnibus illis quos dedisti ei, det vitam æternam*. There would be no propriety in translating the phrase here differently from what it has been always translated ch. 6: 39.

² "Thy apostle," ch. 10: 36. N.

3. "The Messiah." Diss. V. Part iv. sect. 7.

5. "Father, glorify thou me in thine own presence," *δόξασόν με σὺ, πάτερ, παρὰ σεαυτοῦ*. E. T. "O Father, glorify thou me with thine own self." This expression, though apparently more literal, is remarkably obscure. The force of the Gr. preposition *παρὰ* is not rightly expressed by the Eng. *with*, which, as applied here, is exceedingly vague and indeterminate.

11. "Preserve them in thy name," *τήρησον αὐτοὺς ἐν τῷ ὀνόματι σου*. E. T. "Keep through thine own name those." It must be acknowledged that there is some difficulty in the words *ἐν τῷ ὀνόματι σου*, which I have rendered literally "in thy name." *Name* is used in Scripture sometimes for *person*, Rev. 3: 4; sometimes for *fame*, Ps. 76: 1; and sometimes, when applied to God, for his *power*, or other perfections, Ps. 20: 1, 7. When mention is made of *making known God's name* to the heathen, we always understand it to mean, declaring to them his nature and attributes as the only true God. It is solely *to the heathen*, or those who before knew not God, that in the O. T. we find mention of revealing his name. But let it be observed, that they were Jews of whom our Lord spoke, ver. 6, when he said, "I have made known thy name to the men whom thou hast given me." The sequel shows that he meant the apostles, who, before they became his disciples, were the disciples of Moses. Now, by making known the name of God to those who enjoyed the old dispensation, is plainly suggested, that additional light was conveyed to them, which they could not have derived from it. By manifesting God's name to them, therefore, we must understand the communication of those truths which peculiarly characterize the new dispensation. And as every revelation which God gives tends further to illustrate the divine character, the instructions which our Lord gave to his disciples, relating to life and immortality, and the recovery of sinners through his mediation, may well be called revealing God, or (which in the Heb. idiom is the same) *the name of God* to them. When the connexion in this prayer is considered with any degree of attention, we must be sensible that the words, "the name of God," in ver. 6, 11, 12, and 26, denote the same thing. If, then, by "the name of God," ver.

6, and 26, be meant the great foundations of the Christian institution, the being preserved or kept in it, ver 11 and 12 must mean their being enabled to continue in the faith and practice of that religion. Our translators, by rendering *ἐν τῷ ὀνόματι σου* differently in ver. 11 and 12 have darkened the expression, and led the generality of readers into mistakes. "Keep, through thine own name," can hardly be understood otherwise than as signifying, preserve by thy power. Similar expressions occur in the Psalms and other places. If ver. 11 were the only place in this prayer where mention is made of "the name of God," I should not deny that this interpretation would have some plausibility. But, as that is not the case, we cannot interpret *ἐν τῷ ὀνόματι σου* one way in ver. 11, and another way in ver. 12, where it is similarly connected and construed. What is to be remarked in the subsequent Note, serves in some degree to confirm the interpretation now given. I know the Eng. word *name* hardly admits this latitude of acceptation. But it was observed, (Diss. XII. Part v. sect. 12.), that we are obliged sometimes, in order to avoid tiresome circumlocutions, to admit an application of particular terms which is not entirely warranted by use. When there is a difficulty, (for it is only of such cases I am speaking), there is this advantage in tracing the words of the original, that the sense of the sacred writer is not arbitrarily confined by the opinions of the translator, but is left in the text, as nearly as possible in the same extent, to the judgment of the reader.

² "Which thou hast given me," *οὓς δέδωκάς μοι*. E. T. "Whom thou hast given me." But there is a great majority of MSS. and, among them, those of principal consideration, which reject the word *οὓς* in this place. A few substitute *ὄ* in its room, but the much greater number have *ῶ*. In either way, the meaning is the same with that given in this version. The relative in Gr. often takes the case of the antecedent, and not always, as in La. the case that is governed by the verb with which it is connected. For reading *ῶ*, there is also the authority of the Com. both the Sy. translations, and the Ara. Of the fathers, there are Athanasius, Cyril, The. and Euth.: likewise many modern critics, amongst whom are Ham. Mill. and Wet. Add to this, that such a mistake as the change of *ῶ* into *οὓς* in this place, is easily accounted for; *οὓς δέδωκάς μοι* occurs in the very next verse. It is incident to transcribers, either through inadvertency in directing their eye, or through suspicion of mistake in the former copyer, to make the expressions of the author, which are nearly the same, entirely so. Besides, the meaning of *οὓς δέδωκάς* is more obvious than that of *ὄ δέδωκάς*, which might readily lead a transcriber to consider the latter as a mere blunder in copying. But if the word was originally *οὓς*, it is not easily to be accounted for that it should have been so generally corrected into *ῶ*, and the like correction on verses 6 and 12 not attempted. It may

be observed in passing, that this reading does not a little confirm the sense I have given to the word *name*, through the whole of this passage. If by the *name* here be meant the gospel revelation, nothing can be more conformable to our Lord's whole discourse on this occasion; this revelation was given by the Father to his Son, to be by him communicated to the world.

³ "That they may be one, as we are," *ἵνα ὡσιν ἓν, καθὼς ἡμεῖς*, The word is here *ἓν*, 'one thing;' not *εἷς*, 'one person.' Ch. 10: 30. N.

13. "That their joy in me may be complete." *ἵνα ἔχωσι τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς*. E. T. "That they might have my joy fulfilled in themselves." What meaning our translators affixed to these words, I cannot say; but the whole scope and connexion make it evident, that *ἡ χάρα ἡ ἐμὴ* denotes here, not the joy which I have, (the only sense which the words *my joy* will bear in Eng.), but the joy whereof I am the object, the joy they will derive from me. Beau. seems to have been the first modern interpreter who rendered the words intelligibly, 'afin qu'ils goutent en moi une joie parfaite; and the only one in Eng. the An.

17. "By the truth," *ἐν τῇ ἀλήθειᾳ σου*. E. T. "Through thy truth." The pronoun is not in some principal MSS. nor in the Vul. the Go. and the Sax. versions. Cyril seems not to have read it; and Ben. and Mill. reject it. It is very unnecessary here, as the explanation subjoined, "thy word is the truth," sufficiently appropriates it.

24. "Father, I would," *πάτερ, θέλω*. E. T. "Father, I will." *Θέλω* expresses no more than a petition, a request. It was spoken by our Lord in prayer to his heavenly Father, to whom he was obedient even unto death. But the words *I will*, in Eng. when *will* is not the sign of the future, express rather a command. The La. *volo*, though not so uniformly as the Eng. *I will*, admits the same interpretation; and therefore Beza's manner here, who renders the word used by John *volim*, is much preferable to that of the Vul. Er. Zu. and Cas. who say *volo*. That the sense of the Gr. word is in the N. T. as I have represented it, the critical reader may soon satisfy himself, by consulting the following passages in the original; Mt. 12: 38. 26: 39. Mr. 6: 25. 10: 35. In some of these, the verb is rendered *would* by our translators; it ought to have been rendered so in them all, as they all manifestly imply request, not command. In most of the late Eng. translations this impropriety is corrected. Dod. and Wes. have, indeed, retained the words *I will*; nay more, have made them the foundation of an argument, (one in his Paraphrase, the other in his Notes), that what follows *I will*, is not so properly a petition as a claim of right. But this argument is built on an Anglicism in their translations, for which the sacred author is not accountable. Augustine, in like manner, founding on

a Latinism, argued from the word *volo* of the Itc. version as a proof of the equality of the Father and the Son. He is very well answered by Be. whose sentiments on this subject are beyond suspicion. See his Note on the place. The sons of Zebedee also use the word *θέλωμεν*, Mr. 10 : 35, in making a request to Jesus; but it would be doing great injustice to the two disciples to say, either that they claimed as their right what they then asked, or that they called themselves equal to their Lord and Master. Calvin, speaking of those who, in support of the trinity of persons in the Godhead, argued that Moses, in his account of the creation, joins *elohim* (a word signifying God), in the plural number, to the verb *bara* (created), in the singular, advises very properly, ‘*Monendi sunt lectores ut sibi a violentis ejusmodi glossis caveant*,’ (Comment in Gen. 1 : 50.) I shall conclude this note with the words of Cas. (Defensio, etc.): ‘*Ego veritatem velim veris argumentis defendi, non ita ridiculis, quibus deridenda propinetur adversariis.*’

CHAPTER XVIII.

1. “Over the brook Kidron,” *πέραν τοῦ χειμάρρου τῶν Κέδρων*. E. T. “Over the brook Cedron.” The Al. MS. alone reads *τοῦ Κέδρων*. The majority of modern critics agree with Jerom in thinking, that this, which suits the Vul. “trans torrentem Cedron,” is the genuine reading; a remarkable instance wherein the internal evidence is more than a counterbalance to numerous testimonies, or strong external evidence, on the opposite side. *Kidron* is, in Heb. the name of a brook near Jerusalem, of which mention is several times made in the historical books of the O. T. The name, when written in Gr. characters, coincides with the genitive plural of the appellative *κέδρος*, a cedar. The transcribers of the N. T. were (with very few, if any, exceptions) Greeks or Latins, who knew nothing of Heb. Such, finding the singular article *τοῦ* joined with the plural *κέδρων*, would naturally impute it to inadvertency, arising from hurry in transcribing. In consequence of this notion, *τοῦ* would readily be changed into *τῶν*, by all who chose to have their copies clear from flagrant blunders. This so perfectly, and with so much natural probability, accounts for the change of *τοῦ* into *τῶν*, both here and in some places of the Sep., as, in my judgment, greatly preponderates all the MSS. and versions in the opposite scale. Most interpreters since Jerom’s time, that is, since the introduction of the study of oriental literature into the West, have thought so likewise. It may be remarked also, that this is one of the few passages in which the Eng. translators have preferred the reading of the Vul. though unsupported, to the almost universal reading of the Gr. the proper version of which is, ‘the brook of ce-

dars.' My reason for saying *Kidron*, I have assigned above. Diss. XII. Part iii. sect. 6, etc.

11. "Put up the sword," *Βάλε τὴν μάχαιράν σου*. E. T. "Put up thy sword." But the pronoun is wanting in most of the MSS. of principal account, and a great many others. It is neither in the Com. edition, nor in that of Ben. It is not in either Sy. Go. Cop. or Arm. versions. Nonnus, who says simply *κολέω τε τιθεῖ ξίφος*, seems not to have read it. Mill and Wet. reject it.

15. "And another disciple," *καὶ ὁ ἄλλος μαθητής*. This is another instance wherein our translators have preferred the reading of the Vul. to that of the common Gr. The Vul. says, "et alius discipulus." The only authorities from MSS. for this reading, are the Al. the Cam. and another of less note; all which omit the article. Wet. mentions no versions which favor it, except the Vul. and the Go. It is surprising that he does not mention the Sy. which expresses exactly the sense of the Vul. in this manner, "and one of the other disciples." It was impossible in that language, which has no articles, to show more explicitly that, in their original, the expression was indefinite. The Sax. version also says, "another." This renders it very probable that it was so in the Old Itc. Nonnus too expresses it indefinitely, *καὶ νεὸς ἄλλος ἐταῖρος*. On the whole, however, if it were not for that evidence which results from connexion, the scope of the place, and the ordinary laws of composition, I should not lay great stress on all that can be pleaded in its favor from positive testimony.

20. "Whither the Jews constantly resort," *ὅπου πανιόθεν οἱ Ἰουδαῖοι συνέρχονται*. E. T. "Whither the Jews always resort." This is the third example in this chapter (so many will not be found in all the rest of the Gospel) wherein our translators, whom I have copied in those instances, have deserted the common Gr. Here, however, they have adopted a reading vouched by the plurality of MSS. though unsupported either by the Vul. or the Sy. Beside MSS. the Com. and some other valuable editions, read *πανιότε*. This reading is favored also by the Go. and second Sy. and by some of the Gr. fathers. *Πάντες* is supported by the Al. and several other MSS. some early editions, with the Vul. 1st Sy. Cop. Arm. Sax. and Eth. versions. Be. in his edition, whence the common editions are derived, has put *πανιόθεν*, giving his reason in the Notes in these words: "In vetustis codicibus legimus *πανιότε*: ego vero existimo, vel legendum *πάντες*, vel *πανιόθεν*, quod facile potuit a librariis mutari in *πανιότε*." Wet. after these words, which he quotes, subjoins very properly, "et ita quidem, quod mireris, contra omnes codices edidit." I shall add, as what appears to me still more surprising, that Beza's "ego vero existimo," enforced merely by his own example, should, with so many modern editors,

and some translators, prove more than a counterpoise to all the authorities of MSS. and versions which can be pleaded against it.

28. "To eat the passover." Chap. 19: 14. N.

31. "We are not permitted," *ἡμῖν οὐκ ἔξεστιν*. Whether the power of judging in capital cases was taken from them by the Romans, or was in effect, as Lightfoot has rendered very probable, (Hor. Heb. Mt. 26: 3. J. 18: 31), abandoned by themselves, is not material. The resumption of a power which has long gone into disuse is commonly dangerous, sometimes impracticable. What is never done, is every where considered as what cannot legally be done.

37. "Thou art king, then?" *Οὐκοῦν βασιλεὺς εἶ σύ;* E. T. "Art thou a king, then?" As to the form of the interrogation, see the parallel passage in Mt. : as to the expression *βασιλεὺς εἶ*, though it be not so definite, and consequently so emphatical, as if it had the article, it is not, on the other hand, so indefinite as it is in the E. T. by being rendered "a king." This would never have been said of one who claimed to be king of the country, which was, doubtless, Pilate's view of our Lord's pretensions. The expression *a king*, on the contrary, suggests the notion of foreign dominions. The import of the original is sufficiently expressed in our language by the omission of the definite article, a thing not uncommon in conversation; and the more natural here, as the words are a repetition of what had been expressed more fully ver. 33. For I have had occasion to observe before, that such ellipses are often adopted in repeating phrases which have but very lately occurred. Chap. 19: 12. N.

40. "Then they all cried," *ἐκράγασαν οὖν πάλιν πάντες*. E. T. "Then cried they all again." The word *πάλιν* is wanting in a considerable number of MSS. in the Com. edition, the Sy. Cop. Sax. Ara. Arm. and Eth. versions. In many La. MSS. it is not found. Besides, it does not suit the preceding part of our Lord's trial, as related by this evangelist, who makes no mention of their crying in this manner before.

CHAPTER XIX.

2. "A purple mantle," *ἱμάτιον πορφυροῦν*. It is called, Mt. 28: 28, "a scarlet cloak," *χλαμύδα κοκκίνην*. The names denoting the color of the garment, ought to be understood with all the latitude common in familiar conversation. This cloak, in strictness, may have been neither purple nor scarlet, and yet have had so much of each as would naturally lead one to give it one of these names, and another the other.

12. "Whoever calleth himself king," *πᾶς ὁ βασιλέα αὐτὸν ποιῶν*.

E. T. "Whosoever maketh himself a king." That the verb *ποιεῖν* here means no more than 'to call,' is evident from ver. 7. We have, in this verse, an example of what was observed on ch. 18: 37. The sentence, whereof these words are a part, is true when *βασιλεία* is rendered 'king,' but not when rendered 'a king.' Judea, at that time, together with Syria, to which it was annexed, made a province of the empire. Nothing more certain, than that whoever in Judea called himself *king*, in the sense wherein the word was commonly understood, opposed Cæsar; for, if the kingdom to which he laid claim was without the bounds of the Roman empire, the title nowise interfered with the rights of the emperor. So much does the significance of a sentence sometimes depend on what would be thought a very minute circumstance.

14. "Now it was the preparation of the paschal sabbath," *ἦν δὲ παρασκευὴ τοῦ πάσχα*. E. T. "And it was the preparation of the passover." The word *παρασκευή* in the N. T. denotes always, in my opinion, the day before the Sabbath. My reasons for this opinion are as follows: 1st, The explanation now given coincides exactly with the definition which Mr. gives of that word, ch. 15: 42, *ἦν παρασκευὴ ὅ ἐστι προσάββατον*: "It was the preparation, that is, the eve of the Sabbath." 2dly, The word occurs six times in the N. T.; and, in all these places, confessedly means the sixth day of the week, answering to our Friday, and consequently the day before the Jewish Sabbath, or Saturday. 3dly, The preparation of all things necessary the day before the Sabbath, that they might be under no temptation to violate the sabbatical rest, was expressly commanded in the law; Ex. 16: 5, 23. There was nothing analogous to this enjoined in preparation for the other feasts. But it may be objected, that in the passage under consideration, the expression is *παρασκευὴ τοῦ πάσχα*. To this it has been answered, and I think justly, that the word *πάσχα* was not always confined to the sacrifice of the lamb or kid, appointed to be on the fourteenth of the month Nisan at even; but was often extended to the whole of the festival, which began with the paschal sacrifice, properly so called, and continued the seven days of unleavened bread which immediately followed. The whole time is called indifferently, sometimes "the feast of the passover," sometimes "the feast of unleavened bread." In further confirmation of this it has been observed, that other sacrifices offered during that period were sometimes termed *the passover*. Deut. 16: 2, it is said, "thou shalt sacrifice the passover unto the Lord thy God, of the flock and the herd." Now, the last term, *the herd*, could only relate to the other sacrifices presented during the seven days which succeeded, and not to the signal commemorative sacrifice called by way of eminence *the passover*, with which the festival was introduced; for, as to it, it could be taken only from the flock. Nor does the argument rest

on this single passage. In 2 Chron. 35: 7, 8, 9, *bullocks* (which are there improperly rendered *oxen*) are mentioned as passover offerings, in the same way with *lambs* and *kids*. Now, if the whole period, and the sacrifices offered therein, were sometimes familiarly called the passover, it is extremely probable that the Sabbath of the passover week should, in the same way, be distinguished from other Sabbaths, especially as it appears to have been considered by them as a day peculiarly memorable. Thus, ver. 31, the evangelist tells us that "that Sabbath (he is speaking of the day after our Lord's crucifixion) was a great day." I have, therefore, for the sake of perspicuity, rendered the word *πάσχα* here 'paschal sabbath.' This serves also to account for what we are told, ch. 18: 28, that the Jews "entered not the pretorium, lest they should be defiled, and so not in a condition to eat the passover." If we suppose (and in this supposition there is surely nothing incongruous) that the evangelist used the word in the same latitude that Moses and the writer of the Chronicles did, in the passages above quoted, the whole difficulty vanishes. No more is meant by "eating the passover," than partaking in the sacrifices offered during the days of unleavened bread, which the rabbis have since distinguished by the name *chagiga*. Others have attempted to remove these difficulties by supposing that our Lord anticipated the legal time, that he might have an opportunity of eating the passover before his death; a thing extremely improbable in every view. It does not suit the circumstances of the story, as related by Mt. Mr. and L., (for as to this J. is silent), who all speak of it just as men would speak of a festival celebrated at the known and stated time, and in the usual manner, and not as in a way singular and irregular. Further, there is no omission of duty in not celebrating an anniversary which one does not live to see; but in anticipating the time there would have been a real transgression of the commandment, which expressly confined the observance to the fourteenth day of the month, permitting no change of the day, except in a particular case of uncleanness, which is not pretended to have taken place here; and in which case the choice of another day is not left open, but the time is fixed to the fourteenth of the ensuing month. Add to this, that, in such an anticipation of the sacrifice, the concurrence of some of the priesthood would have been necessary, (see 2 Chron. 30: 15, 16. 35: 11), which we have reason to believe, could not have been obtained. To obviate these objections, distinctions have been devised, of which we find not a vestige in Scripture, or in the writings of the rabbis. Such is that of Gro. between the paschal sacrifice and the paschal commemoration. The latter he supposes our Lord to have solemnized, but not the former. A manner of solving difficulties so hypothetical and so fanciful, as it offers no evidence, needs no confutation. Those who choose to see a fuller discussion of this matter,

may consult Lightfoot, Horæ Heb. on Mr. 14: 12 and J. 18: 28., or Whitby's Appendix to the fourteenth chapter of Mr.

² "About the sixth hour," ὥρα δὲ ὥσει ἔστη. As this does not perfectly accord with Mr. 15: 25, who says "it was the third hour when they nailed him to the cross," such an appearance of contradiction could not fail to be soon observed; and the observation has not failed of producing the usual effect—the correction of one Gospel by another. Accordingly, the Cam. MS. reads *τρίτη*; but little regard is due to this, if Wetstein's remark be just, that the leaf is not written by the hand which wrote the rest of the MS. but appears, from the character, to be of much later date. Certain it is, that, in the La. translation wherewith that copy is accompanied, the word is *sexta*. There are only three other MSS. of little account, which read *τρίτη*. Nonnus also has read thus; but not one of the ancient translators. Eusebius, and, after him, other Gr. commentators, favor this reading. Dod. in his Paraphrase adopts it, though he translates the words in the common way. He supports his opinion, in a note, from a passage found in a fragment of Peter of Alexandria; concerning which Wet. observes, that Petavius has shown that Peter was not the author. The common hypothesis is, that some early transcriber has mistaken the 7, the numeral mark for 3, for the 5, the mark for 6; and thus has substituted *ἔστη* instead of *τρίτη*. Others suppose that J. speaks of the condemnation of Jesus, Mr. of the crucifixion; that J. reckons the hours as we do, and means 6 in the morning; Mr. speaks in the Jewish manner, and means 9; and that, consequently, three hours intervened between the sentence and the execution. Abstracting from other improbabilities in this account, it is manifest, from several places of this Gospel, ch. 1: 39. 4: 6, 52, that J. like all the other evangelists, reckoned the hours in the Jewish manner. Hamner's solution (Vol. iii. Obs. 40.) that "it was the sixth hour, not of the day, but of the preparation of the passover peace-offerings," does not satisfy. When the historian said, ³ *Ἦν δὲ παρασκευή*, 'It was the preparation,' he plainly named, and has been always understood to name, the day of the week. Now it is well known that the whole Friday was so called, without regard to the time actually spent in preparation. Nor is there ground to think that there was any allusion to the passover peace-offerings. It was the preparation requisite for the due observance of the Sabbath, which alone occasioned this name being given to the day. Had the preparation necessary for the sacrifices given ground for this appellation, every day had been a *paraskeue*, as every day, more especially every festival, there were sacrifices. Now it is evident that the name *paraskeue* among the Jews was as much appropriated to the sixth day of the week, as the name *sabbath* was to the seventh. Mr. gives us *προσάβατον* as a synonymous term. For my part I prefer the solution (though it

may be accounted but an imperfect one) given by those who consider the day as divided into four parts, answering to the four watches of the night. These coincided with the hours of 3, 6, 9, and 12, or, in our way of reckoning, 9, 12, 3, and 6, which suited also the solemn times of sacrifice and prayer in the temple; that, in cases wherein they did not think it of consequence to ascertain the time with great accuracy, they did not regard the intermediate hours, but only those more noted divisions which happened to come nearest the time of the event spoken of. Mr. says, ἦν ὥρα τρίτη; from which we have reason to conclude, that *the third hour* was past. J. says, ὥρα ὥσεί ἕκτη; from which I think it probable, that *the sixth hour* was not yet come. On this supposition, though the evangelists may, by a fastidious reader, be accused of want of precision in regard to dates, they will not, by any judicious and candid critic, be charged with falsehood or misrepresentation. Who would accuse two modern historians with contradicting each other, because, in relating an event which happened between 10 and 11 forenoon, one had said it was past 9 o'clock; the other, it was drawing towards noon?

23. "His mantle," τὰ ἱμάτια αὐτοῦ. Ch. 13: 4. N.

25. "Mary, the wife of Cleophas," Μαρία ἡ τοῦ Κλωπᾶ. The Ara. version renders it, "Mary the daughter of Cleophas." The original expression is susceptible of either interpretation. Mt. 1: 6. N. I have followed the generality of interpreters, who think that Cleophas here is another name for him called Alpheus, Mt. 10: 3.

29. "Having fastened it to a twig of hyssop," ὑσσώπῳ περιθέντες. There must have been some plant in Judea, of the lowest class of trees or shrubs, which was either a species of hyssop, or had a strong resemblance to what the Greeks called ὑσσώπος; inasmuch as the Hellenist Jews always distinguished it by that name. Indeed, the Gr. word, if we may judge from its affinity in sound, is probably derived from the Heb. name צִיִּזְעַזְעַב *ezob*. It is said of Solomon, 1 K. 4: 23, that "he spake of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall." Now, they did not reckon among trees any plants but such as had durable and woody stalks. (See N. on Mt. 6: 30.) That their *hyssop* was of this kind, is evident also from the uses of sprinkling, to which it is, in many cases, appointed by the law to be applied.

30. "Yielded up his spirit," παρέδωκε τὸ πνεῦμα. Mt. 27: 30. N.

40. "Which is the Jewish manner of embalming," καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν. E. T. "As the manner of the Jews is to bury." But the proper meaning of the verb ἐνταφιάζειν is not *to bury* but *to embalm*, or to prepare the body for burial—*pollincire, corpus ad sepulturam componere*. The Vul. indeed ren-

ders the clause "sicut mos est Judæis sepelire," which is the real source of error in modern translations. Suffice it to observe here, that the verb *ἐνταφιάζειν*, and the verbal noun *ἐνταφιασμός*, are used in the N. T. only in relation to the embalming of the body of our Lord. The word used for *to bury*, is invariably *θάπτειν*. The use followed by the Sep. is entirely similar: *ἐνταφιάζειν* is 'to prepare the corpse'; *θάπτειν* is 'to bury.' The import of both words, and consequently, the distinction between them, is exemplified, Gen. 50: 2, 5. In ver. 2. *προσέταξεν Ἰωσήφ τοῖς παῖσιν αὐτοῦ τοῖς ἐνταφιάσταις ἐνταφιάσαι τὸν πατέρα αὐτοῦ, καὶ ἐνεταφίασαν οἱ ἐνταφιάσται τὸν Ἰσραήλ.* E. T. "Joseph commanded his servants the physicians to embalm his father; and the physicians embalmed Israel." Whereas in ver. 5. Joseph's words to Pharaoh are, *Ὁ πατήρ μου ὠρκίσε με, λέγων, Ἐν τῷ μνημείῳ ᾧ ὄρουσα ἐμαυτῷ ἐν γῆ Χαναάν, ἐκεῖ με θάψει. νῦν οὖν ἀναβὰς, θάψω τὸν πατέρα μου.* E. T. "My father made me swear, saying, 'In my grave which I have digged for me in the land of Canaan, there thou shalt bury me.' Now, therefore, let me go up, I pray thee, and bury my father." Here the difference between the two verbs is distinctly marked. The former, *τὸ ἐνταφιάζειν*, was the work of the *physicians*, according to the import of the Heb. term, or the *embalmers*, according to the Gr.; the latter, *τὸ θάπτειν*, was the work of Joseph, and the company who attended him: the former was executed in Egypt, the latter in Canaan. Let it be observed further, that the two Gr. words are the translation of two Heb. words, which are never used promiscuously, or mistaken for each other. In this passage, which is the only place wherein the Seventy have used the verb *ἐνταφιάζειν*, the Vul. has carefully preserved the distinction. It renders *ἐνταφιάζειν*, "aromatibus condire," and *θάπτειν*, "sepelire." To a judicious Eng. reader, who considers the vast quantity of the most costly aromatics, which the evangelist tells us were bestowed by Nicodemus on the body of our Lord, the clause subjoined, "as the manner of the Jews is to bury," must have a very strange appearance. The first reflection that would naturally arise in his mind would be, "If so, surely not one of a hundred of the people could afford to be buried." Yet certain it is, that no nation was more careful than the Jewish to bury their dead, though, very probable, not one of a hundred was embalmed. But it had been predicted of our Lord, not only that he should be numbered with *transgressors* (malefactors); not only that his grave should be appointed with the wicked, (which was the case of those who suffered as criminals by public justice; Nicolai de Sepulchris Hebræorum, lib. iii. cap. v.); but that he should be joined with the rich in his death;—circumstances which, before they happened, it was very improbable should ever concur in the same person.—L. Cl. and Si. are the only French translators who seem to have been sen-

sible of the proper meaning of *ἐνταφιάζειν*. The former says, “selon la coutume que les Juifs ont de preparer les corps pour les ensevelir;” the latter “comme le pratiquent les Juifs avant que d’ensevelir leurs morts.” The late Eng. translations follow implicitly the common version.

CHAPTER XX.

1. “Saw that the stone had been removed,” *Βλέπει τὸν λίθον ἡρμένον*. E. T. “Seeth the stone taken away.” The import of this Eng. expression is, that she was present at the removing of the stone. The Gr. plainly implies that it had been removed before she came; *ἡρμένον* is not the present, but the preterperfect participle. The Vul. “vidit lapidem sublatum,” where the word is equivocal, has misled our interpreters. The La. has not the Gr. distinct participles for the present and for the past. None of the Eng. translations I have seen, except the An. Dod. and Hey. have escaped this blunder. None of the Fr., Catholic or Protestant, have fallen into it. Lu. in Ger. has avoided it, so has Dio. in Ita.

8. “Believed [the report], *ἐπίστευσε*. E. T. “Believed.” It naturally occurs here to ask what? The active verb *believe*, in our language, requires in every case, where it is not manifest from the preceding words, the addition of the thing believed. Was this, in the present instance, our Lord’s resurrection? No; that had not yet been reported to him, or so much as insinuated. Mary Magdalene had affirmed only that the body had been carried off, and that she knew not where they had laid it. Besides, we learn from what immediately follows, that our Lord’s first appearance to her (and to her, the evangelist Mr. informs us, 16: 9, that he appeared first of all) was after the two disciples had left the place. The ellipsis here, therefore, is most naturally supplied by the words *the report*, to wit, that made by Mary, above recited, which had occasioned the visit made at that time to the sepulchre by the two disciples. The Cam. MS. reads *οὐκ ἐπίστευσεν*. But in this that MS. is singular, not having the support of any MS. or version. Even the La. translation, with which it is accompanied, has no negative particle.

10. “To their companions,” *πρὸς ἑαυτοὺς*. E. T. “Unto their own home.” The words are capable of either interpretation; but I have, with Dod. adopted the former, as it suits better what is related both by this and by the other evangelists; from all of whom we learn, that our Lord’s disciples spent much of this day together.

17. “Lay not hands on me, *Μὴ μου ἅπτου*. E. T. “Touch me not.” The verb *ἅπτεσθαι*, in the use of the Seventy, denotes not only ‘to touch’, but ‘to lay hold on,’ ‘to cleave to,’ as in Job 31: 7. Ezek. 41. 6. and other places. The sense here plainly is,

‘Do not detain me at present. The time is precious. Lose not a moment, therefore in carrying the joyful tidings of my resurrection to my disciples.’

19. Jesus came where the disciples were convened, the doors having been shut for fear of the Jews,” *καὶ τῶν θυρῶν κεκλεισμένων, ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι, διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς.* E. T. “When the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus.” This arrangement does not well in English: if it do not suggest a false meaning, it at least renders the true meaning obscure. The disciples assembled, but surely not for fear of the Jews; for, as they did not intend by violence to oppose violence, if any should be offered them, they could not but know that to assemble themselves would more expose them to danger than any other measure they could take. The plain matter is; they assembled for mutual advice and comfort, and being assembled the doors were shut for fear of the Jews, as they were well aware of the consequences of being discovered, at such a time in consultation together. On the other hand, the words do not necessarily imply, that whilst the doors continued shut, our Lord entered miraculously. *Κεκλεισμένων* is even more literally rendered *having been shut*, than *being shut*, or *when they were shut*; as it is the preterperfect, not the present or imperfect participle. They may have been, therefore, for aught related by the evangelist, made by miracle to fly open and give him access.

25. “Put my finger into the print of the nails,” *βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων.* Vul. “Mittam digitum meum in locum clavorum.” The Al. and four other MSS. have *τόπον* for *τύπον*. The Sy. as well as the Vul. and Sax. follows this reading. The sense is the same.

27. “Be not incredulous but believe,” *μὴ γίνου ἄπιστος, ἀλλὰ πιστός.* E. T. “Be not faithless, but believing.” The word *faithless* is here used in a sense in which it is now obsolete. Both the Gr. words *πιστός* and *ἄπιστος*, in this passage, are to be understood as merely Hellenistical for *credens* and *non credens*, a sense in which they frequently occur in the N. T. See Acts 10:45. 16:1. 1 Cor. 7:12, 13, 14. 1 Tim 4:3. 10. 12. v. 16. 6:2. In these commonly, the meaning has been justly exhibited by interpreters. In rendering Gal. 3:9, *ὥστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ*, our translators have been rather unlucky in an expression, which if not improper at the time, was at least equivocal and darkened the sense: “So then they which be of faith are blessed with faithful Abraham.” The connexion here appears more in the sound than in the sense. Properly, ‘They therefore who believe, are blessed with Abraham who believed.’

30, 31. “Many other miracles,” etc. Grotius is of opinion that this Gospel concludes with these two verses, and that the

following chapter has been afterwards annexed by the church of Ephesus, in like manner as the last chapter of the Pentateuch, and the last of Josephus, have, after the death of the authors, been added by the sanhedrim. His reasons are, 1. The resemblance which this bears to the conclusion of the next chapter, ver. 24, 25. 2. The designation of the author there by the 3d person sing. *his testimony*. 3. The application that is made of the 1st person plur. *we know*. In regard to the first, it has been justly observed, that, with equal reason, the three last verses of the epistle to the Romans may be accounted spurious. As to the other two, suffice it to observe, that it is not uncommon in the apostle John to speak of himself either in the 3d person sing. (as in ch. 13: 23. etc. 18: 15, 16. 19: 26, 27, 35. 20: 2, etc.) or in the 1st person plur. (as in ch. 1: 14, 16. 1 Jo. 1: 1, 2, etc.) This notion of Gro. deserves, therefore, to be rated as merely a modern conjecture opposed to the testimony of all ecclesiastical antiquity, MSS. editions, versions, commentaries, which uniformly attest the last chapter as much as any other in the book.

CHAPTER XXI.

7. "Girt on his upper garment," τὸν ἐπενδύτην διεξώσαιτο. E. T. "He girt on his fisher's coat unto him." Ἐπενδύτης, agreeably to its etymology from ἐπενδύω, *super induo*, signifies an upper garment. It occurs in no other place of the N. T.; but, from the use the Seventy have made of it in the Old, there is no reason to confine the meaning to the garb of any particular profession, or even to that of either sex. In one of the only two places wherein it occurs in the Sep. (1 Sam. 18: 4), it is used for the robe or loose upper garment worn by Jonathan the son of Saul; in the other, (2 Sam. 13: 18), for that worn by the virgin daughters of the king. I cannot approve, therefore, the Vul. Er. and Leo de Juda, for rendering it 'tunica;' nor Cas. who translates it 'indusium.' I think Be. has done better in making it 'amiculum.'

² "Which he had laid aside," ἦν γὰρ γυμνός. E. T. "For he was naked." But γυμνός does not always, like the Eng. word *naked*, signify having no clothes on, or being totally uncovered, but not having all the clothes usually worn, particularly not having his mantle. In this sense the word seems to be used Acts 19: 16, and in several passages of the O. T.

12. "Come and dine," δεῦτε, ἀφισιήσαιτε. Vul. Er. Zu. Be. "Venite, prandete." Cas. "Adeste, prandete." Dód. "Come and refresh yourselves." Wy. "Come, eat." Bishop Pearce approves rather, "Come and breakfast," because it was early, as we learn from ver. 4. The same is the reason with the other two Eng. interpreters for departing from the common method. I do not

think it a good reason. The ancients used regularly but two meals; we use three. As of our three, dinner and supper have been regarded as the two principal, it has obtained not only with us, but, I believe, over all Europe, to call the first meal of the ancients, which the Greeks named τὸ ἀριστον and the Latins *prandium*, by the first of the two, which is *dinner*, and the second, τὸ δείπνον of the Greeks, and *cæna* of the Latins, by the last, which is *supper*. It is the order that has fixed the names, and not the precise time of the day at which they were eaten. This is commonly variable, and the names cannot be gradually altered with the fashions, much less can they be accommodated to every occasional convenience. Our ancestors dined at eleven forenoon, and supped at five afternoon. But it will not be thought necessary that we should call the breakfast of our fashionable people dinner, and their dinner supper, because they coincide in time with those meals of their progenitors. To introduce the name *breakfast* would but mislead, by giving a greater appearance of similarity in their manners to our own than fact will justify. *Refresh yourselves* is a very vague expression.

³ “None of the disciples,” οὐδεὶς τῶν μαθητῶν. Vul. “Nemo discumbentium,” doubtless from some copy which has read ἀνακειμένων. In this the Vul. has only the concurrence of the Sax. version.

² “Ventured to ask him,” ἐτόλμα ἐξετάσαι αὐτόν. E. T. “Durst ask him.” An. and Hey. say “Offered.” Dod. Wes. Wor. and Wy. “Presumed.” Priestley, “Thought it necessary.” Bishop Pearce has justly remarked concerning the verb *τολμάω* followed by an infinitive, that it does not always, in the use of Gr. authors, sacred or profane, express the boldness or courage implied in the Eng. verb *to dare*, by which it is commonly rendered. But it is equally true, on the other hand, that it is not a mere expletive. When joined with a negative, as in this place, it often expresses a disinclination arising from modesty, delicacy, respect or an averseness to be troublesome in putting unnecessary questions. The words immediately following, “knowing that it was the Master,” confirm the interpretation now given. The common version, “durst not,” tends to convey the notion that our Lord’s manner of conversing with his disciples was harsh and forbidding, than which nothing can be more contrary to truth. *Did not presume* is better, as it does not suggest any austerity in our Lord; but it plainly implies what is not implied in the words, that, in the historian’s judgment there would have been presumption in putting the question. The word *offered* is a mere expletive. *Thought it necessary*, though yielding an opposite meaning in this place, is evidently not the meaning of ἐτόλμα. The terms *ventured not*, in my opinion, come up entirely to the sense of the author; which is, to express a backwardness, proceeding from no other fear than that which may be the consequence of the most perfect esteem and veneration. When those spoken of

are either enemies or indifferent persons, the verb *ἐτόλμα* may not improperly be rendered *presumed* or *durst*. But that is not the case here. See Mr. 12 : 34. N.

15. “ Lovest thou me more than these ? ” ἀγαπᾷς με πλεῖον τούτων ; There is an ambiguity here in the original, which, after the Eng. translators, I have retained in the version. It may either mean, ‘ Lovest thou me more than thou lovest these things ? ’ that is thy boats, nets, and other implements of fishing by which thou earnest a livelihood ? or, ‘ Lovest thou me more than these men [thy fellow-disciples] love me ? ’ In the first way interpreted, the question is neither so cold nor so foreign as some have represented it. This was probably the last time that Peter exercised his profession as a fisherman. Jesus was about to employ him as an apostle ; but, as he disdained all forced obedience, and would accept no service that did not spring from choice and originate in love, he put this question to give Peter an opportunity of professing openly his love, which his late transgression had rendered questionable, and consequently his preference of the work in which Jesus was to employ him, with whatever difficulties and perils it might be accompanied, to any worldly occupation however gainful. In the other way interpreted, the question must be considered as having a reference to the declaration formerly made by Peter, when he seemed to arrogate a superiority above the rest in zeal for his Master and steadiness in his service. “ Though thou shouldest prove a stumbling-stone to them all (says he, Mt. 26 : 33), I never will be made to stumble.” This gives a peculiar propriety to Peter’s reply here. Convinced at length that his Master knew his heart better than he himself, conscious at the same time of the affection which he bore him, he dares make the declaration, appealing to the infallible Judge before whom he stood as the voucher of his truth. But as to his fellow-disciples, he is now taught not to assume in any thing ; he dares not utter a single word which would lead to a comparison with those to whom, he knew, his woful defection had made him appear so much inferior. To the second interpretation I know it is objected, that our Lord cannot be supposed to ask Peter a question which the latter was not in a capacity to answer ; for, though he was conscious of his own love, he could have no certain knowledge of the love of others. But to this it may be justly answered, that such questions are not understood to require an answer from knowledge, but from opinion. Peter had once shown himself forward enough to obtrude his opinion, unasked, to the disadvantage of the rest compared with himself. His silence now on that part of the question which concerned his fellow-disciples, speaks strongly the shame he had on recollecting his former presumption in boasting superior zeal and firmness ; and shows that the lesson of humility and self-knowledge he had so lately received had not been lost.

I incline rather to this second interpretation ; but, as the construction will admit either, and as neither of them is unsuitable to the context and the occasion, I thought it the safer method in a translator to give the expression in the same extent in which the evangelist has given it, and leave the choice free to his readers. It may be proper just to mention a third meaning which has been put upon the words, and of which, it must be owned, they are naturally susceptible : " Lovest thou me more than thou lovest these thy fellow-disciples ?" This, in my judgment, is the least probable of them all. Our Lord was so far from ever showing a jealousy of this kind, lest any of his disciples should rival him in the affection of the rest, that it was his aim to excite them, in the warmest manner, to mutual love ; urging, amongst other motives, that he will consider their love to one another as the surest evidence of their regard and affection to him, and requiring such manifestations of their love to their brethren, as he had given of his love to them, and as show it to be hardly possible that they could exceed this way.

16. " Tend my sheep," *ποιμαίνετε τὰ πρόβατά μου*. E. T. " Feed my sheep." This is the translation given also to the words *Βόσκει τὰ πρόβατά μου* in the next verse. But the precepts are not synonymous. The latter is properly, provide them in pasture : the former implies also, guide, watch, and defend them. As there is in the original some difference in every one of the three injunctions at this time laid on Peter, there ought to be a corresponding difference in the version. Yet none of our Eng. interpreters seem to have adverted to this. The Vul. must have read differently, as it has " Pasce agnos meos." But in this reading it has not the support of a single MS. and only the Sax. version.

22, 23. " If I will that he wait my return," *ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι*, Vul. " Sic eum volo manere donec veniam." This version, which totally alters the sense, has no support from Gr. MSS. or fathers, or from any ancient translation but the Sax. The Cam. ver. 22. reads *Ἐὰν αὐτὸν θέλω οὕτως μένειν* ; but, as it retains *ἐὰν*, the addition of *οὕτως* makes no material change in the sense ; whereas the Vul. has, in both verses, turned a mere supposition into an affirmation. Some La. MSS. read, agreeably to the Cam. " Si sic eum volo manere ;" and some, agreeably to the common Gr. " Si eum volo manere." The Jesuit Maldonat gives up the reading of the Vul. in this place entirely, and even expresses himself with an asperity which will be thought surprising, when it is considered that his argument here hurts not the Protestants, but his own friends and brethren alone. Speaking of the three La. readings given above, he says, " Prima est illa maximè vulgaris, quæ in omnes fere Latinos pervasit codices, eosque incredibili scriptorum negligentia contaminavit, *Sic eum volo manere donec veniam, quid ad te? nulla prorsus specie probabilitatis,*" &c. Where is now the

merit which this son of Loyola boasted (when commenting on a passage liable to the like objections) of resigning entirely his own judgment in deference to the authority of the church? Ch. 8: 1—11. N. There, indeed, after candidly admitting the weight of the arguments on the opposite side, he replies in this manner: *Sed hæc omnia minus habent ponderis quam una auctoritas ecclesiæ, quæ per concilium Tridentinum, non solum libros omnes, quos nunc habet in usu, sed singulas etiam ejus partes, tanquam canonicas approbavit.*” Had this good father forgotten that the reading “*Sic eum volo manere,*” which he so disdainfully reprobates, has the sanction of the Council of Trent, for it had been the common reading of the Vul. long before, and was in all their approved editions at the time? Had he forgotten that it was first ratified by Pope Sixtus V. after the revisal appointed by him, and then by Pope Clement VIII. after a second revisal appointed by him? Not one passage in the Vul. can claim the authority of Popes and Councils, if this cannot.

25. “I imagine the world itself would not contain.” I agree perfectly with those interpreters who think, that the hyperbole contained in this verse is much more tolerable than the torture to which some critics have put the words, in order to make them speak a different sense. For some apposite examples of such hyperboles, both in sacred authors and in profane, I refer the reader to Bishop Pearce. For a refutation of the opinion of Ham. who seems to think that the two last verses were not written by the evangelist but by the Asiatic bishops, and of the opinion of Gro. and L. Cl. who think that the whole last chapter is of another hand, I refer him to Wetstein.

INDEX OF TEXTS

IN THE

OTHER BOOKS OF SCRIPTURE, AND THE APOCRYPHAL
WRITINGS, OCCASIONALLY ILLUSTRATED.

In the References to the Preliminary Dissertations, D. means Dissertation, p. part, n. note. In the References to the Notes on the Gospels, the chapter and verse of the Gospel, and the number of the note, when there are more notes than one on the same verse, are marked in the same manner as in the Notes themselves. The Prefaces to the Gospels thus,—Pr. Mt. Pr. Mr. Pr. L. Pr. J.

GENESIS.

1: 1—5 .	D. iii. sect. 4—9
11 .	Mt. 6: 30
16 .	L. 9: 48.
2: 1 .	D. iii. sect. 8
4 .	Mt. 1: 1.
23 .	D. viii. p. ii. sect. 4
24 .	Mt. 19: 5
6: 9 .	L. 16: 8 ³
13: 4 .	J. 8: 25
14: 13 .	Pr. Mt. sect. 15
17: 10 &c.	J. 7: 22
12 .	Mt. 2: 16 ³
22: 1 .	Mt. 4: 7 ²
23: 3 &c.	D. vii. p. i. sect. 6
24: 3 .	Mt. 26: 63
18 .	D. vii. p. i. sect. 7
54, 56, 59	Mt. 6: 13
26: 19 .	J. 4: 10 ²
27: 30 &c.	D. vi. p. iii. sect. 4
28: 10 &c.	J. 5: 2 ²
31: 35 .	D. vii. p. i. sect. 8
32: 4, 5 .	Ibid.
33: 5, 8 .	D. vii. p. i. sect. 6
35: 18 .	Mt. 27: 50
37: 35 .	D. vi. p. ii. sect. 3
39: 17 .	Mt. 2: 16
41: 2, 3 .	J. 2: 14 ²
42: 10 .	D. vii. p. i. sect. 6
38 .	D. vi. p. ii. sect. 3
43: 18, 20.	J. 8: 25
44: 18 .	D. vii. p. i. sect. 6
45: 8 .	D. xii. p. i. sect. 32
26 .	Mr. 3: 21, 4
48: 20 .	J. 1: 15 ²
49: 3, 4 .	L. 2: 23
50: 2, 5 .	J. 19: 40

EXODUS.

12: 6 .	Mr. 15: 42
14 .	Mt. 14: 23
12: 27 .	D. viii. p. ii. sect. 4
46 .	Mt. 1: 22
15: 2 .	J. 11: 25
3 .	Mr. 12: 29
16: 5, 23 .	J. 19: 14
17: 7 .	Mt. 4: 7 ²
18: 7 .	Mt. 2: 2 ²
19: 10, 14, 22	D. vi. p. iv. sect. 11
24: 17 .	J. 5: 37, 38

LEVITICUS.

10: 1 &c.	D. vi. p. iv. sect. 14
11: 42 &c.	—————sect. 11, 16
43 &c.	L. 14: 26 ²
12: 3 .	Mt. 2: 16 ³ J. 7: 22
14: 5 .	J. 4: 10 ²
20: 25, 26.	D. vi. p. iv. sect. 11
21: 1—6 .	Ibid.
22: 32 .	D. vi. p. iv. sect. 14
24: 11, 14.	D. ix. p. ii. sect. 12
15, 16.	—————sect. 10

NUMBERS.

3: 32 .	J. 15: 18
5: 17 .	D. vi. p. iv. sect. 11
22 .	Mt. 5: 18
9: 12 .	Mt. 1: 22
15, 16 .	J. 5: 37, 38
12: 8 .	Ibid.
15: 37 .	Mt. 9: 20
38, 39.	D. viii. p. iii. sect. 2
19: 7, 8, 10.	L. 2: 22

- 20: 10 . Pr. Mt sect. 25
 12 . D. vi. p. iv. sect. 14
 22: 29 . Mt. 2: 16
 24: 7 . J. 7: 38
 32: 19 . Mt. 4: 15
 24 . ——— 4
 33: 55 . Mt. 7: 3

DEUTERONOMY.

- 4: 12, 15 . J. 5: 37, 38
 6: 4 . Mr. 12: 29
 8 . Mt. 23: 5
 8: 3 . Mt. 4: 4
 10: 16 . D. iv. sect. 22
 16: 2 . J. 19: 14
 18: 10, 11. D. vi. p. ii. sect. 15
 20 . J. 7: 52²
 22: 12 . D. viii. p. iii. sect. 2
 . Mt. 9: 20
 19 . L. 6: 22²
 23, 24. Mt. 1: 19³
 23: 12 &c. D. vi. p. iv. sect. 10
 24: 1, 2 . Mt. 1: 19³
 25: 1 . Mt. 27: 24
 5 . Mt. 22: 24
 27: 4 . J. 4: 20
 30: 11—14. L. 17: 21
 32: 4 . D. vi. p. iv. sect. 19
 17 . — p. i. sect. 15
 22 . — p. ii. sect. 6
 33: 8 . — p. iv. sect. 6

JOSHUA.

- 2: 9, 24 . Mt. 15: 32
 3: 5 . D. vi. p. iv. sect. 11
 7: 13 . Ibid.
 18, 19 . J. 9: 24
 15: 8 . D. vi. p. ii. sect. 1
 20: 7 . — p. iv. sect. 12
 21: 32 . J. 4: 5
 23: 13 . Mt. 7: 3
 24: 19 . D. vi. p. iv. sect. 14

JUDGES.

- 1: 16 . Mr. 1: 3
 9: 7 . Mt. 6: 30
 16: 10 . Mt. 2: 16.
 17: 3 . D. vi. p. iv. sect. 12

RUTH.

- 1: 11 . J. 15: 6
 2: 4 . L. 1: 28.

I SAMUEL.

- 1: 23 . Mt. 4: 4
 4: 7, 8 . L. 6: 24, 25, 26.
 17 . D. v. p. ii. sect. 1
 6: 20 . D. vi. p. iv. sect. 19
 7: 9 . D. vii. p. ii. sect. 7
 14: 45 . Mt. 16: 22³
 18: 4 . J. 21: 7
 21: 6 . Mt. 12: 4
 24: 6 . D. v. p. iv. sect. 1
 25: 21 . L. 20: 13
 28: 7 &c. D. vi. p. ii. sect. 15
 23 . D. viii. p. iii. sect. 3

II SAMUEL.

- 1: 17 . Mt. 11: 17
 20 . D. v. p. ii. sect. 1
 11: 11 . D. vii. p. i. sect. 7
 12: 14 . D. ix. p. ii. sect. 11
 13: 18 . J. 21: 7

I KINGS.

- 1: 14 . Mt. 1: 22
 4: 33 . J. 19: 29
 14: 6 . Mt. 10: 2
 18: 7, 9, 13. D. vii. p. i. sect. 6, 7
 31 &c. — p. ii. sect. 7
 19: 13 . Mt. 7: 15²
 16 . D. v. p. iv. sect. 1
 20: 4 . D. vii. p. i. sect. 7
 21: 10 . D. ix. p. ii. sect. 8

II KINGS.

- 1: 7, 8 . Mt. 7: 15²
 2: 13 . Ibid.
 19 . D. vii. p. i. sect. 7
 4: 16 . ——— sect. 6
 28 . ——— sect. 7
 6: 21 . Ibid.
 7: 2, 17, 19. Ibid.
 18: 30, 33 &c. D. ix. p. ii. sect. 10
 19: 4, 16, 22, 23. ——— sect. 12
 22: 6 . Mt. 13: 55
 23: 10 . D. vi. p. ii. sect. 1

I CHRONICLES.

- 5: 1, 2 . L. 2: 23
 11: 11 . J. 15: 18
 19 . Mt. 16: 22³
 16: 22 . D. v. p. iv. sect. 2
 24: 3 &c. L. 1: 5

II CHRONICLES.

- 2: 14, 15 . D. vii. p. i. sect. 7
 4: 5 . J. 2: 6
 24: 12 . Mt. 13: 55
 26: 3 . Mt. 1: 8
 29: 5 &c. D. vi. p. iv. sect. 10
 30: 16, 17, 18 ————— sect. 11
 J. 19: 14
 33: 6 . ——— p. ii. sect. 1
 34: 11 . Mt. 13: 55
 35: 7, 8, 9, 11 J. 19: 14
 36: 22 . D. vi. p. v. sect. 2

EZRA.

- 3: 7 . Mt. 13: 55
 8: 25 . D. vii. p. i. sect. 7

NEHEMIAH.

- 3: 1, 32 . J. 5: 2²
 8: 8 . D. x. p. v. sect. 4
 12: 39 . J. 5: 2²
 46 . J. 15: 18
 13: 25 . Mt. 15: 4

ESTHER.

- 4: 13 . L. 14: 26²
 5: 10 . L. 2: 49
 6: 12 . Ibid.
 7: 9 . Ibid.

JOB.

- 3: 8 . Mt. 3: 7
 9: 21, 23 . L. 12: 25
 11: 7, 8, 9. D. vi. p. ii. sect. 7
 31: 7 . J. 20: 17
 38: 17 . D. vi. p. ii. sect. 9
 39: 9 . L. 2: 7

PSALMS.

- 1: 6 . D. iv. sect. 21
 2: 2 . D. v. p. iv. sect. 3, 4
 4: 1 . D. xi. p. i. sect. 19
 16: 8 . D. iv. sect. 20
 10 . D. vi. p. ii. sect. 3, 11
 20: 1, 7 . J. 17: 11
 24: 18 . Mt. 5: 3³
 37: 11, 29. ————— 5²
 39: 3 . L. 17: 21
 5 . L. 12: 25
 41: 1 . Mt. 13: 19
 49: 2 . D. v. p. iv. sect. 13
 63: title . Mr. 1: 3
 1 . Mt. 5: 6

PSALMS.

- 67: 2 . D. x. p. ii. sect. 4
 73: 9 . D. v. p. i. sect. 4
 76: 1 . J. 17: 11
 82: 6 . J. 10: 35.
 86: 2 . D. vi. p. iv. sect. 15
 95: 8 . D. iv. sect. 22.
 96: 5 . D. vi. p. i. sect. 15
 98: 3 . L. 1: 54, 55²
 99: 3 . D. vi. p. iv. sect. 14
 102: 25 . Mt. 25: 34
 103: 1 . L. 17: 21
 104: 4 . D. viii. p. iii. sect. 10
 105: 15 . D. v. p. iv. sect. 2
 106: 7 . Mt. 13: 19
 16 . D. vi. p. iv. sect. 5
 109: 16 . L. 1: 54, 55²
 22 . L. 17: 21
 111: 9 . D. vi. p. iv. sect. 14
 118: 26 . D. v. p. ii. § 12. Mt.
 131: 2 . L. 14: 26² [11: 3.
 132: 17 . J. 5: 35
 139: 8 . D. vi. p. ii. sect. 7
 145: 17 . ——— p. iv. sect. 19

PROVERBS.

- 5: 4 . Mt. 27: 34
 6: 32 . Mt. 5: 28
 8: passim . J. 1: 1
 14: 4 . L. 2: 7
 17: 15 . D. vi. p. iv. sect. 17
 [Mt. 27: 24
 20 . D. iv. sect. 22
 21: 12 . Mt. 13: 19
 23: 1 . D. viii. p. iii. sect. 3
 24: 10 . Mt. 15: 32
 29: 24 . L. 14: 26²
 30: 30 . L. 1: 28³

ECCLESIASTES.

- 5: 2 . L. 2: 14
 8: 11 . L. 1: 1

CANTICLES.

- 1: 8 . L. 1: 28, 3
 3: 10 . L. 17: 21
 8: 6 . D. vi. p. ii. sect. 10

ISAIAH.

- 1: 3 . L. 2: 7
 29 . L. 16: 21
 2: 20 . D. xi. p. i. sect. 19
 5: 1 . D. x. p. iv. sect. 6

- ISAAH.**
- 5: 4 . Mt. 27: 34
 14 . D. vi. p. ii. sect. 8
 20 . L. 23: 54. J. 1: 1²
 6: 1 &c. . D. vi. p. iv. sect. 14
 7: 23 . D. viii. p. i. sect. 10
 8: 12, 13 . D. vi. p. iv. sect. 14
 19 . — p. ii. § 15 D. i.
 [p. ii. § 3
 11: 1 . Mt. 2: 23²
 12: 1 . Mt. 11: 25²
 14: 9 . D. vi. p. ii. sect. 8
 21 . L. 22: 36
 16: 11 . L. 17: 21
 29: 4 . D. i. p. ii. § 3. D. vi.
 [p. ii. § 15
 11, 12. J. 7: 15.
 19 . L. 6: 35
 30: 24 . Mt. 3: 12
 34: 13 . Mt. 27: 29
 38: 10 . D. vi. p. ii. sect. 17
 40: 3 . — p. v. sect. 4
 30, 31. Mt. 15: 32
 41: 7 . Mt. 13: 55
 42: 1 . L. 23: 35
 3 . Mt. 12: 20
 18 . Mr. 8: 24
 45: 1 . D. v. p. iv. sect. 2.
 48: 13 . Mt. 25: 34
 52: 7 . D. v. p. ii. sect. 3
 53: 8 . L. 16: 8³
 9 . D. xii. p. ii. sect. 14
 55: 1, 2 . Mt. 5: 6
 3 . D. vi. p. iv. sect. 4.
 58: 2 . L. 16: 21
 59: 17 . D. viii. p. iii. sect. 2
 61: 1, 2 . D. v. p. ii. § 2. p. iv.
 [§ 3. D. vi. p. v. § 5
 63: 18 . D. xi. p. i. sect. 19
 65: 5 . D. vi. p. iv. sect. 11
 66: 24 . D. xii. p. i. sect. 30
- JEREMIAH.**
- 1: 5 . D. vi. p. iv. sect. 13
 4: 13 . L. vi. 24, 25, 26
 6: 4 . Ibid. D. vi. p. iv. § 12
 9: 17, 18, 20. Mt. 11: 17. L. 22: 36.
 12: 3 . D. vi. p. iv. sect. 12
 39: 11, 13. D. vii. p. ii. sect. 4
 44: 17 . Mt. 4: 4
 49: 36 . D. viii. p. iii. sect. 11
- LAMENTATIONS.**
- 3: 15 . Mt. 27: 34
 5: 16 . L. 6: 24, 25, 26
- EZEKIEL.**
- 3: 7 . D. iv. sect. 22
 39: 17—²⁰. L. 22: 36
 41: 6 . J. 20: 17
- DANIEL.**
- 1: 3, 7, 8, 9, 18 D. vii. p. ii. sect. 4
 2: 18, 19, 27, 28,
 29, 30, 47 D. ix. p. i. sect. 4
 41 . D. v. p. i. sect. 1
 4: 9 . — p. i. sect. 4
 26 . D. v. p. i. sect. 4
 7: 13, 14 . — sect. 1, and
 p. iv. sect. 13
 8: 1 . J. 8: 25
 9: 25, 26 . D. v. p. iv. sect. 3
 10: 16 . L. 17: 21
- HOSEA.**
- 1: 1, 2 . Mr. 1: 1
 11: 1 . Mt. 1: 22
- AMOS.**
- 2: 6 . Mt. 10: 10³
 6: 4 . D. viii. p. iii. sect. 3
 8: 6 . Mt. 10: 10³
 9: 2, 3 . D. vi. p. ii. sect. 7
- JONAH.**
- 1: 6 . D. vii. sect. 4
 3: 2 . D. vi. p. v. sect. 28
- MICAH.**
- 3: 5 . D. vi. p. iv. sect. 12
 4: 6, 7 . D. v. p. i. sect. 1
 5: 2 . Mt. 2: 6²
 6: 5, 8 . Mt. 6: 33
- HABAKKUK.**
- 3: 2 . L. 1: 54, 55²
- ZECHARIAH.**
- 1: 20 . Mt. 13: 55
 11: 12, 13 . Mt. 27: 9, 10
 13: 4 . Mt. 7: 15²
- MALACHI.**
- 3: 1 . D. viii. p. iii. sect. 13

ACTS.		ACTS.	
1: 4, 8 .	D. v. p. ii. sect. 14	13: 25 .	L. 12: 25
6 .	Mt. 17: 11	34 .	D. vi. p. iv. sect. 4
13 .	Mt. 1: 6	42 .	— p. v. sect. 12
16 .	D. xii. p. i. sect. 18	43 .	J. 1: 17
2: 23 .	D. iv. sect. 21. Mt. 26:	45 .	D. ix. p. ii. sect. 12
	[45 ²	50 .	L. 14: 1
25 .	— sect. 20	14: 15 .	D. iv. sect. 25
27, 31 .	D. vi. p. ii. sect. 3, 11, 12	23 .	D. x. p. v. sect. 7
38 .	— p. iii. sect. 7	25 .	L. 1: 2
3: 16 .	Mr. 11: 22	15: 37 .	J. 12: 10
19 .	D. vi. p. iii. sect. 7	16: 1 .	J. 20: 27
21 .	Mt. 17: 11	6 .	L. 1: 2
4: 1 .	L. 22: 52	13, 16.	L. 6: 12
4 .	L. 1: 2	30 .	D. vii. p. i. sect. 7
6 .	L. 3: 2	33 .	J. 9: 7.
26, 27 .	D. v. p. iv. sect. 4	17: 3 .	D. v. p. iv. sect. 6
32 .	J. 5: 18	4 .	L. 14: 1
33 .	L. 2: 40	11 .	L. 1: 2
5: 24, 26 .	L. 22: 52	13 .	Mt. 15: 1
33 .	J. 12: 10	18 .	D. vi. p. i. § 12, 13, 17
34 .	D. vii. p. ii. sect. 6	19 .	D. viii. p. iii. sect. 18
39 .	Mt. 25: 9	22 .	— sect. 22
6: 1 &c. .	D. i. p. i. sect. 6	30 .	D. vi. p. iii. sect. 7
4 .	L. 1: 2	18: 5, 28 .	D. v. p. iv. sect. 6
11 .	D. ix. p. ii. sect. 8	6 .	D. ix. p. ii. sect. 12
13 .	— sect. 14	12 .	L. 2: 2 ²
7: 10, 20 .	L. 2: 40	23 .	L. 1: 3 ²
53 .	D. viii. p. iii. sect. 12	26 .	Mt. 16: 22
59 .	D. vi. p. ii. sect. 23	19: 16 .	J. 21: 7 ²
8: 4 .	L. 1: 2	20: 7, 9 .	D. vi. p. v. sect. 12
22 .	D. iv. sect. 23. D. vi.	18 .	Mt. 28: 9
	[p. iii. sect. 7	21 .	D. vi. p. iii. sect. 7
35 .	D. vi. p. v. sect. 14	24 .	D. v. p. ii. sect. 16. L.
39 .	Mt. 3: 11		[12: 25
9: 29 .	D. i. p. i. sect. 6	32 .	J. 1: 17
31 .	J. 14: 16	21: 8 .	D. vi. p. v. sect. 16
37 .	J. 9: 7	29 .	D. iv. sect. 20
10: 22 .	Mt. 2: 12	22: 5 .	L. 22: 66
38 .	D. vi. p. i. sect. 9	23: 1 .	D. ix. p. ii. sect. 13
44 .	L. 1: 2	8 .	D. vi. p. ii. § 23. Mt.
45 .	J. 20: 27		[22: 23
11: 18 .	D. vi. p. iii. sect. 7	24: 5, 14, 15	D. ix. p. iv. sect. 2, 3, 4
19 .	L. 1: 2	25: 2 .	L. 14: 1
20 .	D. i. p. i. sect. 6	11, 25.	L. 23: 15
26 .	D. ix. p. i. sect. 10. Mt.	19 .	D. vi. p. i. sect. 22
	[2: 12	26: 5 .	D. iv. sect. 21. D. ix.
12: 5 .	L. 6: 12		[p. iv. sect. 1
13: 2 .	D. xi. p. i. sect. 12	11 .	D. ix. p. ii. sect. 13
10 .	D. vi. p. i. sect. 3	18 .	D. x. p. iv. sect. 15
22 .	L. 4: 22	20 .	D. vi. p. iii. sect. 7

- | | | | |
|-----------------------|---|-----------|-----------------------------------|
| | ACTS. | | I CORINTHIANS. |
| 26: 24 | J. 7: 15 | 2: 14 | J. 3: 3 ² |
| 31 | L. 23: 15 | 3: 2 | L. 1: 64 |
| 27: 20 | Mt. 26: 45 | 3 | D. ix. p. iv. sect. 8 |
| 40 | L. 4: 42 ³ | 11 | D. vii. p. ii. sect. 11 |
| 28: 7 | J. 15: 18 | 4: 1 | D. ix. p. i. sect. 6 |
| 17 | L. 14: 1. J. 1: 15 ³ | 6 | D. ix. p. iv. sect. 8 |
| 31 | D. vi. p. v. sect. 7 | 5: 2 | Mt. 5: 6 |
| | ROMANS. | 6: 3 | Mt. 12: 23 |
| 1: 4 | D. xi. p. i. sect. 7 | 12 | L. 22: 25 |
| 9 | D. v. p. ii. §19. D. xi.
[p. i. §12] | 7: 2 | J. 5: 18 |
| | | 12,13,14 | J. 20: 27 |
| 2: 5 | D. vi. p. iii. sect. 9 | 14 | D. vi. p. iv. sect. 11 |
| 21 | — p. v. sect. 10 | 39 | J. 3: 21 |
| 3: 11 | Mt. 13: 19 | 8: 3 | D. iv. sect. 21 |
| 21, 22 | Mt. 6: 33 | 4 | D. vi. p. i. sect. 15 |
| 22, 26 | Mr. 11: 22 | 13 | J. 8: 51 |
| 4: 21 | L. 1: 1 | 9: 18 | D. v. p. ii. sect. 19 |
| 6: 17 | Mt. 11: 25 ² | 10: 9 | D. vi. p. iv. sect. 6 |
| 7: 3 | Mt. 2: 12 | 16 | Mt. 14: 19 |
| 12 | D. vi. p. iv. sect. 7 | 17 | Mt. 26: 26 |
| 10: 1 | L. 6: 12 | 20, 21. | D. vi. p. i. sect. 14—18 |
| 2 | L. 4: 22 | 11: 10 | D. viii. p. iii. sect. 12 |
| 3 | Mt. 6: 23 | 19 | D. ix. p. iv. sect. 8 |
| 6, 7 | D. vi. p. ii. §14. L. 17:
[21] | 12: 12 | D. v. p. iv. sect. 12 |
| 10 | D. iv. sect. 23 | 14: 2, 12 | D. xii. p. iv. sect. 9 |
| 15 | D. v. p. ii. sect. 3, 4, 5 | 11 | D. i. p. i. sect. 14 |
| 16, 17. | D. xii. p. i. sect. 15 | 32 | — p. ii. sect. 3 |
| 11: 2 | D. iv. sect. 21 | 15: 54 | L. 2: 2, 3 |
| 14 | D. i. p. i. sect. 11. N. | 55 | D. vi. p. ii. sect. 18, 23 |
| 22 | Mt. 24: 51 | 16: 11 | L. 11: 7 |
| 29 | D. vi. p. iii. sect. 9 | | II CORINTHIANS. |
| 12: 3, 6 | D. iv. sect. 13, 14 | 1: 17 | J. 12: 10 |
| 14: 5 | L. 1: 1. D. ix. p. iii. §5 | 20 | Mt. 5: 37 |
| 17 | L. 17: 21 | 3: 14 | D. v. p. iii. sect. 3 |
| 22, 23. | D. iv. §14. D. ix. p. iii.
[§5] | 4: 2 | J. 1: 17 |
| 15: 30 | L. 6: 12 | 16 | Mt. 15: 32 |
| 16: 17 | D. ix. p. iv. sect. 11 | 17 | D. x. p. ii. sect. 4 |
| 25, 26. | D. v. p. ii. §20. D. ix.
[p. i. sect. 3] | 5: 6 &c | D. vi. p. ii. sect. 23 |
| | | 13 | Mr. 3: 21 ⁴ |
| I CORINTHIANS. | | 6: 1 | J. 1: 17 |
| 1: 10 | D. ix. p. iii. sect. 4 | 2 | L. 22: 51 |
| 17 | D. i. p. i. sect. 10 | 7: 1 | D. i. p. i. sect. 11 ³ |
| 21 | D. vi. p. v. sect. 10 | 3 | D. iv. sect. 21 |
| 30 | J. 11: 25 | 4 | Mt. 10: 30 |
| 2: 4, 5 | D. vi. p. v. §10. D. i.
[p. i. §10] | 8, 10 | D. vi. p. iii. sect. 9 |
| 7—10 | D. ix. p. i. sect. 3 | 8: 18 | D. v. p. ii. sect. 19 |
| | | 12: 1 &c. | D. vi. p. ii. sect. 21, 23 |
| | | 7 | Mt. 7: 3 |
| | | 18 | Mt. 12: 23 |
| | | 13: 8 | J. 1: 17 |

- GALATIANS.**
- 1: 1 . Mt. 10: 2
 23 . D. vi. p. v. sect. 14
 2: 2, 7 . D. v. p. ii. sect. 20
 3 . Mt. 1: 19
 15 . Mt. 26: 45²
 16, 20 . Mr. 11: 22
 21 . J. 1: 17
 3: 1 . Ibid.
 3 . D. i. p. i. sect. 11. N
 9 . J. 20: 27
 19 . D. viii. p. iii. sect. 12
 22 . Mr. 11: 22
 4: 4 . L. 1: 35
 9 . J. 3: 3
 19 . D. v. p. iv. sect. 12
 22 &c. D. ix. p. i. sect. 7
 5: 4, 7 . J. 1: 17
 12 . Mt. 24: 51
 19, 20, 21 . D. i. p. i. sect. 11. N
 . [D. ix. p. iv. §11
 6: 9 . Mt. 15: 32
- EPHESIANS.**
- 1: 9 . D. ix. p. i. sect. 3, 11
 13 . D. v. p. ii. sect. 16
 2: 12 . D. vi. p. i. sect. 16
 20 . D. vii. p. ii. sect. 11
 3: 5, 6, 9 . D. ix. p. i. sect. 3
 7 . J. 4: 10
 13 . Mt. 15: 32
 18 . L. 11: 7
 4: 7 . J. 4: 10
 11 . D. vi. p. v. sect. 16
 18 . D. iv. sect. 23 N
 20 . D. v. p. iv. sect. 12
 21 . J. 1: 17
 29 . L. 2: 40
 5: 32 . D. ix. p. i. § 7. D. x.
 . [p. iii. sect. 9
 6: 19 . ——— sect. 3
- PHILIPPIANS.**
- 1: 21 &c. D. vi. p. ii. sect. 23
 2: 10 . ——— sect. 6
 3: 9 . Mr. 11: 22
 4: 6 . Mt. 6: 25
 15 . D. v. p. ii. sect. 19
- COLOSSIANS.**
- 1: 20 . Mt. 5: 9
 26, 27 . D. ix. p. i. sect. 3
- COLOSSIANS.**
- 2: 22 . Mt. 15: 9
 3: 8 . D. ix. p. ii. sect. 13
 4: 6 . L. 2: 40
- I THESSALONIANS.**
- 1: 3 . Mr. 11: 22
- II THESSALONIANS.**
- 1: 12 . J. 1: 17
 2: 7 . D. ix. p. i. sect. 4
 11 . Mt. 6: 13
 12 . Mr. 16: 16³ J. 1: 17
 15 . Pr. Mt. sect. 8
 3: 8 . Mt. 6: 25
- I TIMOTHY.**
- 1: 13 . D. ix. p. ii. §13.⁷D. x.
 . [p. v. §11
 15 . J. 15: 18
 2: 4 . D. x. p. v. sect. 8
 8 . D. vi. p. iv. sect. 4
 3: 11 . ——— p. i. sect. 2
 15 . J. 1: 17
 16 . D. ix. p. i. sect. 11, 13
 4: 1 . D. vi. p. i. sect. 20
 3 . J. 1: 17
 3, 10, 12. J. 20: 27
 5 . Mr. 7: 2
 6 . L. 1: 3
 10 . D. x. p. v. sect. 8
 12 . D. xi. p. ii. sect. 6
 5: 8 . Mt. 6: 25
 13 . Mt. 12: 36
 16 . J. 20: 27
 6: 1 . J. 1: 16
 2 . J. 22: 27
- II TIMOTHY.**
- 2: 7 . Mt. 24: 15³
 15 . J. 1: 17
 3: 3 . D. vi. p. i. sect. 2
 4 . L. 1: 3³
 6 . D. xii. p. i. sect. 19
 8 . J. 1: 17
 10 . L. 1: 3
 15 . J. 7: 15
 4: 2 . D. vi. p. v. §10. L. 1: 2
 4 . J. 1: 17
 5 . D. vi. p. v. §16. L. 1: 1
 7 . L. 12: 25
 8 . Mt. 26: 45
 17 . L. 1: 1

- TITUS.**
- 1: 8 . D. vi. p. iv. sect. 7, 17
 12 . Mt. 12: 36
 14 . J. 1: 17
 2: 3 . D. vi. p. i. sect. 2
 11 . D. x. p. v. sect. 8 N
 [J. 1: 17
 3: 10, 11 . D. ix. p. iv. sect. 11, 12
- HEBREWS.**
- 1: 2 . J. 1: 3
 3 . D. x. p. v. sect. 9
 4 &c. . D. viii. p. iii. § 10, 11
 7 . L. 19: 9
 3: 1 . J. 10: 36
 4: 2 . D. v. p. ii. sect. 6
 9 . Mt. 5: 5²
 5: 7 . L. 6: 12
 6: 4 . J. 4: 10
 7: 21 . D. vi. p. iii. sect. 9
 26 . — p. iv. sect. 7
 9: 9 . Mt. 13: 3
 10 . D. ii. p. ii. § 7. Mr. 7: 4
 16, 17 . D. v. p. iii. sect. 1
 10: 13 . Mt. 26: 45
 23 . J. 9: 7
 26 . J. 1: 17
 36 . L. 8: 15
 37 . Mt. 11: 3
 38 . D. x. p. v. sect. 10
 11: 11 . L. 12: 25
 13 . D. xii. p. i. sect. 14
 19 . Mt. 13: 3
 37 . Mt. 7: 15²
 12: 3 . L. 8: 15
 17 . D. vi. p. iii. sect. 4
 25 . Mt. 2: 12
 13: 19 . Mt. 17: 11
 24 . Mt. 15: 1
- JAMES.**
- 1: 2 . Mr. 10: 30
 8 . D. iv. sect. 19
 13 . Mt. 4: 7²
 20 . Mt. 6: 33
 2: 7 . D. ix. p. ii. sect. 13
 19 . D. vii. p. i. sect. 21
 25 . D. viii. p. iii. sect. 14
 3: 1 . D. vii. p. i. sect. 12
 6 . L. 12: 25. D. vi. p. ii. § 1
 15 . D. vi. p. i. sect. 21
- JAMES.**
- 5: 12 . Mt. 5: 37
 16 . L. 6: 12
 17 . D. iv. sect. 25
 19 . J. 1: 17
- I PETER.**
- 1: 2, 20 . D. iv. sect. 21
 22 . J. 1: 17
 2: 6, 7 . D. xii. p. i. sect. 15
 24 . Mt. 8: 17
 3: 5, 6 . D. vii. p. i. sect. 6
 16 . Mt. 5: 44² D. xi. p. ii.
 [sect. 6
 20, 21 . D. ix. p. i. sect. 8
 4: 16 . ——— sect. 10
 24 . Mt. 8: 17
 5: 4 . D. vii. p. ii. sect. 4
 8 . D. vi. p. i. sect. 3
 12 . J. 1: 17
- II PETER.**
- 2: 1 . D. ix. p. iv. sect. 10
 2 . J. 1: 17
 4 . D. vi. p. ii. sect. 19
 14 . Mr. 7: 22
 22 . J. 9: 7
- I JOHN.**
- 1: 8 . D. x. p. v. sect. 12
 2: 1 . J. 14: 16
 21 . J. 1: 17
 3: 7 . D. xii. p. i. sect. 31
 3: 9 . D. x. p. v. sect. 12
- II JOHN.**
- 2 . J. 1: 17
- III JOHN.**
- 4 . J. 16: 2
 8 . J. 1: 7
 9 . D. vii. p. ii. sect. 11
- JUDE.**
- 9, 10 . D. ix. p. ii. sect. 1
- REVELATIONS.**
- 1: 5 . J. 9: 7
 10 . J. 5: 2²
 12 . J. 1: 23
 13 . D. v. p. iv. sect. 13
 16 . J. 7: 24 [p. iii. § 16
 20 . D. ix. p. i. § 7. D. viii.

REVELATIONS.

2: 1, 8, 12, 18	D. viii. p. iii. sect. 16
5, 16, 21, 22	D. vi. p. iii. sect. 7
7	— p. ii. sect. 21
7, 11, 17, 29	D. ii. p. iii. sect. 5
3: 1, 7, 14.	D. viii. p. iii. sect. 16
4	J. 17: 11
19	D. vi. p. iii. sect. 7
4: 8 &c.	— p. iv. sect. 14
5: 1	D. ii. p. i. sect. 3
2	D. vi. p. v. sect. 8
8	L. 6: 12
13	D. v. p. ii. sect. 6
6: 6	D. viii. p. i. sect. 4, 5
8	D. vi. p. ii. sect. 13
14	D. ii. p. i. sect. 3
8: 3	L. 6: 12
7	Mt. 6: 30
9: 20	D. vi. p. i. sect. 19
10: 17	— p. v. sect. 14
12: 12	J. 1: 14 ²
13: 6	Ibid.
14: 6, 7	D. v. p. ii. sect. 17
15: 4	D. vi. p. iv. sect. 19
16: 11	D. ix. p. ii. sect. 11
17: 7	— p. i. sect. 7, 11 [D. x. p. iii. § 9
19: 17, 18.	L. 22: 36
20: 2	D. vi. p. i. sect. 3
14	— p. ii. sect. 13
21: 3	L. 16: 9 ³ J. 1: 14 ²

TOBIT.

2: 1	D. viii. p. iii. sect. 3
------	--------------------------

JUDITH.

9: 11	L. 6: 35
12: 15	D. viii. p. iii. sect. 3

WISDOM.

7: 3	D. iv. sect. 25
8: 19, 20	D. vi. p. ii. sect. 19
11: 14	Mt. 5: 6
16: 13	D. vi. p. ii. sect. 17
25	J. 4: 10

ECCLESIASTICUS.

19: 26	L. 17: 21
24: 31	Mr. 6: 40
25: 26	Mt. 24: 51
26: 7	Mt. 5: 28
32: 18	L. 18: 7

I MACCABEES.

2: 21	Mt. 16: 22 ³
29	Mt. 6: 33
4: 48	L. 17: 21
59	J. 10: 22

II MACCABEES.

2: 29	Mt. 25: 34
7: 41	J. 15: 18

INDEX

OF

GREEK WORDS AND PHRASES

OCCASIONALLY ILLUSTRATED.

- | | |
|---|--|
| <p>ἄβυσσος, - D. vi. p. ii. § 14
L. 8: 31</p> <p>ἄγαθός, - Mt. 25: 26</p> <p>ἄγαιλιάω, - J. 8: 56</p> <p>ἄγάπη μου, - J. 15: 10</p> <p>ἄγγελος, - D. viii. p. iii. § 8—16</p> <p>ἅγιος, - D. vi. p. iv
— τοῦ Θεοῦ, - D. v. p. iv. § 14
L. 4: 34</p> <p>ἅγιον πνεῦμα, - Mt. 3: 11.²</p> <p>ἅγιος κληθήσεται, - L. 2: 23.²</p> <p>ἄγναφος, - Mt. 9: 16</p> <p>ἄδης, - D. vi. p. ii</p> <p>ἄδικία, - J. 7: 18</p> <p>ἄδικος, - Mt. 25: 26</p> <p>ἄζυμα, - D. viii. p. ii. § 3</p> <p>ἄθετέω, - Mr. 7: 9</p> <p>ἄφροσις, - D. ix. p. iv</p> <p>ἄϊρω, - J. 10: 18. 15: 2</p> <p>ἄϊτέω, - J. 16: 30</p> <p>ἄιχμαλωσία, - Mt. 1: 11, 12</p> <p>ἄϊών, - Mt. 12: 32</p> <p>εἰς τὸν Αἰῶνα, - J. 8: 51</p> <p>ἐκ τοῦ Αἰῶνος, - J. 9: 32</p> <p>ἄϊώνιος, - L. 16: 9.³</p> <p>ἄϊκακος, - D. vi. p. iv. § 17</p> <p>ἄϊκανθα, ἄϊκανθος, - Mt. 27: 29</p> <p>ἄϊκόη, - D. xii. p. i. § 15</p> <p>ἄϊκούω, - J. 8: 43. Mr. 4: 24</p> <p>ἄϊκριβόω, - Mt. 2: 7</p> <p>ἄϊκρίς, - Mt. 3: 4, 2</p> <p>ἄϊλειος ὄνος, - Mt. 18: 6</p> <p>ἄϊλήθεια, - J. 1: 17</p> <p>ἄϊληθής, - J. 5: 31</p> <p>ἄϊληθινός, - J. 7: 28.²</p> | <p>ἄϊλλά, - Mt. 20: 23</p> <p>ἄϊλλογενής, - L. 17: 18</p> <p>ἄϊμαρτία, - J. 8: 46.²</p> <p>ἄϊμαρτωλός, - Mt. 26: 45.² D.
xii. p. v. § 12</p> <p>ἄϊμεταμέλητος, - D. vi. p. iii. § 9</p> <p>ἄϊμετανόητος, - Ibid.</p> <p>ἄϊμην, - Mt. 5: 18</p> <p>ἄϊμίαντος, - D. vi. p. iv. § 17</p> <p>ἄϊμφίβλητρον, - Mt. 4: 18</p> <p>ἄϊναβαίνω, - D. vi. p. ii. § 20</p> <p>ἄϊναβλέπω, - Mr. 8: 24</p> <p>ἄϊαναγκάζω, - L. 24: 29</p> <p>ἄϊανάθεμα, - Mt. 15: 4</p> <p>ἄϊανακείμεαι, - D. viii. p. iii. § 5</p> <p>ἄϊανακλίνω, - Ibid.</p> <p>ἄϊαναλαμβάνω, - D. vi. p. ii. § 20</p> <p>ἄϊανάληψις, - Luke 9: 51</p> <p>ἄϊαναλογία τῆς πίστεως, - D. iv. § 14</p> <p>ἄϊαναπίπτω, - D. viii. p. iii. § 3</p> <p>ἄϊαναπληρόω, - Mt. 13: 14</p> <p>ἄϊανάστασις, - D. vi. p. ii. § 19
Mt. 22: 23</p> <p>ἄϊαναστροφή, - D. xi. p. ii. § 6</p> <p>ἄϊανατολή, - Mt. 2: 2. L. 1: 78</p> <p>ἄϊαναφέρω, - D. vi. p. ii. § 20</p> <p>ἄϊἀνδρες ἀδελφοί, - D. xii. p. i. § 18</p> <p>ἄϊἀνηθον, - Mt. 23: 23</p> <p>ἄϊἀνθίστημι, - Mt. 6: 25</p> <p>ἄϊἀνθύπατος, - D. viii. p. iii. § 17</p> <p>ἄϊἀνθρωποκτόνος, - J. 8: 44</p> <p>ἄϊἀνθρωπος, - D. xii. p. i. § 18</p> <p>ἄϊἀνόητος, - L. 24: 25</p> <p>ἄϊἀνομος, - Mt. 25: 26</p> <p>ἄϊἀντάλλαγμα, - Mr. 8: 37.²</p> <p>ἄϊἀντειπεῖν, - L. 21: 15</p> |
|---|--|

- ²Ἀντί, - J. 1: 16 [8
²Ἀντίδικος, - D. vi. p. i. § 3, 4,
²Ἀντιλέγειν, - L. 21: 15
²Ἀντιπαρόχομαι, - L. 10: 32
²Ἀντήμα, - J. 4: 11
²Ἄνωθεν, - J. 3: 3
²Ἀπάγω, - Mt. 27: 5
²Ἀπαλλάσσω, - L. 12: 58
²Ἀπειθῶν, - D. xii. p. i. § 15
²Ἀπειλίξω, - L. 6: 35
²Ἀπέχω, - Mt. 6: 2
²Ἀπέχει, - Mr. 14: 41
²Ἀπιστία, - Mr. 9: 24
²Ἄπιστος, - L. 12: 46. J. 20: 27
²Ἄπλοῦς, - Mt. 6: 22
²Ἀπό, - D. xi. p. i. § 15
 Mt. 15: 1 L. 10: 30
²Ἀπογράφεσθαι, - L. 2: 1.²
²Ἀποδημέω, - Mt. 21: 33
²Ἀποικία, ἀποικισία, Mt. 1: 11, 12
²Ἀποκαθίστημι, - Mt. 17: 11
²Ἀποκάλυψις, - D. ix. p. i. § 3
²Ἀποκόπτο, - Mt. 24: 51
²Ἀποκρύπτω, - Mt. 11: 25.²
²Ἀπολύω, - Mt. 1: 19.³ L. 6: 37
²Ἀπομνημονεύματα, Pr. Mt. § 26
²Ἀποστρέφω, - Mr. 10: 19
²Ἀποστέλλω, - J. 10: 36
²Ἀπόστολος, - D. viii. p. iii. § 8
 Mt. 10: 2. J. 10: 36
²Ἀποσυνάγωγος, - J. 9: 22
²Ἀποτέμνω, - Mt. 24: 51
²Ἀποτίμασθαι, - L. 2: 1.²
²Ἀποφέρω, - D. vi. p. ii. § 20
²Ἀπτεσθαι, - J. 20: 17
²Ἀργός, - Mt. 12: 36
²Ἀργυρίον, - D. viii. p. i. § 4
 5, 10
²Ἄρειος πάγος, - D. viii. p. iii. § 18
²Ἀριστέω, - J. 21: 12
²Ἀριῶν, - D. xii. p. i. § 19
²Ἀρπάζω, - D. v. p. ii. § 21
²Ἄρτι, - Mt. 9: 18
²Ἄρτος, - Mt. 4: 3.² 26: 26
 L. 14: 15
²Ἄρτοι τῆς προθέσεως, Mt. 12: 4.²
²Ἀρχή, - Mr. 1: 1. D. iii. § 9
 τὴν Ἀρχήν, - J. 8: 25
²Ἀρχιερεῖς, - Mt. 2: 4
²Ἀρχιερώτης, - L. 19: 2
²Ἀρχιτρίκλιτος, - D. viii. p. iii. § 6
²Ἀρχομαι, - Mr. 5: 17
²Ἀρχομενος, - L. 3: 23
²Ἀρχοντες, - L. 14: 1
²οἱ Ἀρχοντες αὐτοῦ, D. vii. p. i. § 7
²Ἀρχῶν τοῦ κόσμου,
 τοῦτου, καὶ ἐ, - D. vi. p. i. § 8
²Ἀσκός, - Mt. 9: 17
²Ἀσάριον, - D. viii. p. i. § 10
²Ἀστραπή, - L. 9: 36
²Ἄνλη, - Mt. 26: 3
²Ἀντάρξια, - D. iv. § 18
²Ἀντοκατάκριτος, - D. ix. p. iv. § 12
²Ἀφανίζω, - D. ix. p. i. § 10
²Ἀφεδρών, - Mr. 7: 19
²Ἀφιέναι τὸ πνεῦμα, Mt. 27: 50
²Ἀφορίζω, - L. 6: 22
²Ἀρχεῖος, - D. xii. p. i. § 14
 Βαπτίζω, }
 Βάπτω, } - { D. viii. p. ii. § 2
 { Mt. 3: 11. 20: 22
 Βάπτισμα, }
 Βαπτισμός, } - { Mt. 20: 22. 21:
 { 25 Mr. 7: 3, 4.
 { D. viii. p. ii. § 2
 Βαπτιστής, - Mt. 3: 1.²
 Βάρος, - D. x. p. ii. § 4
 Βασανίζω, - Mt. 8: 6
 Βασανιστής, - Mt. 18: 34
 Βασιλεία, - D. v. p. i. L. 19: 12
 Βασιλείς, - Mt. 2: 22
 Βασιλικός, - J. 4: 46
 Βαιτολογέω, - Mt. 6: 7
 Βδέλυγμα τῆς ἐρημώ-
 σεως, - Mt. 24: 15.²
 Βελέξω, Βοῦν, - Mt. 9: 25
 Βιβλίον, κ. ἐ. D. ii. p. i. § 3. D.
 xii. p. i. § 19
 Βιβλος γενέσεως, Mt. 1: 1. D. ix. p. i.
 § 18, 19, 20
 Βλασφημία, - D. ix. p. ii.
 Βοηθέω, - Mr. 9: 24
 Βολίς, - Mt. 7: 3
 Βουλευτής, - L. 23: 50
 Βουλεύω, - J. 12: 10
 Βοῦς, - J. 2: 14
 Βρωσίς, - Mt. 6: 19
 Βυθίζομαι, - L. 5: 7
 Γεζοφυλάκιον, - Mr. 12: 41
 Γαμέω, - Mt. 24: 38
 Γέω, - D. x. p. 5. §
 Γαστήρες ἀργαί, - Mt. 12: 36.

Γέενα,	-	D. vi. p. ii.	Διδάσκα,	-	D. vi. p. v. Mt. 28: 19, 20
Γείτων,	-	D. xii. p. i. § 11	Διδαχή,	-	Mt. 7: 28
Γεέα,	-	L. 16: 8. ³	Διδοραχμα,	-	D. viii. p. i. § 8
Γενεαλογία,	-	D. xi. p. i. § 18	Δίδωμι σημειον,	-	Mt. 24: 24
Γενεσία,	-	Mt. 14: 6	Διετής,	-	Mt. 2: 16. ³
Γέννημα τῆς ἀμπέλου,	Mt. 26: 29		Δίκαιος,	-	Mt. 1: 19. 27: 24 D. vi. p. iv. § 17
Γενόμενος,	-	J. 13: 2	Δικαιοσύνη,	-	Mt. 3: 15. 6: 1 21: 32
Γένος,	-	Mr. 9: 29	Δικαιοσύνη τοῦ Θεοῦ,	Mt. 6: 33	
Γῆ,	-	Mt. 2: 6. 10: 5. ² 27: 45.	Δικαιόω,	-	L. 7: 29. ² 35
Γηγένης,	-	D. v. p. iv. § 13	Δικτυον,	-	Mt. 4: 18
Γίνεσθαι,	-	L. 2: 2. ³	Διχοτομέω, διχάζω,	Mt. 24: 51	
Γινώσκω,	-	D. iv. § 21	Διψάω,	-	Mt. 5: 6
Γλῶσσα,	-	D. xii. p. iv. § 9	Δίψυχος,	-	D. iv. § 19
Γογγυσμός	-	J. 7: 12	Διώκω,	-	Mt. 5: 11, 23
Γράμματα,	-	—15	Δοκέω,	-	Mr. 10: 42
Γραμματεῦς,	-	Mt. 2: 4. ² D. xii. p. v. § 12.	Δόκος,	-	Mt. 7: 3
Γραφή,	-	J. 7: 15	Δόξα,	-	D. x. p. ii. § 4
Γράφω,	-	Mr. 12: 19.	Δός δόξαν τῷ Θεῷ,	J. 9: 24	
Γυμνός	-	J. 21: 7. ²	Δούλος,	-	D. vii. p. i. Mt. 20: 26: 27
Γυνακάριον,	-	D. xii. p. i. § 19	ὁ Δράκων ὁ μέγας,	D. vi. p. i. § 8	
Γυνή,	-	Mt. 5: 28. J. 2: 4	Δρόμος,	-	L. 12: 25
Δαιμόνιον,	-	D. vi. p. i. D. xii. p. i. § 19	Δύναμαι,	-	Mr. 2: 19. ²
Δαιμονιζόμενος,	-	D. vi. p. i. § 9, 10	οὐ δύναται ἰδεῖν,	J. 3: 3. ²	
Δαιμονιώδης,	-	—§ 21	ἢ δύναμις,	-	Mt. 26: 64
Δέησις,	-	L. 6: 12	Δωρεά,	-	J. 4: 10
Δεῖπνον,	-	J. 21: 12	Δῶρον,	-	Mr. 7: 11, 12
Δεισιδαίμων,	-	D. vi. p. i. § 22	Ἐβραῖσσι,	-	Pr. Mt. § 14—20
Δένδρον,	-	D. vii. p. i. § 7	Ἐγγαστριμύθος,	-	D. i. p. i. § 3
Δεσπότης,	-	Mt. 6: 33	Ἐγγίξειν,	-	L. 18: 35
Δευτερόπρωτος,	-	L. 6: 1	Ἐγκαίνα,	-	J. 10: 22
Δέω,	-	Mt. 18: 18	Ἐθνάρχης,	-	Mt. 2: 22
Δηναρίον,	-	D. viii. p. i. § 4, 6, 10	Ἐθνος,	-	Mt. 21: 43. ²
Διὰ μέσον,	-	L. 17: 11	Εἶ	-	Mr. 8: 12. 15: 44. L. 12: 49
Διαβαίνω,	-	D. vi. p. ii. § 20	Εἶδος,	-	J. 5: 37, 38
Διάβολος,	-	—p. i.	Εἶδω,	-	L. 10: 32
Διαθήκη,	-	D. v. p. iii	Εἰρήνη,	-	Mt. 10: 12
Διακομιδή,	-	Mt. 1: 11, 12	Εἰρηνοποιός,	-	Mt. 5: 9
Διάκονος,	-	Mt. 20: 26, 27	Εἰς,	-	L. 7: 30
Διαλέγομαι,	-	D. vi. p. v. § 11, 12	Ἐις,	-	Mr. 12: 29
Διανοῖγον μήτραν,	L. 2: 23		Ἐισφέρω,	-	Mt. 6: 13
Διαπεράω,	-	D. vi. p. ii. § 20	Ἐκ,	-	J. 3: 25
Διασπορά,	-	J. 7: 35	Ἐκατόνταρχος,	-	D. viii. p. iii. § 17
Διδασκαλαὶ δαιμόνι- ων,	-	D. vi. p. i. § 20	Ἐκβαλλεῖν ὄνομα πονηρον,	-	L. 6: 22. ²
Διδάσκαλος,	-	D. vii. p. ii. Mt. 23: 8.	Ἐκγαμιζω,	-	Mt. 24: 38

- ²Ἐκδημέω, - D. vi. p. ii. § 23
²Ἐδικέω, - L. 18: 3
²Ἐεῖρος, - D. xii. p. i. § 31
 L. 9: 34
²Ἐκακεῖν, - L. 18: 1.²
²Ἐκκλησία, - Mt. 18: 17
²Ἐκκόπτω, - Mt. 24: 51
²Ἐκλείπω, - L. 16: 9.²
²Ἐκλειτός, - D. xii. p. i. § 15
 Mt. 22: 14
²Ἐκλεκτός τοῦ Θεοῦ, D. v. p. iv. § 14
²Ἐκλύω, - Mt. 9: 36.² 15: 32
²Ἐκπειράζω, - Mt. 4: 7.²
²Ἐκπορευόμενον ἐκ τοῦ
 στόματος, - Mt. 4: 4
²Ἐλέγχο, - J. 8: 46
²Ἐέεω, - Mt. 9: 36
²Ἐέμημον, - D. vi. p. iv. § 3
²Ἐετος, - Mt. 9: 13.²
²Ἐλληνίς, - Mr. 7: 26
²Ἐλληνισταί, - D. i. p. i. § 6.
²Ἐμβλέπω, - Mr. 8: 24
²Ἐμβριμάομαι, - Mr. 9: 25
²Ἐμπαίζω, - Mt. 2: 16
²Ἐμπροσθεν, - J. 1: 15.²
²Ἐν, - D. xi. p. i. § 7, 8
 L. 1: 17. 17: 21
²Ἐν Θεῷ, - J. 3: 21
²Ἐν τῷ ὀνόματι Θεοῦ, J. 17: 11
²Ἐν ὕδατι, - Mt. 3: 11
²Ἐναγέτος, - Mt. 1: 19. 25: 26
²Ἐνδημέω, - D. vi. p. ii. § 23
²Ἐνδυμα, - Mt. 7: 15.²
²Ἐνότια, - L. 11: 41
²Ἐνοχος, - Mt. 5: 21, 22
²Ἐνταλμα, - Mt. 15: 9
²Ἐντασιάζω, - J. 19: 40
²Ἐντολή, - Mt. 15: 9
²Ἐντός, - L. 17: 21
²Ἐνώπιον Θεοῦ, - L. 1: 75
²Ἐξαιτέομαι, - L. 22: 31
²Ἐξελεθεῖν, - Mr. 9: 29
²Ἐξίστημι, - Mr. 3: 21.⁴
²Ἐξοδος, - Pr. Mr. § 2. L.
 9: 31
²Ἐξομολογοῦμαι, - Mt. 11: 25 [7
²Ἐξορκίζω, - Mt. 26: 63. Mr. 5:
²Ἐξουσιάζω, - L. 22: 25
²Ἐφορῆ, - Mt. 26: 5
²Ἐπαγγελία, - D. xii. p. i. § 14
²Ἐπάνοι, - L. 4: 39
²Ἐπενδύτης, - J. 21: 7
²Ἐπηρέάζω, - Mt. 5: 44
²Ἐπὶ τὸ αὐτό, - Mt. 22: 34
²Ἐπὶ τῷ ὀνόματι, - Mt. 24: 5
²Ἐπιβάλλω, - Mr. 14: 72
²Ἐπιβουλόσ, - D. vi. p. i. § 6
²Ἐπιγεῖος, - — p. ii. § 6, 7
²Ἐπιγνοῦς τῷ πνεύμα-
 τι αὐτοῦ, - Mr. 2: 8
²Ἐπιζητέω, - L. 4: 42
²Ἐπιθνήσκω, - L. 16: 21
²Ἐπικαίκατος, - Mt. 15: 4
²Ἐπιούσιος, - Mt. 6: 11
²Ἐπισκέπτομαι, - Mt. 25: 36. L. 7:
 16
²Ἐπιστρέφω, - L. 22: 32
²Ἐπιτιμάω, - Mt. 16: 22.² Mr.
 9: 25
²Ἐπίτροπος, - D. vii. p. ii. § 4
²Ἐπιφύσσω, - L. 23: 54
²Ἐπουρανίος, - D. vi. p. ii. § 6, 7
²Ἐπω, - J. 12: 49
²Ἐπω πᾶν πονηρὸν
 ῥῆμα, - Mt. 5: 11
²Ἐργάζομαι, - D. x. p. v. § 12
²Ἐρῆμος, - Mr. 1: 3. D. xii.
 p. v. § 12.
²Ἐριφιόν, - D. xii. p. i. § 19
²Ἐρῶμιμένοι, - Mt. 9: 36.²
²Ἐρχομένος ἐν ὀνόμα-
 τί κυρίου, - { D. v. p. ii. § 12
 p. iv. § 13.
 Mt. 11: 3
²Ἐρωπῶ, - J. 16: 30
²Ἐσκιλμένοι, - Mt. 9: 36.²
²Ἐστωσ, - L. 5: 2
²Ἐταῖρος, - D. xii. p. i. § 11
²Ἐυαγγελίον, - D. v. p. ii.
²Ἐυαγγελίζεῖν, - D. vi. p. v. § 14
²Ἐυαγγελιστής, - ————— § 16
²Ἐυδοκία, - L. 2: 14.²
²Ἐυλάβης, - D. vi. p. iv. § 3
²ὁ Ἐυλόγητος, - Mr. 14: 61
²Ἐυλογέω, - Mt. 14: 19
²Ἐυλογητός, - Mt. 5: 3
²Ἐυχαριστέω, - Mt. 14: 19
 L. 1: 5
²Ἐως θανάτου, - Mt. 26: 38
 —όν, - Mt. 1: 25.²
 —τούτου, - L. 22: 51.
²Ζηλωτής, - L. 6: 15

Ζημιόω,	- Mt. 16: 26	Καθίζεσθαι,	- D. viii. p. iii. § 3
Ζιζανία,	- Mt. 13: 25	Καί,	- Mt. 5: 19. ²
Ζωγράφω,	- L. 5: 10	ἢ Καινή διαθήκη,	D. v. p. iii.
Ζών ὕδωρ,	- J. 4: 10	Καιομένον,	- J. 5: 35. ²
Ἑγεμονεύω,	- L. 2: 2. ²	Καιρός σύκων,	- Mr. 11: 13
Ἑγεμῶν,	- D. viii. p. iii. § 17	Κακολογέω,	- Mt. 15: 4
	Mt. 2: 6. ²	Κακοποιέω,	- Mr. 3: 4
Ἠλικία,	- L. 12: 25	Κακός,	- Mt. 21: 41. 25: 26
Ἠρωδιανός,	- Mt. 22: 16	Καλέομαι μέγας,	Mt. 5: 19. ⁴
		Κάμηλος,	- Mt. 19: 24
Θάλασσα,	- Mt. 4: 15. ²	Καρδία,	- D. iv. § 23, 24
Θάμβος,	- L. 5: 9	Κατά,	- Mt. Title. J. 2: 6. ²
Θάπτω,	- J. 19: 40	Καταβαίνω,	- D. vi. p. ii. § 20
Θέλω,	- Mt. 16: 24. L. 13: 31. J. 7: 17. 17: 24.	Καταβολή κόσμου,	D. i. p. i. § 14. N Mt. 25: 34
Θεμέλιος,	- Mt. 25: 34	Καταγγέλλω,	- D. vi. p. v. § 15
Θεοῦ οἶκος,	- Mt. 12: 4	Κατακλίνομαι,	- D. viii. p. iii. § 3
ὁ Θεός τοῦ αἰῶνος,		Κατακρίνω,	- Mr. 16: 16. 3. J. 8: 11.
καὶ ἐ,	- D. vi. p. i. § 8	Κατάλυμα,	- L. 2: 7. ²
Θεόφιλος,	- L. 1: 3. ³	Καταλίω,	- Mt. 5: 17
Θησαυρός,	- Mt. 6: 19	Καταναθεματίζω,	Mt. 15: 4
Θρήνος,	- Mt. 9: 17	Καταρούμαι,	- Ibid.
Θυγάτριον,	- D. xii. p. i. § 19	Καταρτίζω,	- Mr. 1: 19
Ἰδιος,	- D. vi. p. i. § 22	Κατασκήνωσις,	- Mt. 8: 20. ²
	J. 1: 11. v. 18	Καταχθονίαι,	- D. vi. p. ii. § 6
Ἰερόν,	- L. 1: 9	Κατέχω,	- L. 4: 42. ²
Ἰκανόν ἔστι,	- L. 22: 38	Κεντυρίων,	- D. viii. p. iii. § 17
Ἰλωσ σοι,	- Mt. 16: 22. ²	Κέρας,	- L. 1: 69, 70, 71
Ἰματίον,	- D. viii. p. iii. § 2. J. 13: 4.	Κερατίον,	- L. 15: 16. ²
		Κεφαλαίωσ,	- Mr. 12: 4
Ἰνα,	- Mt. 1: 22. ² 20: 31. Mr. 5: 23. J. 16: 2	Κηρυκεύω,	- D. vi. p. v. § 2
Ἰσος,	- Mr. 14: 56	Κηρύσσω, κ. ἔ.	- D. vi. p. v. § 2-10
Ἰσχυρός,	- L. 11: 21	Κῆτος,	- Mt. 12: 40
Ἰσως,	- L. 20: 13	Κλήπτης,	- D. xi. p. ii. § 6
Ἰουδαίσι,	- Pr. Mt. § 15	Κληρονομέω,	- Mt. 5: 5
Ἰχθυδίων,	- D. 12. p. 1. § 19	Κλητός,	- Mt. 22: 14
		Κλίβανος,	- Mt. 6: 30. ²
Καθαίρω,	- J. 15: 2	Κλιναδίον,	- D. xii. p. i. § 19
Καθαρισμός,	- L. 2: 22	Κλισίαι,	- Mr. 6: 40
Καθαρός,	- D. vi. p. iv. § 3	Κοδράντες,	- D. viii. p. i. § 10
Καθαρός τῆ καρδίας,	Mt. 5: 6	Κοιλία,	- Mr. 7: 19
Καθεξῆς,	- L. 1: 3. ²	Κοιμάν,	- D. vi. p. ii. § 13
Καθεύδειν,	- D. vi. p. ii. § 23	Κοινός,	- Mr. 7: 2
Καθηγητής,	- Mt. 23: 8	Κολαζέσθαι,	- Mt. 1: 19. ²
Καθημερινός,	- Mt. 6: 11	Κολοβόω,	- Mt. 24: 22
		Κόλπος τοῦ Ἀβραάμ,	D. vi. p. ii. § 19, 20
		Κολυμβήθρα,	- J. 5: 2. ²
		Κορβίαν,	- Mr. 7: 11, 12

- Κορβανᾶν*, - Mt. 27: 6
Κοσμέω, - Mt. 12: 44
Κόσμος, - D. iii. § 8
Κουσιωδία, - Mt. 27: 65
Κόφινος, - Mt. 16: 9, 10
Κράσπεδον, - Mt. 9: 20
Κράτιστος, - L. 1: 3, 4
Κρίμα, - Mr. 12: 40
Κρίνω, - Mr. 16: 16.³
Κρίσις, - Mt. 23: 2, 3.² J. 5: 22
ὁ ἐν τῷ Κρούπιῳ, - Mt. 6: 18
Κιάομαι, - L. 21: 19
Κιζῶ, - D. iii. § 7
Κιλλός, - Mt. 15: 30, 31
Κυναρίον, - D. xii. p. i. § 19
Κυριακή, - J. 5: 2.² [2, 9
Κύριος, - D. vii. p. i. Mr. 12: 19
Κώμικος, - D. iv. § 17

Λαλέω, - D. vi. p. v. § 11, 12. L. 1: 69, 70, 71. 4: 41.² J. 12: 49.

Λαμβάνω, - Mt. 8: 17
Λαμπρός, - L. 23: 11
Λαιρός, - J. 16: 2.²
Λαιρεύω, - D. xi. p. i. § 12
σὺ λέγεις, - Mt. 27: 11
Λαιουργέω, - D. xi. p. i. § 12
Λεπτόν, - D. viii. p. i. § 10
Λεύκος, - L. 23: 11
Ληστής, - D. xi. p. ii. § 6
Λιθοβολέω, - Mt. 21: 35
Λίον τυφομένον, Mt. 12: 20.
Λόγος, - Mt. 4: 4. L. 1: 2 J. 1: 1.

Λόγοι τῆς χάριτος, L. 4: 22.²
Λοιπόν, - Mt. 26: 45
Λούω, - J. 9: 7
Λύχνος, - Mt. 5: 15
Λύω, - ——— 19. 18: 18

Μαγδαληνή, - Mt. 27: 56
Μάγοι, - Mt. 2: 1
Μαθητεύω, - Mt. 28: 19, 20
Μακαρίος, - Mt. 5: 3. 13: 16
Μακράν, - Mt. 8: 30
Μακροθυμέω, - L. 18: 7
Μακροθυμία, - L. 8: 15
Μαμωνᾶ τῆς ἁδικίας, L. 16: 9

Μανθάνω, - Mt. 11: 29
Μάρτυρ, - D. ix. p. iv. § 14
Μαριτροῦν τινα, - L. 4: 22
Μεγιστάνες, - D. vii. p. i. § 7
Μεθύω, - J. 2: 10
Μέλλω, - Mt. 3: 7. 17: 22
Μερίζω, - Mt. 24: 51
Μετριμνάω, - Mt. 6: 25
Μετιά, - L. 11: 7
Μεταμέλομαι, - D. vi. p. 3.
Μετανοέω, - Ibid.
Μειοικασία, μειοικία, Mt. 1: 11, 12
Μετρητής, - J. 2: 6
Μέτρον πίστεως, - D. iv. § 14
Μηλότη, - Mt. 7: 15.²
Μήποτε, - Mt. 4: 6
Μήτι, Μήτιγε, - Mt. 12: 23. J. 4: 29
Μηᾶ, - D. viii. p. i. § 10
Μισέω, - L. 14: 26
Μνήμα, - D. vi. p. ii. § 8
Μνησθῆναι ἔλεους, L. 1: 54, 55. 1.²
Μοδίος, - D. viii. p. i. § 6

Μοιχαλῆς, - Mt. 12: 39
Μοιχεύω, - Mt. 5: 28
Μύλη, - Mt. 18: 6
Μύλος ὄνικος, - Ibid.
Μύρον, - Mt. 26: 7 [11
Μυστήριον, - D. ix. p. i. Mt. 13:
Μωρέ, - Pr. Mt. § 25
Μωρολογία, - Mt. 12: 36
Μωρός, - Mt. 11: 25.³

Ναζαρηνέ, }
Ναζωρεῦς, } - Mt. 2: 23
Ναὶ, ναί, - Mt. 5: 37
Ναός, - L. 1: 9
Νάρδος πισιακή, - Mr. 14: 3
Νεανίσκος, - ——— 51.²
Νεότης, - Mt. 19: 20
Νηπίον, - Mt. 11: 25.³
Νίπτω, - Mr. 7: 3, 4. J. 9: 7
Νοέω, - Mt. 24: 15.³
Νομίζομαι, - L. 3: 23.²
Νομικός, - D. xii. p. v. § 12
Νομοδιδάσκαλος, - Ibid.
Νόμος, - J. 10: 34

Ξίλον, - L. 22: 52.² Mt. 6: 30.

Ὁ, ἡ, τὸ,	- D. x. p. v. § 2. Mt. 1: 6. 5: 15. ³	Ἡᾶς,	- Mt. 2: 16. ²
Οἰκία,	- D. xii. p. i. § 19	ἡ <i>Ἡαλαίμ</i> διαθήκη,	- D. v. p. iii.
Οἰκοδομέω,	- D. iv. § 18.	Ἡάλαι,	- Mr. 15: 44
Οἰκονόμος τῆς ἀδικίας,	- L. 16: 8. ²	Ἡαλαίστη,	- L. 12: 25
ὁ Οἶκος τοῦ Θεοῦ,	- Mt. 12: 4	Ἡαλλυγενεσία,	- D. xii. p. i. § 22. Mt. 19: 28
Οἰκουμένη,	- L. 2: 1	Ἡανδοχεῖον,	- L. 2: 7. ²
Οἰκτεῖρω,	- Mt. 9: 36	Ἡανοῦργος,	- D. iv. § 18
Ὀλιγόπιστος,	- Mt. 6: 30. ³	Ἡαντότροφος,	- J. 4: 10
Ὀλιγόψυχος,	- Mt. 5: 3. ³	Ἡαρά,	- J. 17: 5
Ὀμοιωθῆς,	- D. iv. § 25	οἱ <i>Ἡαρ</i> αὐτοῦ,	- Mr. 3: 21. ²
Ὀμοίωμα,	- J. 5: 37, 38	Ἡαραβιζόρμαι,	- L. 24: 29
Ὀμόφρονες,	- D. ix. p. iii. § 4	Ἡαραβολή,	- Mt. 13: 3
Ὀναρίον,	- D. xii. p. i. § 19	Ἡαραδειγματίζω,	- Mt. 1: 19. ²
Ὀνειδίζω,	- Mt. 5: 11	Ἡαραδέμισι,	- D. vi. p. ii. § 21
Ὀνικός,	- Mt. 18: 6	Ἡαραδίδωμι,	- Mt. 26: 16
Ὀνομα,	- J. 17: 11	Ἡαραδόξα,	- L. 5: 26
Ὀνος ἀλέτης,	- Mt. 18: 6	Ἡαραδόσις,	- Pr. Mt. § 8
Ὀπίσω μου,	- Mt. 16: 24. ²	Ἡαραδοίς,	- D. iii. § 23. Mt. 26: 16
Ὀπως,	- Mt. 12: 14	Ἡαρακλήτος, κ. ἐ,	- J. 14: 16
Ὀρεῖνη,	- Mr. 1: 3	Ἡαρακαλουθέω,	- L. 1: 3
Ὀρίζω,	- D. xi. p. i. § 7	Ἡαρασκηνή,	- J. 19: 14
Ὀρκίζω,	- Mt. 26: 63. Mr. 5: 7	Ἡαρατηρέω,	- J. 15: 20
Ὀρφανός,	- J. 14: 18	Ἡαροικία,	- J. 16: 25
Ὀστος, κ. ἐ,	- D. vi. p. iv.	Ἡάσχυ,	- D. viii. p. ii. § 3, 4. J. 19: 14.
Ὅτι,	- D. x. p. iii. § 4. p. v. § 11. L. 1: 45. ² 7: 47	Ἡᾶς,	- D. x. p. v. § 8
Ὅν, οὐ,	- Mt. 5: 37	Ἡασχεῖν,	- D. iv. § 25
Ὅν ἐρεκεν,	- L. 4: 18	Ἡατρίς,	- J. 4: 44
Ὅν πῦς,	- D. i. p. i. § 14. N. D. x. p. ii. § 8, ⁹	Ἡεζῆ,	- Mt. 14: 13
Ὅναί,	- L. 6: 24, 25, 26	Ἡεινάω,	- Mt. 5: 6
Ὅτι δὲν ἔστιν,	- Mt. 23: 16, 18	Ἡειράζω,	- Mt. 16: 1
Ὅτι κέτι,	- Mr. 15: 5	ὁ <i>Ἡειράζων</i> ,	- D. vi. p. i. § 4
Ὅν ῥηνοί,	- D. v. p. i. § 4	Ἡέμπω,	- J. 10: 36. Mt. 6: 13
Ὅντος,	- D. iii. § 23. Mt. 12: 24.	Ἡεπραγμαμένον αὐτῶ,	- L. 23: 15
Ὅφείλημα,	- Mt. 6: 12	Ἡέρον,	- Mt. 4: 15
Ὅφεις ὁ πικαίος,	- D. vi. p. i. § 8	Ἡεράτης,	- Pr. Mt. § 15
Ὅφύριον,	- D. xii. p. i. § 19	Ἡεριβάλλω,	- Mr. 14: 51
Ὅφέ,	- Mt. 28: 1	Ἡεριοίκος,	- D. xii. p. i. § 11 Mt. 5: 20
Ὅψία,	- Mt. 14: 23	Ἡερισσεῖω,	- Mt. 5: 47. ²
Ὅψις,	- J. 7: 24	Ἡερισσόν,	- D. viii. p. ii. § 2
Ἡαγίς,	- Mt. 5: 29	Ἡεριτομή,	- Mr. 4: 28
Ἡάθος,	- D. iv. § 25.	Ἡερίχωρος,	- J. 1: 43
Ἡαιδίον, κ. ἐ,	- D. xii. p. i. § 11, 19. J. 13: 33	Ἡέτρα, Ἡέτρος,	- Mt. 13: 5
		τὰ <i>Ἡετρούδη</i> ,	- Mt. 10: 10
		Ἡῆρα εἰς ὄσον,	- L. 12: 25
		Ἡῆχες,	- D. xii. p. i. § 19
		Ἡηνακίδιον,	- D. xii. p. i. § 15
		Ἡηστεῖω,	- J. 2: 22. ²

<i>τῆς Πίστειος ἀναλο- γία,</i>	- D. iv. § 14	<i>Προφήτης,</i>	- Mt. 7:15. Mr. 6:15
<i>Πίστις,</i>	- Mt. 23: 23. ² L. 28: 8	<i>Προφητεύω,</i>	- Mt. 26: 68
<i>Πίστος,</i>	- J. 20: 27	<i>Πρωτοκλισία,</i>	- D. viii. p. iii. § 6
<i>Πλεῖον,</i>	- Mt. 12: 41, 42	<i>Πρώτος,</i>	- L. 2: 2. 14: 1. J. 15: 18
<i>Πλεῖονες,</i>	- Mt. 21: 36	<i>Προτότοκος,</i>	- Mt. 1: 25
<i>Πλεονεξία,</i>	- Mr. 7: 22	<i>Πτερυγιον τοῦ ἱμά- τιου</i>	- Mt. 9: 20
<i>Πληροφορέω,</i>	- L. 1: 1	<i>Πτύον,</i>	- Mt. 3: 12
<i>Πληρώω,</i>	- Mt. 1: 22. 5: 17. ²	<i>Πτώγος,</i>	- L. 16: 20
<i>Πλησίον,</i>	- D. xii. p. i. § 11	<i>Πτώγοι τῷ πνεύ- ματι,</i>	- Mt. 5: 3. ³
<i>Πλοιαρίον,</i>	- D. xii. p. i. § 19	<i>Πυγμῆ,</i>	- Mr. 7: 3, 4
<i>Πλοῖον,</i>	- L. 5: 2	<i>Πύλαι Ἰδου,</i>	- D. vi. p. ii. § 17
<i>Πνεῦμα, Πνέω,</i>	- D. viii. p. iii. § 10 11. D. vi. p. ii. § 23. Mr. 2: 8. J. 3: 8.	<i>Πώρωσις,</i>	- D. iv. § 23. N.
— <i>ἀκάθαρτον,</i>		<i>Ῥαββί,</i>	- D. vii. p. ii.
<i>πονηρόν,</i>	- D. vi. p. i. § 11	<i>Ῥάβδος,</i>	- L. 22: 52. ²
<i>Πνεύματα,</i>	- D. xii. p. iv. § 9	<i>Ῥαίνω,</i>	} - Mt. 3: 11
<i>ἐκ Πνεύματος γεγενη- μένος,</i>	- J. 3: 8	<i>Ῥαντίζω,</i>	
<i>Ποιέω,</i>	- D. iii. § 7. D. x. p. v. § 12	<i>Ῥακά,</i>	- Pr. Mt. § 25
<i>Ποιμαίνω,</i>	- J. 21: 16	<i>Ῥάκος ἀγνάφον,</i>	- Mt. 9: 16
<i>Πολλοί,</i>	- D. x. p. v. § 8. J. 12: 42	<i>Ῥῆμα,</i>	- D. i. p. i. § 14. N. D. x. p. ii. § 9. Mt. 4: 4
<i>Πολυέλος,</i>	- D. vi. p. iv. § 3	— <i>ἀγρόν,</i>	- Mt. 12: 36
<i>Πονηρός,</i>	- Mt. 5: 37. ² 6: 23. 25: 26	<i>Ῥίπτω,</i>	- Mt. 9: 36. ²
<i>ὁ Πονηρός,</i>	- D. vi. p. i. § 4, 8	<i>Ῥύομαι,</i>	- Mt. 6: 13. ²
<i>Πορνεία,</i>	- Mt. 5: 32	<i>Σάββας</i>	- Mt. 12: 5
<i>Πρασία,</i>	- Mr. 6: 40	<i>Σάββατον,</i>	- Ibid.
<i>Πράσσω,</i>	- L. 3: 13	<i>Σαγήνη,</i>	- Mt. 4: 18
<i>Πραύθιμος,</i>	- Mt. 5: 3. ³	<i>Σαπρός,</i>	- Mt. 7: 17
<i>Πρεσβυτερίον,</i>	- L. 22: 66	<i>Σάρξ,</i>	- D. i. p. i. § 11, 14. N. J. 8: 15
<i>Πρό,</i>	- D. iv. § 20	<i>Σατανᾶς,</i>	- D. vi. p. i. § 3, 5, 8, 9
<i>Προβατικῆ,</i>	- J. 5: 2. ²	<i>Σεισμός,</i>	- Mt. 28: 1
<i>Προγίνωσκω,</i>	- D. iv. § 21	<i>Σεληνιάζομαι,</i>	- Mt. 17: 15
<i>Προδούς,</i>	- D. iii. § 23. Mt. 26: 16	<i>Σημεῖον,</i>	- Mt. 24: 30
<i>Προερέω,</i>	- D. iv. § 21	<i>Σίκερα,</i>	- L. 1: 15
<i>Προερόμαι,</i>	- ——— § 20	<i>Σκανδαλίζω,</i>	- Mt. 5: 29. 13: 21, 57. D. xi. p. i. § 22.
<i>Πρός,</i>	- L. 19: 9	<i>Σκάνδαλον,</i>	- Mt. 13: 31
<i>Πρός ἡμᾶς,</i>	- Mr. 6: 3	<i>Σκηνή,</i>	- Mt. 17: 4. L. 16: 9. ³
<i>Πρός τό,</i>	- Mt. 5: 28. ²	<i>Σκηροπηγία,</i>	- D. viii. p. ii. § 3
<i>Προσαίτων,</i>	- L. 16: 20	<i>Σκηνόω,</i>	- J. 1: 14. ²
<i>Προσευχή,</i>	- L. 6: 12	<i>Σκιά θανάτου,</i>	- Mt. 4: 16
<i>Προσκυνέω,</i>	- Mt. 2: 2. ²	<i>Σκληροκαρδία,</i>	- D. iv. § 22
<i>Προσλαβομένος,</i>	- Mt. 16: 22		
<i>Πρόφασις,</i>	- Mt. 23: 14		

Σκληρόνω,	-	Ibid.	Τελωνίον,	-	Mt. 9: 9
Σκόλοψ,	-	Mt. 7: 3	Τεταρτάτος,	-	J. 11: 39
Σκοῖλον,	-	Mt. 5: 29	Τετραόρητης,	-	Mt. 14: 1
Σοφία λόγου,	-	D. i. p. i. § 10	Τηρέω,	-	J. 15: 20
Σόφος,	-	Mt. 11: 25. ³	Τί,	-	Mr. 8: 37
Σπεκουλάτωρ,	-	Mr. 6: 27	Τιμάω,	-	D. xii. p. i. § 15 J. 12: 26
Σπλαγχνίζομαι,	-	Mt. 9: 36	Τόκος,	-	Mt. 25: 27
Σπλήν,	-	D. iv. § 24	Τολμάω,	-	Mr. 12: 34. J. 21: 12. ²
Σπόρος,	-	Mt. 13: 19	Τόπος ἄγιος,	-	Mt. 24: 15
Σπυρίς,	-	Mt. 16: 9, 10	Τράγικος,	-	D. iv. § 17
Σταιήρ,	-	D. viii. p. i. § 8	Τριστάτης,	-	D. vii. p. i. § 7
Σταυρός,	-	Mt. 10: 38. N	Τροφή,	-	Mt. 10: 10. ⁴
Σταυρόω,	-	Mr. 15: 25	Τροχός,	-	L. 12: 25
Στόμαχος,	-	Mr. 7: 19	Τυφομένον λίνον,	-	Mt. 12: 20
Στρατηγοὶ τοῦ ἱεροῦ,	-	L. 22: 52	Ἐργεῖα,	-	D. x. p. ii. § 4
Στρέφω,	-	Mt. 18: 3	Ἐργάζω ζῶν,	-	J. 4: 10. ²
Στρωνύμι,	-	Mt. 14: 15	ὁ Ἐπίσκοπος τοῦ ἀνθρώπου,	-	D. v. p. iv. § 13
Σὺ λέγεις,	-	Mt. 27: 11	—— τῆς ἀπολείας,	-	
Συγχράομαι,	-	J. 4: 9	κ. εἰ,	-	D. vi. p. ii. § 1
Συχοφαντέω,	-	D. xii. p. i. § 16	—— Δαβὶδ,	-	D. v. p. iv. § 14
Συχοφαντής,	-	D. xi. p. i. § 18	—— Θεοῦ, κ. εἰ,	-	Mt. 14: 33
Συμβάλλω,	-	L. 2: 19	—— Διὰ βόλου,	-	D. vi. p. i. § 3. p. ii. § 1
Συμπληροῦσθαι,	-	L. 9: 51	Ἐπιτοὶ τοῦ νυμφῶνος,	-	Mr. 2: 19
Συμποσίον,	-	Mr. 6: 40	Ἐπιπέω,	-	Mt. 26: 30
Συνεδρίον,	-	D. viii. p. iii. § 18	Ἐπίγω,	-	J. 12: 11
Συνέτος,	-	Mt. 11: 25. ³	Ἐπίροχοντα,	-	L. 11: 41
Συνθηκὴ,	-	D. v. p. iii. § 1	Ἐπίρητης,	-	Mt. 26: 58. ² L. 1: 2. 2: 14. 4: 20
Συνήμι,	-	Mt. 13: 19	Ἐπιδοήματα,	-	Mt. 10: 10. ³
Συνοδία,	-	L. 2: 44	Ἐπιδοκῶ τῆς γῆς,	-	D. vi. p. ii. § 6
Συντελεία,	-	Mt. 13: 39	Ἐπιδοκῶ τῆς,	-	Mt. 24: 51. ² D. iii. § 24
Συντηρέω,	-	Mr. 6: 20	Ἐπιδοκῶ,	-	L. 8: 15
Συντριβω,	-	Mr. 14: 3. ²	Ἐπιδοκῶσις,	-	D. x. p. v. § 9
Σφραγίζω,	-	J. 3: 33	Ἐπιδοκῶσις,	-	J. 19: 29
Σχίσμα,	-	D. ix. p. iii.	Ἐπιδοκῶσις,	-	L. 2: 14
Σωτήρ,	-	D. x. p. v. § 8	Ἐπιδοκῶσις,	-	J. 3: 14
Σωτηρίον,	-	L. 2: 30, 31	Ἐπιδοκῶσις,	-	L. 14: 15
Τάλαντον,	-	D. viii. p. i. 8, 10	Ἐπιδοκῶσις,	-	L. 2: 7
Ταπεινός,	-	Mt. 5: 3. ³ D. ii. p. ii. § 2	Ἐπιδοκῶσις,	-	L. 1: 3. ³
—— τῆς καρδίας,	-	Mt. 11: 29. ²	Ἐπιδοκῶσις,	-	D. vii. p. ii. § 11
Ταπεινοφρόν,	-	Mt. 5: 3. ³ D. ii. p. ii. § 2	Ἐπιδοκῶσις,	-	D. xii. p. i. § 11
Τάραχος,	-	D. vi. p. ii. § 19	Ἐπιδοκῶσις,	-	D. xi. p. i. § 18
Τάφος,	-	—— § 8	Ἐπιδοκῶσις,	-	Pr. Mt. § 15
Τεκνίον,	-	J. 13: 33. D. xii. p. i. § 19	Ἐπιδοκῶσις,	-	D. xi. p. iii. § 4
Τέκνον	-	D. xii. p. i. § 11	Ἐπιδοκῶσις,	-	Mt. 23: 5
Τεκνίων,	-	Mt. 13: 55			
Τελεῖν πόλεις,	-	Mt. 10: 23. ³			
Τελώνης,	-	Mt. 5: 46			

Φωλεύς,	-	Mt. 8:20	Χρεία,	-	L. 8:15
Χαίρω,	-	Mt. 28:9 ³	Χρηματίζω,	-	Mt. 2:12
Χάρα ἢ ἐμὴ	-	J. 17:13	Χριστός,	-	D. v. p. iv.
Χαράξ,	-	J. 19:43	Χωρέω,	-	Mt. 19:12
Χάρις,	-	L. 2:40. J. 1:17	Χωρίον,	-	J. 4:5
Χαριτόω,	-	L. 1:28	Ψευδοπροφήτης,	-	Mt. 7:15
Χειροτονέω,	-	D. x. p. v. § 7	Ψευστής,	-	D. iii. § 24
Χιλιάρχος,	-	D.viii. p. iii. §17	Ψυχή,	-	D. x. p. v. § 6.
Χιτών,	-	————— § 2			Mt. 10:39. 16:
Χοῦνιξ,	-	D. viii. p. i. § 4			26. L. 14:26
Χολή,	-	Mt. 27:34	Ωρα,	-	Mt. 8:13. 24:36
Χότος,	-	Mt. 6:30	Ωσεί,	-	L. 3:23.

THE END.

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THE
FOUR GOSPELS,
TRANSLATED FROM THE GREEK,
WITH
PRELIMINARY DISSERTATIONS,
AND
NOTES
CRITICAL AND EXPLANATORY.

BY GEORGE CAMPBELL, D. D.
PRINCIPAL OF MARISCHAL COLLEGE, AND ONE OF THE MINISTERS
OF ABERDEEN.

ΜΟΝΗ. ΟΥΤΕΟΝ ΤΗ. ΑΛΗΘΕΙΑ.

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CONTENTS.

ST. MARK'S GOSPEL.

- SECTION I. *The Entrance on the Ministry.*—Ch. i. ii. iii. 1—12.**
JOHN'S mission. Jesus baptized by him, and attested from heaven. Tempted by Satan. Announces in Galilee the reign of God. Calls Peter, Andrew, James, and John. Performs miraculous cures. Calls Matthew. Eats with publicans. Vindicates himself and his disciples from the accusations of the Scribes and Pharisees, in regard to blasphemy, evil company, neglect of fasting, breach of Sabbath, Page 158
- SECTION II. *The Nomination of Apostles.*—Ch. iii. 13, etc. iv. v.**
Jesus selects his twelve apostles. Is so much crowded by the people, that even his relations speak disrespectfully of him for permitting them. The absurdity of the pretext, that by demons he expelled demons. The danger of detracting from the Holy Spirit. Who accounted kinsfolks by Jesus. The parable of the sower, with the explanation. The reason for using parables. Other moral instructions and similitudes. Jesus stills a tempest on the sea. Cures a demoniac who abode in tombs. Heals a woman who had a bloody issue. Restores the daughter of Jairus to life, 162
- SECTION III. *The first Mission of the Apostles.*—Ch. vi.**
Jesus despised by his fellow-citizens. Commissions the apostles. Different opinions concerning him. The death of John the Baptist. The disciples report the execution of their mission. Jesus feeds miraculously five thousand in the desert. Walks on the sea in the morning to his disciples, who had embarked the night before; stills the wind, lands, and cures all who touch him, 166
- SECTION IV. *The Errors of the Pharisees.*—Ch. vii. viii. 1—26.**
Jesus vindicates his disciples, and charges the Pharisees with annulling the commandment of God by their tradition. Nothing pollutes the man but vice. A demon expelled from the daughter of a Syrophenician woman of great faith. The cure of one deaf and dumb. Four thousand men fed in the desert. A sign in the sky refused to the Pharisees. The disciples cautioned against their doctrine under the name of leaven, which they, interpreting literally, misunderstood. A blind man cured, 168
- SECTION V. *The transfiguration.*—Ch. viii. 27, etc. ix. x. 1—31.**
The opinions of the people concerning Jesus. Peter avows him to be the Messiah. Jesus foretells his own death and resurrection. Rebukes Peter, who was scandalized at the mention of death. Warns his followers to prepare for suffering. Is transfigured. Acquaints them who the Elijah was that should come. Cures a dumb demoniac. Humility the road to eminence in his reign. The services of those not to be rejected who did not accompany the apostles. No service done for Jesus shall be unrewarded. The dangers of offences and snares. The marriage tie may not be loosed at the pleasure of either party. The people encouraged to bring children to Jesus. What must be done to obtain eternal life. Riches a great obstruction in the way to the kingdom. The reward of those who abandon any thing for Jesus, 171
- SECTION VI. *The Entry into Jerusalem.*—Ch. x. 32, etc. xi. xii. 1—12.**
Jesus, on the road to Jerusalem, foretells his death and resurrection. Is applied to, by the sons of Zebedee, for the chief honors in his reign. He

warns them to prepare for suffering, as the only road to honor then would be humility. Gives sight to Bartimeus. Rides into Jerusalem on an ass; the people attending him with shouts. Devotes the barren fig-tree. Drives the traffickers out of the temple. Manifests the power of faith. Enjoins forgiveness on all who would be forgiven of God. Silences those who controvert his authority. Illustrates their ingratitude to God, by the parable of the husbandmen who ill-treated and killed their landlord's messengers. Concludes with predicting the rejection of the Jews, and the call of the Gentiles,	175
SECTION VII. <i>The Prophecy on Mount Olivet.</i> —Ch. xii. 13, etc. xiii. Jesus eludes the craft of the Pharisees, who consult him on the lawfulness of paying tribute to Cæsar. Vindicates the doctrine of the resurrection against the Sadducees. Answers the Scribes who questioned him about what is most important in the law. Puzzles the Pharisees with an expression in the Psalms applied to the Messiah. Warns the people against the ambition and hypocrisy of the Scribes. The liberality of a gift must be rated by the circumstances of the giver. The destruction of the temple foretold. The calamities by which it will be preceded. The signs that the Judge is at hand. The time unknown to all but God. The necessity of unintermitted vigilance,	178
SECTION VIII. <i>The Last Supper.</i> —Ch. xiv. 1—52. The rulers consult together about the method of apprehending Jesus. A female disciple anoints his head. Judas bargains with the chief priests to deliver him to them. Jesus eats the passover with his disciples. Acquaints them of the treachery of one of them. Institutes the commemoration of his death. Foretells their desertion, and Peter's denial of him. His distress in the garden. He is seized by an armed multitude conducted by Judas,	182
SECTION IX. <i>The Crucifixion.</i> —Ch. xiv. 53, etc. xv. 1—41. Jesus is brought before the Sanhedrim. Charged with blasphemy, and condemned. Denied by Peter. Delivered bound to the Roman procurator. Before whom he is accused by the Jewish rulers. Pilate, perceiving that the accusation proceeded from envy, tries in vain to save him, under pretence of granting him to the prayer of the multitude, accustomed to obtain the release of a prisoner at the passover. They, instigated by their rulers, demand the release of Barabbas, and the crucifixion of Jesus. Pilate at last consents to gratify them. Jesus is scourged, mocked, and crucified between two malefactors. Is insulted on the cross by persons of all denominations, fellow-sufferers not excepted. His death attended with prodigies, which strike the Roman centurion and other spectators with astonishment,	184
SECTION X. <i>The Resurrection.</i> —Ch. xv. 42, etc. xvi. The body of Jesus given to Joseph of Arimathea, who lays it in his own sepulchre. The resurrection of Jesus announced at the sepulchre to some pious women by an angel. He appears first to Mary Magdalene; then to others; afterwards to the eleven, whom he sends to publish his doctrine every-where, empowering them to work miracles in evidence of their mission. And is taken up into heaven,	187
NOTES,	189

ST. LUKE'S GOSPEL.

INTRODUCTION.—Ch. i. 1—4.	254
SECTION I. <i>The Annunciation.</i> —Ch. i. 5—56. THE conception and birth of John the Baptist announced from heaven to his father Zacharias in the temple. Zacharias doubting, receives for a sign	

CONTENTS.

that he shall be speechless till the fulfilment of the prediction. Returns home with his wife Elizabeth, who, after conceiving, lives some months in retirement. The immaculate conception and birth of Jesus announced to his virgin mother by the same heavenly messenger. Mary's visit to her cousin Elizabeth. Elizabeth's joy, and prophecy, on the sight of Mary. Mary's hymn of thanksgiving and triumph, 254

SECTION II. *The Nativity.*—Ch. i. 57, etc. ii. 1—40.
 The birth of John. His circumcision. The Emperor's edict for registering the people occasions Mary's journey to Bethlehem. There she bears Jesus. The tidings announced by an angel to shepherds. Their visit to the infant at Bethlehem. Jesus is circumcised. Afterwards, at Mary's purification, presented to the Lord as a first-born male. The prophecy of Simeon on that occasion: And of Anna, 256

SECTION III. *The Baptism.*—Ch. ii. 41, etc. iii. iv. 1—13.
 Jesus in tender age discusses some questions with the rabbis. Is subject to his parents. John sent to baptize and admonish the people, announcing the Messiah. The bad treatment he receives from Herod. Jesus baptized and attested from heaven. His genealogy from Adam. He is tempted by the devil, 259

SECTION IV. *The Entrance on the Ministry.*—Ch. iv. 14, etc. v. vi. 1—11.
 Jesus teaches in Galilee with applause. Explains, in the synagogue of Nazareth, a prediction of Isaiah. The people offended, attempt to throw him down a precipice. He escapes their fury. Expels a demon at Capernaum. Cures Peter's wife's mother of a fever. Performs many other cures. Announces the reign of God in the synagogues of Galilee. From a bark belonging to Peter, teaches the people on shore. By an extraordinary draught of fishes, prefigures the success of his apostles as fishers of men. Cleanses a leper, and heals a paralytic carried on a bed. Is charged with blasphemy. Calls Matthew. Eats with publicans. Vindicates this conduct. Also that of his disciples, in not fasting. Clears from breach of Sabbath—himself for curing on that day, and them for plucking and rubbing the ears of corn induced by hunger, 261

SECTION V. *The Nomination of Apostles.*—Ch. vi. 12, etc. vii. 1—35.
 Jesus selects his twelve apostles: afterwards, attended by a great multitude, teaches who are truly happy; that we ought to love all men, and do good to all, enemies not excepted: warns against uncharitableness in judging others; partiality in judging ourselves. The evidence that a man is good, is his actions, not his professions; the insignificance of the latter without the former. Jesus cures a centurion's servant. At Nain restores to life a widow's son. John's message to Jesus. Testimony of Jesus concerning John. The people's opinion of both, 265

SECTION VI. *Signal Miracles and Instructions.*—Ch. vii. 36, etc. viii. ix. 1—17.
 A woman of a bad life anoints the feet of Jesus in the house of a Pharisee; whom, being scandalized at his permitting it, Jesus instructs in the extent of divine mercy, and its happy consequences; travels about, teaching and warning in cities and villages, attended by the twelve and some pious women. The parable of the sower. Reason for using parables:—the explanation. A lamp not lighted but to enlighten. Knowledge not given but to be communicated. Who are considered by Jesus as his dearest relatives. He embarks—meets with a tempest—still it by a word—lands—cures the demoniac who had the legion, and a woman of a bloody issue. The daughter of Jairus restored to life. Jesus sends the twelve, empowering them to cure diseases. Herod's doubts concerning Jesus. Jesus feeds 5000 in the desert, 269

SECTION VII. *The Transfiguration.*—Ch. ix. 18, etc. v.
 Different opinions concerning Jesus. Peter acknowledges him to be the Messiah. Jesus foretells his own death and resurrection. All who would be

followers, must prepare for suffering. Jesus transfigured in the presence of Peter and Zebedee's sons—cures a demoniac—again foretells that he will be delivered to his enemies. Humility the road to preferment in the reign of heaven. The meanest disciple not to be despised. The services of those who do not accompany the apostles not to be rejected. Jesus sets out for Jerusalem—is refused admittance into a Samaritan city on the road. The vindictive proposal of two disciples rejected by their Master, with a severe reprimand to the proposers. Those who would follow Jesus, must do it at all hazards, and without delay. The mission of the Seventy. The aggravation of the guilt of those who, though they had enjoyed the ministry of Jesus and seen his miracles, remained impenitent. The return and report of the Seventy. Jesus is consulted by a lawyer, as to what must be done to obtain eternal life. He explains by the parable of the humane Samaritan, the meaning of *neighbor*. In the example of Martha and her sister Mary, we are taught what is the most important pursuit, 273

SECTION VIII. *The Character of the Pharisees.*—Ch. xi. xii. Jesus gives his disciples a model of prayer—enjoins importunity—cures a dumb demoniac—refutes the plea of the Pharisees, that by the aid of demons he expelled demons—points out the true happiness of man. Jonah the only sign that would be granted to that generation: their obduracy and folly contrasted to the penitence of the Ninevites and the Queen of Sheba's love of wisdom. A Pharisee, at whose house Jesus dines, scandalized at his not washing his hands before dinner. Jesus reproaches the Scribes and Pharisees, with being more solicitous about cleansing the outside than the inside; with exactness in things of little moment, whilst they neglected things of the greatest; with affecting pre-eminence in every thing; with hypocrisy; with imposing burdens on others, from which they kept themselves free; with persecuting the prophets when living, and pretending to honor them when dead; with obstructing the people's entry into the kingdom of God. He warns his disciples of their dangerous doctrine—fortifies them against the dread of their power—reminds them of the care of Providence—and of the greatness of their future recompense. The danger of apostasy; and of detracting from the Holy Spirit. Warning against covetousness, from the example of a rich fool who exulted in his stores, and knew not that he had not a day to live: against anxiety. Incitements to vigilance and activity. The doctrine of Jesus the occasion of contention and division. Men attentive and judicious in temporal affairs, often careless and injudicious in spiritual concerns, 277

SECTION IX. *The Nature of the Kingdom.*—Ch. xiii. xiv. Sudden and violent deaths not evidences of greater guilt in individuals, but general warnings to reformation. The similitude of the barren fig-tree. An infirm woman cured on the Sabbath. The similitude of the grain of mustard-seed; and of the leaven. Salvation demands our utmost vigilance and exertion. In spite of Herod's designs upon him, Jesus would go about safely for a short time, and then finish his course at Jerusalem. His lamentation over that impenitent and devoted city. A dropsical man cured in a Pharisee's house on the Sabbath. A warning against forwardness and vanity. Admonition to entertain the needy rather than the wealthy. Parable of the supper to which the invited refused to come. The necessity of deliberation before we engage in the Messiah's service, illustrated from the example of a prudent builder, and of a king at war, 282

SECTION X. *Parables.*—Ch. xv. xvi. The lost sheep. The lost drachma. The prodigal son. The unjust but provident steward. The use men make of temporal things here, marks their fitness for the trust of spiritual things hereafter. Admonitions against avarice; hypocrisy; reliance on the judgment of men; against divorce. The utmost exertion requisite to secure a place in the kingdom of heaven. The rich man and Lazarus, 285

SECTION XI. *Instructions and Warnings.*—Ch. xvii. xviii. xix. 1—27. Nothing more dangerous than to insnare. The method of treating an offending brother. The power of faith. Obedience to the Creator, gives no

claim on his favor. The cure of ten lepers, of whom only one, a Samaritan, proves grateful. The reign of God not introduced with outward show. The coming to judgment sudden and unexpected, like the deluge, and the destruction of Sodom. That disciple is fortified against danger who prefers his Master to every earthly thing. The parable of the importunate widow and the unjust judge. The devotions of the Pharisee and of the publican compared. The people encouraged to bring their children to Jesus. What must be done to obtain eternal life. How far the desire of perfection would lead us. Riches a great obstacle to men's admission into the kingdom. The reward of them who abandon any thing for Jesus. His death and resurrection foretold. The cure of a blind beggar. The conversion of Zaccheus. The parable of the pounds,

288

SECTION XII. *The Entry into Jerusalem.*—Ch. xix. 28, etc. xx. xxi. 1—4. Jesus rides into the city on an ass, the multitude accompanying him with shouts—laments the obduracy of the city, and foretells its fate—drives the traffickers out of the temple—silences the chief priests and others who questioned his authority. The parable of the husbandmen who ill-treated and killed their landlord's messengers—foretells the rejection of the Jews, and the admission of the Gentiles into the church—eludes the craft of the Pharisees, who question him on the lawfulness of paying tribute to Cæsar—vindicates the resurrection against the Sadducees—puzzles the Pharisees about the meaning of an expression in the Psalms—warns his hearers against the vanity and arrogance of the Scribes—teaches that charity is to be rated more by the ability of the giver than by the greatness of the gift,

293

SECTION XIII. *The Last Supper.*—Ch. xxi. 5, etc. xxii. 1—53. The destruction of the temple foretold. The calamities by which it would be preceded. The signs that judgment is nigh. The punishment of the wicked will prove the deliverance of the saints. The need of unremitting vigilance. The rulers consult together about putting Jesus to death. Judas sells him to them. Jesus eats the passover with his disciples—institutes the commemoration of his death—acquaints them of the treachery of one of them—assures them that, in his reign, humility and usefulness will prove the only genuine honor—foretells the transgression of Peter, and some of the calamities to which they were soon to be exposed. The agony on Mount Olivet. He is seized by an armed multitude conducted by Judas—heals the high priest's servant, whose ear had been cut off by one of the apostles,

296

SECTION XIV. *The Crucifixion.*—Ch. xxii. 54, etc. xxiii. 1—49. Jesus is brought to the high-priest's house—denied by Peter—abused by the servants—tried by the Sanhedrim, and condemned—consigned to the Roman procurator, before whom they accuse him of sedition and rebellion. Pilate, not convinced, sends him to Herod, then at Jerusalem. Herod, disappointed of seeing him perform miracles, derides him, and remands him to Pilate. Pilate, perceiving his innocence, tries in vain to save him, on pretence of granting him to the prayer of the people, accustomed to obtain the release of a prisoner at the passover; but they and their rulers obstinately demand the crucifixion of Jesus, and the release of Barabbas, imprisoned for sedition and murder. Pilate reluctantly consents to gratify them. Jesus led to Calvary, the cross carried by Simon a Cyrenian—is followed by some female disciples, who lament him—is nailed to the cross between two malefactors—prays for his enemies—is insulted by all ranks. One of the malefactors joins in insulting him, and is rebuked by the other. Jesus promises paradise to the penitent criminal. The death of Jesus, attended with such prodigies as confound the centurion and other spectators,

299

SECTION XV. *The Resurrection.*—Ch. xxiii. 50, etc. xxiv. The body of Jesus given to Joseph of Arimathea, who deposits it in his own sepulchre. The resurrection of Jesus announced by angels to some pious women at the sepulchre. These report it to the disciples. Peter hastens to

the sepulchre, where he finds nothing but the linen. Jesus appears to two disciples on the way to Emmaus. He appears to Peter, and afterwards to the eleven. He eats with them, and shows them from the Scriptures the necessity of his death and resurrection; commissions them to preach his doctrine, after the instructions they were soon to receive from the Holy Spirit; leads them out to Bethany; and, having blessed them, ascends into heaven.	302
NOTES,	305

ST. JOHN'S GOSPEL.

SECTION I. *The Incarnation.*—Ch. i.

THE pre-existence, divinity, and creative exertion of the Word. The light of the world. The end of John's mission. The reception of the Word among God's ancient people. The word incarnate, the interpreter of God, the fountain of grace and truth to men, visits the earth. The Baptist's testimony concerning himself; concerning the Messiah, whom God had indicated to him by a visible token. Two of John's disciples, induced by their Master's testimony, follow Jesus. Others also called by Jesus,	423
---	-----

SECTION II. *The Entrance on the Ministry.*—Ch. ii. iii.

Jesus turns water into wine at a marriage in Cana; goes to Jerusalem; drives the traffickers out of the temple; silences those who questioned his authority; makes many converts, but not all worthy of confidence; is visited secretly by Nicodemus, a magistrate, with whom he converses on regeneration, faith, and fortitude in the cause of truth. Jesus retires into the country; employs his disciples in baptizing: this is reported to John, who gives his testimony of Jesus, exalting his mission and personal dignity much above his own,	426
---	-----

SECTION III. *The Journey to Galilee.*—Ch. iv.

Jesus, near Sychar of Samaria, enters into conversation with a Samaritan woman: discovers himself to her to be the Messiah. The disciples, who had gone into the city to buy food, are surprised to find them conversing together. He acquaints his disciples, that to do the work for which he was sent, was to him as food; goes into the city; stays two days, making many converts: returns to Galilee; heals the courtier's son who lay sick at Capernaum,	428
---	-----

SECTION IV. *The Cure at Bethesda.*—Ch. v.

The supernatural cures wrought at Bethesda by the agitation of the water. A diseased man who lay there, waiting such a cure, healed on the Sabbath by Jesus, who commanded him to carry home his couch. Hence some altercation of the Jews,—first with the man—afterwards with Jesus. Jesus alleges the example of his Father, from whom he derives both the power whereby he acts, and the wisdom wherewith he teaches. His mission proved by—1. the testimony of John; 2. the miracles he wrought; 3. the declaration of the Father at his baptism; 4. the Jewish Scriptures,	431
---	-----

SECTION V. *The People fed in the Desert.*—Ch. vi. vii. 1.

Jesus feeds five thousand miraculously in the desert. While his disciples embark, he retires from the multitude, who intend by force to make him their king. The night being stormy, he follows his disciples, walking on the sea; enters their vessel, which immediately reaches the intended port; instructs the people who flock about him, as to the object most worthy of their labor; declares himself the bread of life, the source of spiritual nourishment and comfort, prefigured by the manna which the Israelites ate in the desert. His language, so strongly metaphorical, proves unintelligible to many, and makes not a few withdraw altogether. Jesus having asked	
---	--

the twelve whether they meant to follow their example, Peter, in the name of the whole, acknowledges him the Messiah, professing inviolable fidelity. Jesus acquaints them that even in their small number, there is one perfidious,

433

SECTION VI. *The Feast of Tabernacles.*—Ch. vii. 2, etc. viii.

Jesus declines going with his kinsmen to the festival. When they were gone, sets out privately; teaches in the temple, vindicating his doctrine and mission. The chief priests and Pharisees send officers to seize him. He continues to teach. The people are much divided about him. The officers return without him, urging for their excuse the unexampled power of his speeches. The rage of the rulers mildly checked by Nicodemus. Jesus dismisses the woman taken in adultery; declares himself the light of the world; exposes the vanity of the Jewish boasts of liberty; of their relation to Abraham; of their relation to God: defends himself against their abuse; and, when they were preparing to kill him, conveys himself out of their reach,

436

SECTION VII.—*The Cure of the Man born blind.*—Ch. ix. x.

Jesus gives sight to a man blind from his birth. This excites the astonishment of the neighbors. The Pharisees inquire into the fact, examining first the man, afterwards his parents, then again the man himself. They acquaint him that the person who had cured him must be a bad man, because he had done it on the Sabbath. As the man who had been cured declared his dissent from this judgment, they expelled him the synagogue. Jesus afterwards finding the man, comforts him; compares himself to the door of the fold, and to the good shepherd. Divisions among the people concerning him. His enemies charge him with blasphemy. He vindicates himself, and eludes their designs,

440

SECTION VIII. *Lazarus raised from the dead.*—Ch. xi. xii. 1—11.

Lazarus of Bethany being sick, his sisters send word to Jesus, who, after two days, returns to Judea, his disciples reluctantly accompanying him. Jesus restores Lazarus to life, who had been four days buried:—this proved the means of convincing numbers. The rulers alarmed, convene the Sanhedrim, where the destruction of Jesus is determined. He retires into the country. On the approach of the passover measures are again concerted against Jesus. He comes to Bethany; sups with Lazarus; his feet anointed by Mary, who is accused of profusion by Judas, but vindicated by his Master. Crowds flock to the house, to see not only Jesus, but Lazarus, who had been raised from the dead,

443

SECTION IX. *The Entry into Jerusalem.*—Ch. xii. 12, etc. xiii.

Jesus rides into Jerusalem on an ass, the multitude shouting. Some Greeks desire to see him. Jesus foretells his own death, and its effect in engaging disciples; warns his hearers to improve the present opportunity, of which they would soon be deprived. Several rulers convinced, but restrained by fear from declaring their sentiments. Jesus announces his doctrine as directly from God; washes the feet of his disciples; points out this as an example to them; foretells that one of them would betray him; by a token acquaints the beloved disciple that Judas Iscariot was the man; recommends mutual love; warns Peter, more confident than the rest, of his transgression in disowning him,

446

SECTION X. *Consolation to the Disciples.*—Ch. xiv. xv. xvi. xvii.

Jesus before his departure, comforts his disciples, assuring them that his absence would conduce to their good, and be but temporary. Promises them another Monitor to supply his place; that he will soon discover himself to them, though not to the world. The similitude of the vine. Exhorts to the observance of his precepts, and to mutual love; encourages them by his example to bear persecution with constancy; warns them of their danger; acquaints them of the Monitor's functions; excites them to pray the Father in his name; foretells that their sorrow will be soon suc-

ceeded by joy, and the world's joy by sorrow ; that his people will have peace in him, but affliction in the world ;—concludes with a prayer to his Father, 1. for himself, to glorify him in the issue of the awful trial ; 2. for his disciples, to preserve them in unity and truth ; 3. for all the converts that should be made to him through their ministry, 449

SECTION XI. *The Crucifixion.*—Ch. xviii. xix. 1—37.

Jesus, being betrayed to his enemies by Judas, manifests his power to those sent to apprehend him ; is brought to the high-priest's house and examined ; is denied by Peter ; consigned to Pilate, who, after inquiry finding no cause for condemning, offers to the people to release him, according to the custom which obtained at the passover. The people, influenced by their rulers, refuse Jesus, demanding that he may be crucified, and Barabbas released. Pilate causes Jesus to be scourged ; and, after repeated declarations of his innocence, gives him up to the will of the multitude. Jesus is brought with two malefactors to Calvary carrying his cross ; the charge of his mother he, from the cross, recommends to his beloved disciple, who from that time took her to his own house. The soldiers part his garments among them : one of them, with a spear, pierces the side of Jesus when dead, 454

SECTION XII. *The Resurrection.*—Ch. xix. 38, etc. xx. xxi.

The body of Jesus given to Joseph of Arimathea. He and Nicodemus embalm it, and lay it in the sepulchre. The sepulchre is found empty early on Sunday morning, first by Mary Magdalene, afterwards by Peter and John. Soon after, Jesus appears to Mary Magdalene at the sepulchre, and sends her to acquaint his disciples of his resurrection, and that his ascension would soon follow. In the evening, he appears to the apostles in a house, and gives them commission to teach. Thomas, who had been absent, owns to his fellow-disciples his disbelief of their testimony. Jesus appears again to the apostles, Thomas being present, whose incredulity is overcome by the evidence he had wanted. Again he appears to the disciples at the Sea of Tiberias, discovering himself by means of an extraordinary draught of fishes ; eats with them ; draws from Peter thrice, in presence of the rest, a declaration of his love to him. Jesus gives him charge of his flock, and foretells his martyrdom ; rebukes his curiosity about the fate of a fellow-disciple. It was that disciple who wrote this Gospel, and was witness of most of the things recorded in it, 458

NOTES,

461

ADVERTISEMENT.

It is proper to observe, that, in the following Notes, repetitions and unnecessary references are as much as possible avoided. When an useful illustration of any word or phrase is to be found in the Notes on one of the succeeding Gospels, the place is commonly referred to; not so, when it is in one of the preceding, because it may probably be remembered; and if it should not, the margin of the text will direct to the places proper to be consulted. But when the explanation of a term occurs in the Notes on a preceding Gospel, in a passage not marked on the margin as parallel, the place is mentioned in the Notes. In words which frequently recur, it has been judged convenient to adopt the following ABBREVIATIONS.

Al.	Alexandrian manuscript	Hey.	Heylin
An.	{ Anonymous English translation in 1729	Ite.	Italic
Ar.		Arias Montanus	Itn.
Ara.	Arabic	J.	John
Arm.	Armenian	L.	Luke
Be.	Beza	La.	Latin
Beau.	Beausobre and Lenfant	Lu.	Luther
Ben.	Bengelius	L. Cl.	Le Clerc
Cal.	Calvin	M. G.	Modern Greek
Cam.	Cambridge manuscript	Mr.	Mark
Cas.	Castalio	MS.	Manuscript
Cha.	Chaldee	Mt.	Matthew
Chr.	Chrysostom	N. T.	New Testament
Com.	Complutensian edition	O. T.	Old Testament
Cop.	Coptic	P. R.	Rort Royal translation
Dio.	Diodati	Per.	Persic
Diss.	Dissertation	Pisc.	Piscator
Dod.	Doddridge	Rh.	Rhemish
E. B.	Eng. Bible—in common use	Sa.	Saci
E. T.	English translation—the same	Sax.	Saxon
Eng.	English	Sc.	Scott
Er.	Erasmus	Sep.	Septuagint
Eth.	Ethiopic	Si.	Simon
Euth.	Euthymius	Sy.	Syriac
Fr.	French	The.	Theophylact
G. E.	Geneva English	Vat.	Vatican manuscript
G. F.	Geneva French	Vul.	Vulgate
Ger.	German	Wa.	Wakefield
Go.	Gothic	Wes.	Wesley
Gr.	Greek	Wet.	Wetstein
Gro.	Grotius	Wh.	Whitby
Ham.	Hammond	Wor.	Worsley
Heb.	Hebrew	Wy.	Wynne
		Zu.	Zuric translation.

If there be a few more contractions not here specified, they are such only as are in pretty general use. In terms which occur seldomer, the words are given at length.

NOTES
ON ST. MATTHEW'S GOSPEL.

THE TITLE.

THE title, neither of this nor of the other histories of our Lord, is to be ascribed to the penmen. But it is manifest, that the titles were prefixed, in the earliest times, by those who knew the persons by whom, and the occasion on which, these writings were composed. For the sense wherein the word *Gospel* is here used, see Prel. Diss. V. Part ii. sect. 18.

² *Κατὰ Ματθαῖον*, "according to Matthew," "of Matthew," or "by Matthew." These are synonymous, as has been evinced from the best authorities. Cas. rendered it "auctore Matthæo," probably enough. Nor is this, as Be. imagines, in the least repugnant to the claim of the evangelists to inspiration. Paul does not hesitate to call the doctrine with which he was inspired *his Gospel*. Nor does any man at present scruple to call the Epistles written by that apostle, *Paul's epistles*.

³ *Τὸ κατὰ Ματθαῖον εὐαγγέλιον*. I have preferred this to every other title, because it is not only the briefest and the simplest, but incomparably the oldest, and therefore the most respectable. All the ancient Gr. MSS. have it. The titles in the old La. version called Itc. were simply "Evangelium secundum Matthæum"—"secundum Marcum," etc.; and in most ancient MSS., and even editions of the present Vulgate, they are the same. From the writings of the Fathers, both Gr. and La., it appears that the title was retained every where in the same simplicity, as far down as the fifth century. Afterwards, when, through a vitiated taste, useless epithets came much in vogue, some could not endure the nakedness of so simple a title. It then became "Sanctum Jesu Christi Evangelium secundum Matthæum," etc., which is that used in the Vul. at present. The N. T. printed at Alcalá (called the Complutensian Polyglot) is the first Gr. edition wherein a deviation was made, in this respect, from the primitive simplicity. The title is there, in conformity to the Vul. printed along with it, *Τὸ κατὰ Ματθαῖον ἅγιον εὐαγγέλιον*. This mode was adopted by some subsequent editors. Most of the translators into modern languages have gone further, and prefixed the same epithet to the name of the writer. Thus Dio. in Itn. "Il santo evangelio," etc. "se-

condo S. Matteo." The translators of P. R. Si. Sa. Beau. and L. Cl. in F. "Le saint evangile," etc. "selon Saint Matthieu." Our translators after Lu. have not given the epithet to the Gospel, but have added it to the writers. Yet they have not prefixed this term to the names even of the apostles, in the titles of their Epistles. In this I think they are singular. The learned Wet. in his excellent edition of the Gr. N. T. remarks, that though the term corresponding to *Gospel* occurs in that book upwards of seventy times, it is not once accompanied with the epithet *holy*.

CHAPTER I.

1. "The lineage." E. T. "The book of the generation." *Βίβλος γενέσεως*. This phrase, which corresponds to the Heb. סֵפֶר תּוֹלְדוֹת "sepher tholdoth," is supposed by some to be the title of the first seventeen verses only; by others, of the whole book. The former in effect translate it as I have done; the latter, *The History*. That in the first of these senses, and also for an account of progeny, the Gr. phrase is used by Hellenist writers, is undeniable; it is not so clear that it is used, in the second, for a narrative of a man's life. It is true we sometimes find it where it can mean neither genealogy nor list of descendants, as in that phrase in the Sep. *Βίβλος γενέσεως ουρανοῦ καὶ γῆς*, Gen. 2:4, the meaning of which is doubtless, "the origin and gradual production of the universe;" which has plainly some analogy, though a remote one, to an account of ancestry. The quotations which have been produced on the other side, from the Pentateuch, Judith, and the Epistle of James, do not appear decisive of the question. Of still less weight is the name 'Sepher toledoth Jesu,' given to paltry, modern, Jewish fictions, written in opposition to the Gospel; though this also has been urged as an argument.

² "Christ," *Χριστός*, without the article, is here to be understood, not as an appellative, as it is in almost all other places of the Gospel, but as a proper name. Into this use it came soon after our Lord's resurrection, but not before. Some distinction was necessary, as at that time the name *Jesus* was common among the Jews. Diss. V. Part iv. sect. 7.

³ "Son," *υἱοῦ* indefinitely, not *τοῦ υἱοῦ* "the son" emphatically. The sense is rightly rendered by Cas. "prognati Davide," a descendant of David. There is a modesty and simplicity in the manner in which the historian introduces his subject. He says no more than is necessary to make his readers distinguish the person of whom he speaks, leaving them to form their judgment of his mission and character, from a candid but unadorned narration of the facts.

2. "Judah," etc. My reason for preferring the O. T. orthography of proper names you have Diss. XII. Part iii. sect. 6. etc.

6. "By her who had been wife of Uriah." *Ἐκ τῆς τοῦ Οὐρίου*. Literally, "By her of Uriah." It is not just to say that the feminine article thus used denotes *the wife*. The relation is in this phrase neither expressed nor necessarily implied, but is left to be supplied from the reader's knowledge of the subject. We have no idiom in English entirely similar. That which comes nearest is when we give the names, but suppress the relation on account of its notoriety. Thus, if it were said that David had Solomon *by Uriah's Bathsheba*, every body would be sensible that the expression does not necessarily imply that Bathsheba was *the wife*, more than *the widow, the daughter, or even the sister of Uriah*. We have an instance in Mark 16: 1, *Μαρία ἡ τοῦ Ἰακώβου*, where the void must be supplied by the word *μήτηρ*, 'mother.' The like holds of the masculine. In Acts 1: 13, *Ἰακώβου Αἰψάλου* must be supplied by *υἱός*, 'son;' and in Luke 6: 16, *Ἰουδαν Ἰακώβου*, by *ἀδελφόν*, 'brother.' What therefore is really implied in any particular case, can be learnt only from a previous acquaintance with the subject. Hence we discover that the ellipsis in this place cannot be supplied by the word *wife*; for when Uriah was dead, he could not be a husband. Those, therefore, who render *ἐκ τῆς τοῦ Οὐρίου* 'of Uriah's wife,' charge the historian with a blunder of which he is not guilty, and mislead careless readers into the notion that Solomon was begotten in adultery. The common version exhibits the sense with sufficient exactness.

8. "Uziah," *τὸν Ὀζίαν*. So the Sep. renders this name in Gr. 2 Chr. 26: 3; whereas *Ahaziah* is by them rendered *Ὀροζίας*. Some names are omitted in the line, in whatever way it be rendered here; for though Ahaziah was indeed the son of Joram, Uziah was the father of Jotham.

11. Some copies read, "Josiah begat Jehoiachin; Jehoiachin had Jeconiah," etc.; and this reading has been adopted into some editions. But there is no authority from ancient MSS., translations, or commentaries, for this reading, which seems to have sprung from some over-zealous transcriber, who, finding that there were only thirteen in either the second series or the third, has thought it necessary thus to supply the defect. For if Jehoiachin be reckoned in the second series, Jeconiah may be counted the first of the third, and then the whole will be complete. But as in very early times the Fathers found the same difficulty in this passage which we do at present, there is the greatest ground to suspect the correction above-mentioned.

11, 12. "About the time of the migration into Babylon." "After the migration into Babylon," *ἐπὶ τῆς μετοικεσίας Βαβυλώνος*. *Μετὰ τὴν μετοικεσίαν Βαβυλώνος*. In the La. versions,

the word *μερσιμελια* is differently translated. The Vul. Arias, and Leo de Juda, render it 'transmigratio,' Be. 'transportatio,' Pisc. 'deportatio,' Er. Cal. and Cas. 'exilium,' Lu. in Ger. calls it 'gefangniss,' Dio. in Itn. 'cattivita,' Si. and L. Cl. in Fr. 'transmigration.' G. F. P. R. Beau. and Sa. adopt a circumlocution, employing the verb 'transporter.' The E. T. says, "about the time they were carried away to Babylon;" "After they were brought to Babylon." In nearly the same way the words are rendered by Sc. Dod. renders them, "About the time of the Babylonish captivity:" "After the Babylonish captivity." Wa. says, "the removal to Babylon." It is evident, not only from the word employed by the sacred historian, but also from the context, that he points to the act of removing into Babylon, and not to the termination of the State wherein the people remained seventy years after their removal, as the event which concluded the second epoch, and began the third, mentioned in the 17th verse: Whereas the La. 'exilium,' Ger. 'gefangniss,' Itn. 'cattivita,' and Eng. 'captivity,' express the state of the people during all that period, and by consequence egregiously misrepresent the sense. They make the author say what is not true, that certain persons were begotten after, who were begotten during the captivity. Further, it deserves to be remarked, that as this apostle wrote, in the opinion of all antiquity, chiefly for the converts from Judaism, he carefully avoided giving any unnecessary offence to his countrymen. The terms *captivity*, *exile*, *transportation*, *subjection*, were offensive, and, with whatever truth they might be applied, the Jews could not easily bear the application. A remarkable instance of their delicacy in this respect, the effect of national pride, we have in J. 8: 33, where they boldly assert their uninterrupted freedom and independency, in contradiction, both to their own historians, and to their own experience at that very time. This humor had led them to express some disagreeable events, which they could not altogether dissemble, by the softest names they could devise. Of this sort is *μερσιμελια*, by which they expressed the most direful calamity that had ever befallen that nation. The word strictly signifies no more than passing from one place or state to another. It does not even convey to the mind whether the change was voluntary or forced. For this reason we must admit that Be. Pisc. Beau. Sa. and the E. T. have all departed, though not so far as Cas. Lu. Dio. Dod., and from the more indefinite, and therefore more delicate expression of the original, and even from that of the Vul. from which Sa.'s version is professedly made. For the words used by all these imply compulsion. Nor let it be imagined, that, because *μερσιμελια* occurs frequently in the Sep. where the word in Heb. signifies 'captivity,' it is therefore to be understood as equivalent. That version was made for the use of Grecian or Hellenist Jews, who lived in cities where Gr. was the vulgar tongue; and as the translation of the

Scriptures into the language of the place exposed their history to the natives, they were the more solicitous to soften, by a kind of euphemism, a circumstance so humiliating as their miserable enthrallment to the Babylonians. For this reason, that event is especially in the historical part, rarely denominated *αἰχμαλωσία* 'captivity,' and never *διακόμιση*, 'transportatio;' but by one or other of these gentler names, *μετοικία*, *μετοικεσία*, *ἀποικία*, and *ἀποικεσία*, 'colonia,' 'migratio,' 'demigratio,' 'incolatus,' *seu* 'habitatio in terra aliena.' On the whole, Vul. St. L. Cl. and Wa. have hit the import of the original more exactly than any of the other translators above-mentioned. I did not think the term *transmigration* so proper in our language, that word being in a manner appropriated to the oriental doctrine of the passage of the soul, after death, into another body. *Emigration* is at present, I imagine, more commonly used when the removal is voluntary. The simple term *migration* seems fully to express the meaning of the original.

16. "Messiah," *Χριστός*. For the import of the word, see Diss. V. Part iv. sect. 9.

18. "Jesus Christ." The Vul. omits *Jesu*, and is followed only by the Per. and Sax. versions.

19. "Being a worthy man," *δίκαιος ὢν*. Some would have the word *δίκαιος*, in this place, to signify *good-natured, humane, merciful*; because, to procure the infliction of the punishment denounced by the law, cannot be deemed *unjust*, without impeaching the law. Others think that it ought to be rendered, according to its usual signification, *just*; and imagine that it was the writer's intention to remark two qualities in Joseph's character; first, his strict *justice*, which would not permit him to live with an adulteress as his wife; secondly, his *humanity*, which led him to study privacy in his method of dissolving the marriage. Herein, say they, there can be no injustice, because there are many things, both for compensation and punishment, which the law entitles, but does not oblige, a man to exact. Though this interpretation is specious, it is not satisfactory; for if the writer had intended to express two distinct qualities in Joseph's character, which drew him different ways, I think he would have expressed himself differently,—as thus, "Though Joseph was a just man, yet being unwilling," etc.; whereas the manner in which he has connected the clauses, seems to make the latter explanatory of the former, rather than a contrast to it. It has indeed been said, that the participle *ὢν* sometimes admits being interpreted 'though.' In proof of this, Matt. 7: 11, and Gal. 2: 3, have been quoted. But the construction is not similar in either passage. Here the *ὢν* is coupled with another participle by the conjunction *καὶ*. In the places referred to, it is immediately followed by a verb in the indicative. In such cases, to which the present has no resemblance, the words connected may

give the force of an adversative to the participle. On the other hand, I have not seen sufficient evidence for rendering *δικαιος* 'humane,' or 'merciful;' for though these virtues be sometimes comprehended under the term, they are not specially indicated by it. I have therefore chosen a middle way, as more unexceptionable than either. Every body knows that the word *δικαιος* admits two senses. The first is 'just,' in the strictest acceptation—attentive to the rules of equity in our dealings, particularly in what concerns our judicial proceedings. The second is 'righteous,' in the most extensive sense, including every essential part of a good character. In this sense it is equivalent, as Chr. remarks, to the epithet *ἐναρτος*, 'virtuous,' 'worthy,' 'upright.' And in this not uncommon sense of the word, the last clause serves to exemplify the character, and not to contrast it.

² "To expose her," *αὐτὴν παραδειγματίζει*: E. T. "to make her a public example." In order to express things forcibly, translators often, overlooking the modesty of the original, say more than the author intended. It has not, however, been sufficiently adverted to, in this instance, that by extending the import of the word *παραδειγματίζει*, they diminish the character of benignity ascribed by the historian to Joseph. It was not the writer's intention to say barely, that Joseph was unwilling to drag her as a criminal before the judges, and get the ignominious sentence of death, warranted by law, pronounced against her, which few perhaps would have done more than he; but that he was desirous to consult privacy in the manner of dismissing her, that he might as little as possible wound her reputation. The word appears to me to denote no more than making the affair too flagrant, and so exposing her to shame. So the Syrian interpreter, and the Arabian, understood the term. I have therefore chosen here to follow the example of the Vul. Leo. and Cal. who render the words, 'eam traducere,' rather than of Cast. and Pisc. who render them, 'in eam exemplum edere,' and 'eam exemplum facere,' which have been followed by our translators. The expressions used by these naturally suggest to our minds a condemnation to suffer the rigor of the law. Yet the original word seems to relate solely to the disgrace resulting from the opinion of the public, and not to any other punishment, corporal or pecuniary. Infamy is, indeed, a common attendant on every sort of public punishment. Hence by a synecdoche of a part for the whole, it has been sometimes employed to express a public and shameful execution. And this has doubtless occasioned the difficulty. But that it is frequently and most properly used, when no punishment is meant but the publication of the crime, Raphelius, in his notes on the place, has, by his quotations from the most approved authors, put beyond a doubt. I shall bring one out of many. It is from Polybius, Legat. 88, where he says,

Ἡ δὲ σύγκλητος χρώμενη τῷ καιρῷ, καὶ βουλομένη ΠΑΡΑΔΕΙΓΜΑΤΙΣΑΙ τοὺς Ῥοδίους, ἀποκρίσιν ἐξεβάλεν ἧς ἦν τὰ συνεχόντα ταῦτα. "The senate taking the opportunity, and willing to *expose* the Rhodians, published their answer, whereof these are the heads." I shall only add, that Chr. one of the most eloquent of the Gr. fathers, understood this passage in the Gospel as meaning no more; accurately distinguishing between *παράδειγματιζειν* and *κολάζειν*, 'exposing' and 'punishing.' Thus he argues concerning Joseph's conduct on this trying occasion: Καίτοιγε οὐ ΠΑΡΑΔΕΙΓΜΑΤΙΣΜΟΤ ΜΟΝΟΝ ἦν υπευθύνος ἡ τοιαύτη· ἀλλὰ καὶ ΚΟΛΑΖΕΣΘΑΙ αὐτὴν ὁ νόμος ἐκελεύεν. Ἀλλ' ὁ Ἰωσήφ οὐ μόνον τὸ μείζον ἐκείνο, ἀλλὰ καὶ τὸ ἔλαττον συνεχώρησε, τὴν αἰσχύνην· οὐ γὰρ μόνον οὐ ΚΟΛΑΣΑΙ, ἀλλ' οὐδὲ ΠΑΡΑΔΕΙΓΜΑΤΙΣΑΙ ἐβούλετο. "Now such a woman (as Mary was then thought to be) was not only exposed to *shame*, but also by law subjected to *punishment*. Whereas Joseph not only remitted the greater evil, the *punishment*, but the less also, the *ignominy*; for he determined not only not to *punish*, but not even to *expose* her." For the meaning of a term which occurs in so few places in Scripture, and those not unfavorable to the explanation given, a term with which no ancient controversy was connected, the authority of such a man as Chr. is justly held decisive. The verdict of Euth. is in effect the same. This also is the sense which the translator into M. G. gives the term, saying *μη θελόντας να τὴν φανερώσῃ*, adding as an illustration on the margin, *να τὴν πομπέψῃ*, 'to defame her.'

³ "To divorce her," ἀπολύσαι αὐτήν. In the N. T. the word ἀπολύειν is the ordinary term for *divorcing* a wife, and thereby dissolving the marriage. Nor did it make any difference in the Jewish commonwealth, that the parties were only betrothed to each other, and that the marriage was not completed by cohabitation. From the moment of their reciprocal engagement, all the laws in relation to marriage were in force between them. He was her husband, and she his wife. Her infidelity to him was adultery, and appointed to be punished as such, Deut. 22: 23, 24. In conformity to this is the style of our evangelist. Joseph is called, ver. 16, *Mary's husband*; she, ver. 20, his *wife*: the dissolution of their contract is expressed by the same word that is uniformly used for the dissolution of marriage by the *divorce* of the wife. I have preferred here, and in other places, the term *divorcing* to that of *putting away*. The latter phrase is very ambiguous. Men are said to *put away* their wives, when they put them out of their houses, and will not live with them. Yet the marriage union still subsists; and neither party is at liberty to marry another. This is not what is meant by ἀπολύειν τὴν γυναῖκα in the Gospel. Now a divorce with them might be very private. It required not, as with us, a judicial process: the determination of the husband alone was suffi-

cient; Deut. 24: 1, 2. The utmost, in point of form, required by the rabbis (for the law does not require so much) was, that the writing should be delivered to the wife in presence of two subscribing witnesses. It was not even necessary that they should know the cause of the proceeding. They were called solely to attest the fact. Now, as the instrument itself made no mention of the cause, and as the practice of divorcing on the most trifling pretences was become common, it hardly affected a woman's reputation to say that she had been divorced. I should in some places prefer the term *repudiate*, were it in more familiar use.

20. "A messenger," ἄγγελος. Diss. VIII. Part iii. sect. 9, etc.

22. "Verified," πληρωθῆ: E. T. "fulfilled." Though it should be admitted that the word πληρωθῆ is here used, in the strictest sense, to express the fulfilment of a prophecy which pointed to this single event; it cannot be denied, that the general import of the verb πληρόω, in the Gospel, is more properly expressed by the Eng. verb *verify*, than by *fulfil*. Those things are said πληρωθῆναι, which are no predictions of the future, but mere affirmations concerning the present or the past. Thus, ch. 2: 15, a declaration from the prophet Hosea, 11: 1, which God made in relation to the people of Israel, whom he had long before recalled from Egypt, is applied by the historian allusively to Jesus Christ, where all that is meant is, that with equal truth, or rather with much greater energy of signification, God might now say, "I have recalled my Son out of Egypt." Indeed the import of the Greek phrase, as commonly used by the sacred writers, is no more, as L. Cl. has justly observed, than that such words of any of the prophets may be applied with truth to such an event: for it is even used where that which is said to be fulfilled is not a prophecy but a command; and where the event spoken of is not the obedience of the command, (though the term is sometimes used in this sense also,) but an event similar to the thing required; and which, if I may so express myself, tallies with the words. Thus, in the directions given about the manner of preparing the paschal lamb, it is said, Exod. 12: 46, "None of his bones shall be broken." This saying the evangelist, J. 19: 36, finds *verified* in what happened to our Lord, when the legs of the criminals who were crucified with him were broken, and his were spared. 'But were not the recall of Israel from Egypt, and the ceremonies of the passover, typical of what happened to our Lord?' I admit they were. But it is not the correspondence of the antitype to the type, that we call properly *fulfilling*: this English word, if I mistake not, is, in strictness, applied only, either to an event to which a prophecy directly points, or to the performance of a promise; whereas the Greek word is sometimes employed in Scripture to denote little more than a coinci-

dence in sound. In this sense I think it is used, ch. 2: 23. We have an instance of its being employed by the Seventy to denote *verifying*, or *confirming*, the testimony of one by the testimony of another, 1 Kings, 1: 14. The word *fulfilling*, in our language, has a much more limited signification; and to employ it for all those purposes, is to give a handle to cavillers where the original gives none. It makes the sacred penmen appear to call those things predictions, which plainly were not, and which they never meant to denominate predictions. The most apposite word that I could find in English is *verify*; for, though it will not answer in every case, it answers in more cases than any other of our verbs. Thus, a prophecy is *verified* (for the word is strictly applicable here also) when it is accomplished; a promise, when it is performed; a testimony, when it is confirmed by additional testimony, or other satisfactory evidence; a maxim or proverb, when it is exemplified: a declaration of any kind may be said to be *verified* by any incident to which the words can be applied. I acknowledge that this word does not, in every case, correspond to *πληρῶω*. A law is *fulfilled*, not *verified*; and if the import of the passage be to denote that additional strength is given to it, it is better to say *confirmed*, or *ratified*. In some places it means to *fill up*, in others to *perfect*, in others to *make known*. Thus much I thought it necessary to observe, in regard to my frequent use of a verb which is but rarely to be found in other Eng. translations.

² *ἵνα πληρωθῆ*, literally, "that it might be verified." The conjunction, in all cases, denotes no more than that there was as exact a conformity between the event and the passage quoted, as there could have been if the former had been effected merely for the accomplishment of the latter. God does not bring about an event, because some prophet had foretold it; but the prophet was inspired to foretell it, because God had previously decreed the event. If such particles as *ἵνα*, or *ὅπως* were to be always rigorously interpreted, we should be led into the most absurd conclusions. For instance, we should deduce from J. 19: 24, that the Roman soldiers, pagans, who knew nothing of holy writ, acted, in dividing our Lord's garments, and casting lots for his vesture, not from any desire of sharing the spoil, but purely with a view that the Scriptures relating to the Messiah might be fulfilled; for it is said that they resolved on this measure, *ἵνα ἡ γραφή πληρωθῆ ἢ λεγοῦσα*.—See Note on ch. 8: 17.

³ "In all this—was verified;" *τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῆ*. Chr. and some others have considered this and ver. 23, as spoken by the angel to Joseph: I considered these verses as containing a remark of the evangelist. By messages from heaven particular orders are communicated, and particular revelations given. But I do not find this method taken, for teaching us how to

interpret former revelations : whereas such applications of Scripture are common with the evangelists, and with none more than with Mt. The very phrase *τὸν δὲ ὄλον γέγονεν*, with which this is introduced, he repeatedly employs in other places, (ch. 21 : 4. 26 : 56.) Add to all this, that the interpretation given of the name Immanuel, "God with us," is more apposite in the mouth of a man, than in that of an angel.

23. "The virgin," *ἡ παρθένος*. I do not say that the article is always emphatical, though it is generally so; or that there is a particular emphasis on it, in this passage, as it stands in the Gospel. But the words are in this place a quotation; and it is proper that the quotation should be exhibited, when warranted by the original, as it is in the book quoted. Both the Sep. and the Heb. in the passage of Isaiah referred to, introduce the name *virgin* with the article; and as in this way they have been copied by the evangelist, the article ought doubtless to be preserved in the translation.

25. "Her first-born son," *τὸν υἱὸν αὐτῆς τὸν πρωτότοκον*. As there were certain prerogatives, which, by the Jewish constitution, belonged to primogeniture, those entitled to the prerogatives were invariably denominated *the first born*, whether the parents had issue afterwards or not. Nothing, therefore, in relation to this point, can be inferred from the epithet here used. The turn which Mr. Wes. and others have given the expression in their versions, *her son the first-born*, though to appearance more literal, is neither so natural nor so just as the common translation. It is founded on the repetition of the article before the word *first-born*. But is it possible that they should not have observed, that nothing is more common in Gr. when an adjective follows its substantive, especially if a pronoun or other word intervene, than to repeat the article before the adjective? This is indeed so common, that it is accounted an idiom of the tongue; insomuch that, where it is omitted, there appears rather an ellipsis in the expression. Sc. in his notes on this verse, has produced several parallel expressions from Scripture, which it would be ridiculous to translate in the same manner; and which therefore clearly evince that there is no emphasis in the idiom.

^a In regard to the preceding clause, "Joseph knew her not, until," *ἕως οὗ*: all we can say is, that it does not necessarily imply his knowledge of her afterwards. That the expression suggests the affirmative rather than the negative, can hardly be denied by any candid critic. The quotations produced in support of the contrary opinion are not entirely similar to the case in hand, as has been proved by Dr. Wh. in his commentary. And as there appears here no Hebraism, or peculiarity of idiom, to vindicate our giving a different turn to the clause, I cannot approve Beau.'s manner of

rendering it, though not materially different in sense: "Mais il ne l'avoit point connu lors qu'elle mit au monde son fils premier né." The P. R. translation and Si.'s are to the same purpose. The only reason which a translator could have here for this slight deviation, was a reason which cannot be justified; to render the evangelist's expression more favorable, or at least less unfavorable to his own sentiments. But there is this good lesson to be learnt, even from the manner wherein some points have been passed over by the sacred writers, namely, that our curiosity in regard to them is impertinent; and that our controversies concerning them savor little of the knowledge, and less of the spirit of the Gospel.

CHAPTER II.

1. "Eastern Magians," *μάγοι ἀπὸ ἀνατολῶν*: E. T. "wise men from the East;" rendering the word *μάγοι* as though it were synonymous with *σοφοί*. This is not only an indefinite, but an improper version of the term. It is indefinite, because those called *Μάγοι* were a particular class, party, or profession among the orientals, as much as Stoics, Peripatetics, and Epicureans, were among the Greeks. They originated in Persia, but afterwards spread into other countries, particularly into Assyria and Arabia, bordering upon Judea on the east. It is probable that the Magians here mentioned came from Arabia. Now to employ a term for specifying one sect, which may with equal propriety be applied to fifty, of totally different, or even contrary opinions, is surely a vague manner of translating. It is also, in the present acceptation of the word, improper. Formerly the term *wise men* denoted philosophers, or men of science and erudition; it is hardly ever used so now, unless in burlesque. Dod. perhaps comes nearer, in using the term *sages*; as this term is sometimes appropriated, though seldom seriously in prose, to men of study and learning: but it is still too indefinite and general, since it might have been equally applied to Indian Brahmins, Gr. philosophers, and many others; whereas the term here employed is applicable to one sect only. This is, therefore, one of those cases wherein the translator, that he may do justice to his author, and not mislead his readers, is obliged to retain the original term. Diss. VIII. Part ii. sect. 1. Sc. and others say *Magi*; I have preferred Prideaux's term *Magians*; both as having more the form of an Eng. word, and as the singular *Magian*, for which there is occasion in another place, is much better adapted to our ears, especially when attended with an article, than *Magus*. The studies of the Magians seem to have lain principally in astronomy, natural philosophy, and theology. It is from them we derive the terms *magic* and *magician*, words which were doubt-

less used originally in a good, but are now always used in a bad sense.

2. "We have seen his star in the east country," εἶδομεν αὐτοῦ τὸν ἀστὴρα ἐν τῇ ἀνατολῇ: E. T. "We have seen his star in the East." To see either star or meteor in the East, means in Eng. to see it in the east quarter of the heavens, or looking eastwards. But this is not the apostle's meaning here. The meaning here manifestly is, that when the Magians themselves were in the east, they saw the star. So far were they from seeing the star in the east, according to the Eng. acceptation of the phrase, that they must have seen it in the west, as they were, by its guidance, brought out of the east country westwards to Jerusalem. Thus the plural of the same word, in the preceding verse, signifies the countries lying east from Judea, μάγοι ἀπὸ ἀνατολῶν. Some render the phrase ἐν τῇ ἀνατολῇ, "at its rise." But, 1st, The words in that case ought to have been, ἐν τῇ ἀνατολῇ αὐτοῦ; 2dly, The term is never so applied in Scripture to any of the heavenly luminaries, except the sun; 3dly, It is very improbable that a luminous body, formed solely for guiding the Magians to Bethlehem, would appear to perform the diurnal revolution of the heavens from east to west. The expression used in Lu.'s version, im morgenlande, coincides entirely with that here employed.

2 "To do him homage," προσκυνῆσαι αὐτῷ. The homage of prostration, which is signified by this Gr. word, in sacred authors as well as in profane, was throughout all Asia commonly paid to kings, and other superiors, both by Jews and by Pagans. It was by Moses to his father-in-law, Exod. 18: 7, called in the E. T. "obeisance." The instances of this application are so numerous, both in the O. T. and in the N. as render more quotations unnecessary. When God is the object, the word denotes adoration in the highest sense. In old Eng. the term *worship* was indifferently used of both. It is not commonly so now.

4. "The chief-priests," τοὺς ἀρχιερεῖς. By the term ἀρχιερεῖς, "chief-priests," in the N. T. is commonly meant, not only those who were, or had been *high-priests*, (for this office was not then, as formerly, for life,) but also the heads of the twenty-four courses, or sacerdotal families, into which the whole priesthood was divided.

2 "Scribes of the people," γραμματεῖς τοῦ λαοῦ: the men of letters, interpreters of the law, and instructors of the people.

5. "Bethlehem of Judea," Βηθλεὲμ τῆς Ἰουδαίας. Vul. both here and ver. 1. "Bethlehem Judæ." This reading has no support from either MSS. or versions, and appears to be a conjectural emendation of Jerom, suggested by the Heb. of the Nazarenes.

6. "In the canton of Judah," γῆ Ἰουδα. E. T. "In the land of Juda." The word γῆ without the article, joined to the name of

a tribe, also without the article, denotes the *canton* or territory assigned to that tribe. In this sense, *γῆ Ζαβουλών*, and *γῆ Νεφθαλίμ*, occur in chap. 4 : 15. As the land of Judah might be understood for the country of Judea, I thought it proper to distinguish in the version things sufficiently distinguished in the original.

² “Art not the least illustrious among the cities of Judah,” *οὐδαμῶς ἐλαχίστη εἰ ἐν τοῖς ἡγεμόσιν Ἰουδα*. E. T. “Art not the least among the princes of Judah.” The term *ἡγεμῶν*, in this place, denotes ‘illustrious,’ ‘eminent.’ The metaphor *prince*, applied to the city, is rather harsh in modern languages. It is remarked, that this quotation agrees not exactly either with the Heb. text or with the Gr. version. There appears even a contradiction in the first clause to both these, as in them there is no negative particle. The most approved way of reconciling them, is by supposing that the words in the prophet are an interrogation, which, agreeably to the idiom of most languages, is equivalent to a negation. On this hypothesis we must read in the O. T. “Art thou the least?” And in written language, an interrogation is not always to be distinguished from a declaration; though in speaking it may, by the emphasis, be clearly distinguishable. But, whatever be in this, it ought to be observed, that the quotation is only reported by the evangelist, as part of the answer returned to Herod by the chief-priests and the scribes.

7. “Procured from them exact information,” *ἠκριβώσε παρ’ αὐτῶν*. E. T. “Inquired of them diligently.” In conformity to this is the greater part of modern translations. The Vul. renders it “diligenter didicit ab eis,” making very rightly the import of the verb *ακριβόω* to lie chiefly, not in the diligence of the inquiry, but in the success of it. Agreeable to this are most of the ancient versions, particularly the Sy. and the Ara. Dod. and Sc. have preferred these, and rendered the words, “Got exact information from them.” That this is more conformable to the import of the word, is evident from ver. 16, where Herod makes use of the information he had gotten, for directing his emissaries in the execution of the bloody purpose on which they were sent; “according to the time” (as our translators express it) “which he had diligently inquired of the wise men.” This is not perfectly intelligible. It could not be the questions put by Herod, but the answers returned by the Magians, which could be of use for directing them. But, though the versions of Sc. and Dod. are preferable to the common one, they do not hit entirely the meaning of the Gr. word. It signifies, indeed, to get exact information, but not accidentally, or any-how; it is only in consequence of inquiry, or at least of means used on the part of the informed. Be. has not badly rendered the verb *exquisivit*, searched out, denoting both the means employed, and the effect. The better to show that this was his idea, he has given this explanation in the margin, “Certo et explorare cognovit.”

12. "Being warned in a dream," *χορημισθέντες κατ' ὄναρ*. E. T. "Being warned of God in a dream." With this agree some ancient, and most modern translations, introducing the term 'response,' 'oracle,' 'divinity,' or something equivalent. The Syr. has preserved the simplicity of the original, importing only "it was signified to them in a dream," and is followed by L. Cl. That the warning came from God, there can be no doubt: But as this is not expressed, but implied, in the original, it ought to be exhibited in the same manner in the version. What is said explicitly in the one, should be said explicitly in the other; what is conveyed only by implication in the one, should be conveyed only by implication in the other. Now that *χορηματίζειν* does not necessarily imply *from God*, more than the word *warning* does, is evident from the reference which, both in sacred authors and in classical, it often has to inferior agents. See Acts 10: 22, where the name of God is indeed both unnecessarily and improperly introduced in the translation; 11: 26. Rom. 7: 3. Heb. 12: 25. For Pagan authorities, see Raphelius,

16. "Deceived," *ἐνεπαίχθη*: E. T. "mocked." In the Jewish style we find often, that any treatment which appears disrespectful, comes under the general appellation of *mockery*. Thus, Potiphar's wife, in the false accusation she preferred against Joseph of making an attempt upon her chastity, says that "he came in to mock her," Gen. 29: 17. *Ἐμπαίξαι* is the word employed by the Seventy. Balaam accused his ass of *mocking him*, when she would not yield to his direction, Num. 22: 29; and Dalilah said to Samson, Judg. 16: 10, "Thou hast mocked (that is, deceived) me, and told me lies." As one who deceived them, appeared to treat them contemptuously, they were naturally led to express the former by the latter. But as we cannot do justice to the original by doing violence to the language which we write, I thought it better to give the sense of the author, than servilely to trace his idiom.

² "The male children," *τοὺς παῖδας*. Thus also Dod. and others. E. T. "The children." Sc. follows this version, but says in the notes, "Perhaps *male children*;" adding, "Not that the masculine article *τοὺς* excludes *female children*; for had our historian intended to include both sexes under one word, *παῖδας*, he would have prefixed the masculine article as now." But how does he know that? In support of his assertion, he has not produced a single example. He has shown, indeed, what nobody doubts, that as *παῖς* is of the common gender, the addition of *ἄρσεν* or *θῆλυ* serves to distinguish the sex without the article. But it is also true that the attendance of the article *ὁ* or *ἡ* answers the purpose, without the addition of *ἄρσεν* or *θῆλυ*. *Pueri* and *puellæ* are not more distinguished by the termination in Latin, than *οἱ παῖδες* and *αἱ παῖδες* are distinguished by the article in Greek. I do not deny, that

there may be instances wherein the term *οἱ παῖδες*, like *οἱ υἱοί*, may mean children in general. The phrase, both in Hebrew and in Greek, is "the sons of Israel," which our translators render, "the children of Israel," as nobody doubts that the whole posterity is meant. We address an audience of men and women by the title *brethren*; and, under the denomination *all men*, the whole species is included. But, in such examples, the universality of the application is either previously known from common usage, or is manifest from the subject or occasion. Where this cannot be said, the words ought to be strictly interpreted. Add to this, 1st, That the historian seems here purposely to have changed the term *παιδίον*, which is used for *child*, no fewer than nine times in this chapter; as that word being neuter, and admitting only the neuter article, was not fit for marking the distinction of both sexes; and to have adopted a term which he nowhere else employs for infants, though frequently for men-servants, and once for youths or boys: 2dly, That the reason of the thing points to the interpretation I have given. It made no more for Herod's purpose to destroy female children, than to massacre grown men and women; and, tyrant though he was, that he meant to go no further than, in his way of judging, his own security rendered expedient, is evident from the instructions he gave to his emissaries, in regard to the age of the infants to be sacrificed to his jealousy, that they might not exceed such an age, or be under such another.

³ "From those entering the second year, down to the time," ἀπὸ διετούς καὶ κατωτέρω, κατὰ τὸν χρόνον: E. T. "From two years old and under, according to the time." There can be no doubt, that in this direction Herod intended to specify both the age above which, and the age under which, infants were not to be involved in this massacre. But there is some scope for inquiry into the import of the description given. Were those of the second year included, or excluded by it? By the common translation they are included; by that given above, excluded. Plausible things may be advanced on each side. The reasons which have determined me, are as follows. The word *διετής* is one of those which, in scriptural criticism, we call *ἅπαξ λεγόμενα*. It occurs in no other place of the N. T. nor in the Sep. It is explained by Hesychius and Phavorinus, that which lives a whole year, δι' ὅλου τοῦ ἔτους. *Διετήσιος* is also explained in our common lexicons 'per totum annum durans, anniversarius:' and the verb *διετίζω* is used by Aristotle for 'living a whole year.' At the same time it must be owned, that the explanation 'bimulus,' 'biennis,' is also given to the word *διετής*. The term is therefore doubtless equivocal; but what weighs with me here principally is, the ordinary method used by the Jews in reckoning time; which is to count the imperfect days, months, or years, as though they were complete, speaking of

a period begun, as if it were ended. Thus it is said, Gen. 17: 12, "The child that is eight days old among you shall be circumcised;" and Lev. 12: 3, "On the eighth day he shall be circumcised." Now it is evident, that, in the way this precept was understood, it behoved them often to circumcise their children when they were not seven days old, and never to wait till they were eight. For the day of birth, however little of it remained, was reckoned the first; and the day of the circumcision, however little of it was spent, was reckoned the eighth. But nothing can set this matter in a stronger light than what is recorded of our Lord's death and resurrection. We are told by himself, that he was to be three days and three nights in the bosom of the earth; that his enemies would kill him, and that after three days he would rise again. Yet certain it is, that our Lord was not two days, or forty-eight hours, (though still part of three days,) under the power of death. He expired late on the sixth day of the week, and rose early on the first of the ensuing week. Both these considerations lead me to conclude, with Wh. and Dod. that Herod, by the instructions given to his messengers, meant to make the highest limit of their commission, those entering, not finishing, the second year. The lowest we are not told, but only that it was regulated by the information he had received from the Magians; for this I take to be the import of the clause, *κατὰ τὸν χρόνον*. He had probably concluded, that the star did not appear till the birth, though they might not see it on its first appearance, and that, therefore, he could be in no danger from children born long before, or at all after, it had been seen by them. Supposing, then, it had appeared just half a year before he gave this cruel order, the import would be, that they should kill none above twelve months old, or under six.

18. "In Ramah," *Ἐν Ῥαμᾶ*. Ramah was a city on the confines of Benjamin, not far from Bethlehem in Judah. As Rachel was the mother of Benjamin, she is here by the prophet Jeremiah, from whom the words are quoted, introduced as most nearly concerned. It is true, however, that in the Heb. the term rendered *in Ramah* may be translated *on high*: and both Origen and Jerom were of opinion that it ought to be so translated. But the authors of the Sep. have thought otherwise; and it is more than probable that the Evangelist, or his translator, have judged it best to follow that version. The mention of Rachel as lamenting on this occasion, gives a probability to the common version of the prophet's expression; otherwise it would have been more natural to exhibit Leah the mother of Judah, than Rachel the mother of Benjamin, as inconsolable on account of a massacre perpetrated in a city of Judah, and aimed against one of that tribe.

² "Lamentation and weeping, and bitter complaint," *θρήνος καὶ κλαυθμὸς καὶ ὄδυρμος πολὺς*. Vul. "Ploratus et ululatus multus."

In three Gr. copies *θρῆνος καὶ* are wanting. All the three words are in the Sep. in the passage referred to, though there are but two corresponding words in the Heb. In most of the ancient versions there is the same omission as in the Vul.

22. "Hearing that Archelaus had succeeded his father Herod in the throne of Judea, he was afraid to return thither." Archelaus was constituted by Augustus *ethnarch* (that is, ruler of the nation, but in title inferior to *king*) over Judea, Samaria, and Idumea. The orientals, however, commonly gave to such, and indeed to all sovereigns, the appellation of *kings*. The emperor is repeatedly so named in Scripture. And here the word *ἐβουλεύσεν* is applied to Archelaus, who succeeded his father, not in title, but in authority, over the principal part, not the whole, of his dominions. But though Joseph was afraid to go into Judea strictly so called, he still continued in the land of Israel; for under that name *Galilee*, and a considerable extent of country lying east of the Jordan, were included. Prel. Diss. I. Part i. sect. 7.

23. "That he should be called a Nazarene," *ὅτι Ναζωραῖος κληθήσεται*. E. T. "He shall be called a Nazarene." The words may be rendered either way. A direct quotation is often introduced with the conjunction *ὅτι*. On the other hand, that the verb is in the indicative, is no objection of any weight against translating the passage obliquely. The Heb. has no subjunctive mood, and therefore the indicative in the N. T. is often used subjunctively, in conformity to the oriental idiom. And as there is no place in the prophets still extant, where we have this affirmation in so many words, I thought it better to give an oblique turn to the expression.

² "Nazarene." To mark a difference between *Ναζωραῖος*, the term used here, and *Ναζαρεῖνος*, the common word for an inhabitant of Nazareth, Sc. and Dod. say "Nazarean;" Wa. says "Nazorean." But as the term *Ναζωραῖος* is, by this Evangelist, (26: 71), used manifestly in the same sense, and also by both Mr. and J., I can see no reason for this small variation. Some find a coincidence in the name with a Heb. word for a *Nazarite*; others for a word signifying *branch*, a term by which the Messiah, in the judgment of Jews as well as of Christians, is denominated, Isaiah 11: 1.

It is proper to observe, that in the Heb. exemplar of this Gospel which was used by the Ebionites, and called "The Gospel according to the Hebrews," the first two chapters were wanting:—the book began in this manner, "It happened in the days of Herod king of Judea, that John came baptizing, with the baptism of reformation, in the river Jordan. He was said to be of the race of Aaron the priest, and son of Zacharias and Elizabeth." But for this reading, and the rejection of the two chapters, there is not one concurrent testimony from MSS., versions, or ancient authors. It is true the Al. has not the two chapters; but this is no authority

for rejecting them, as that copy is mutilated, and contains but a very small fragment of Mt.'s Gospel. No fewer than the first twenty-four chapters are wanting, and the copy begins with the verb *ἔρχεται*, 'cometh,' in the middle of a sentence, ch. 26: 6. By a like mutilation, though much less considerable, the first nineteen verses of the first chapter are wanting in the Cam. ; which also begins in the middle of a sentence with the verb *παραλάβειν*, 'to take home.' And in the Go. version all is wanting before the middle of the fifteenth verse of ch. v. It begins likewise in the middle of a sentence with the words answering to *ἐν τῇ λυχνίᾳ*. Now if we abstract from these, which prove nothing but that the words they begin with were preceded by something now lost, there is a perfect harmony in the testimonies, both of MSS. and of versions, in favor of the two chapters. The old Itc. translation and the Syr. were probably made before the name *Ebionite* was known in the church. Even so early a writer as Irenaeus, in the fragment formerly quoted, (Pref. sect. 7.), takes notice that Mt. began his history with the genealogy of Jesus. That the Nazarenes, (or Jewish Christians, on whom, though disciples, the Mosaic ceremonies were by themselves thought binding), who also used a Heb. exemplar of this Gospel, had the two chapters, is probable, as Epiphanius calls their copy very full, *πληρέστατον*, though it must be owned he immediately after expresses some doubt of their retaining their pedigree. Si. thinks it probable that they did retain it, as he learns from Epiphanius that Carpocras and Cerinthus, whose notions pretty much coincided with theirs, retained it, and even used it in arguing against their adversaries. I might add to the testimony of versions, MSS. and ancient authors, the internal evidence we have of the vitiation of the Ebionite exemplar, the only copy that is charged with this defect, from the very nature of the additions and alterations it contains.

CHAPTER III.

1. "In those days." As the thing last mentioned was the residence of Jesus with his parents at Nazareth, the words "those days" may be used with strict propriety of any time before he left that city. Now John was about six months older than Jesus: it may therefore be thought not improbable that he began his public ministry so much earlier, each in the thirtieth year of his age, agreeably to the practice of the Levites, Num. 4: 3. But it must be owned that this is no more than conjecture; for as to the age of the Baptist, when he commenced preacher, Scripture has been silent.

^a "The Baptist," *ὁ Βαπτιστής*. A title from his office, not a proper name. It is equivalent to the title given him, Mr. 6: 14. *ὁ Βαπτίζων*, "the Baptizer." It is therefore improperly rendered

into modern languages without the article, as Dio. has done in Itn. calling him "Giovanni Battista," and all the Fr. translators I know (except L. Cl.,) who call him "Jean Baptiste."

³ "Cried," *κηρύσσων*. Diss. VI. Part v.

⁴ "Wilderness," *ἐρήμω*. Mr. 1: 3. N.

² "Reform," *μετανοεῖτε*. Diss. VI. Part iii.

³ "Reign," *βασιλεία*. Diss. V. Part i.

4. "Of camel's hair." Not of the fine hair of that animal, whereof an elegant kind of cloth is made, which is thence called *camlet*, in imitation of which though made of wool, is the English *camlet*,) but of the long and shaggy hair of camels, which is in the East manufactured into a coarse stuff anciently worn by monks and anchorets. It is only when understood in this way that the words suit the description here given of John's manner of life.

³ *Locusts*," *ακρίδες*. I see no ground to doubt that it was the animal so named that is meant here. *Locusts* and *grasshoppers* are among the things allowed by the law to be eaten, Lev. 11: 22, and are at this day eaten in Asia by the poorer sort. I have never had satisfactory evidence that the word is susceptible of any other interpretation.

5. "The country along the Jordan," *ἡ περιχώρος τοῦ Ἰορδάνου* Mr. 1: 28. N.

7. "From the impending vengeance," *ἀπο τῆς μελλούσης ὀργῆς*. E. T. "From the wrath to come." *Μέλλων* often means not only 'future,' but 'near.' There is just such a difference between *ἔσται* and *μέλλει ἔσεσθαι*, in Gr. as there is between 'it will be' and 'it is about to be,' in Eng. This holds particularly in threats and warnings. *Ἔσται λιμός* is 'erit fames;' *μέλλει ἔσεσθαι λιμός* is 'imminet fames.' In Job 3: 8, a Heb. word signifying *ready, prepared*, is rendered by the Seventy *μέλλων*. Besides, its connexion with the verb *φύγειν* in this verse ascertains the import of the word. We think of fleeing only when pursued. The flight itself naturally suggests to spectators that the enemy is at hand. In cases, however, wherein no more appears to be intended than the bare prediction of an event, or declaration of some purpose, we are to consider it as equivalent to an ordinary future, ch. 17: 22. N. The words, 'the wrath to come,' appear to limit the sense to what is strictly called 'the future judgment.'

3. "The proper fruit of reformation," *καρπὸς ἀξιόυς τῆς μετανοίας*. E. T. "Fruits meet for repentance." Vul. "fructum dignum pœnitentiæ." A very great number of MSS. read *καρπὸν ἀξιον*, amongst which are some of the oldest and most valued; likewise several ancient versions, as the Ara. the second Sy. Cop. Eth. and Sax. It appears, too, that some of the earliest fathers read in the same manner. Of the moderns, Lu., Gzo., Si., Ben., Mill. and Wet. have approved it. It is so read in the Com. and some other old

editions. *Καρπὸς ἄξιους* is universally allowed to be the genuine reading in L. Some ignorant transcriber has probably thought proper to correct one Gospel by the other. Such freedoms have been too often used.

10. "Turned into fuel." Ch. 6 : 30. ² N.

11. "In water—in the Holy Spirit," *ἐν ὕδατι—ἐν ἁγίῳ πνεύματι*. E. T. "with water—with the Holy Ghost." Vul. "in aqua—in Spiritu Sancto." Thus also the Sy. and other ancient versions. All the modern translations from the Gr. which I have seen render the words as our common version does, except L. Cl. who says, "dans l'eau—dans le Saint Esprit." I am sorry to observe, that the Popish translators from the Vul. have shown greater veneration for the style of that version than of the original. For in this the La. is not more explicit than the Gr. Yet so inconsistent are the interpreters last mentioned, that none of them have scrupled to render *ἐν τῷ Ιορδάνῃ*, in the sixth verse, 'in Jordan,' though nothing can be plainer, than that if there be any incongruity in the expression 'in water,' this 'in Jordan' must be equally incongruous. But they have seen that the preposition *in* could not be avoided there, without adopting a circumlocution, and saying 'with the water of Jordan,' which would have made their deviation from the text too glaring. The word *βαπτίζειν*, both in sacred authors and in classical, signifies 'to dip,' 'to plunge,' 'to immerse,' and was rendered by Tertullian, the oldest of the La. fathers, 'tingere,' the term used for dyeing cloth, which was by immersion. It is always construed suitably to this meaning. Thus it is, *ἐν ὕδατι, ἐν τῷ Ιορδάνῃ*. But I should not lay much stress on the preposition *ἐν*, which, answering to the Heb. *ב*, may denote *with* as well as *in*, did not the whole phraseology in regard to this ceremony concur in evincing the same thing. Accordingly to the baptized are said *ἀναβαίνειν*, 'to arise,' 'emerge,' or 'ascend,' ver. 16, *ἀπὸ τοῦ ὕδατος*, and Acts 8 : 39, *ἐκ τοῦ ὕδατος*, 'from or out of the water.' Let it be observed further, that the verbs *βαίνω* and *βαπτίζω*, used in Scripture for *sprinkling*, are never construed in this manner. "I will sprinkle you with clean water," says God, Ezek. 26 : 25, or as it runs in the E. T. literally from the Heb. "I will sprinkle clean water upon you," is in the Sep. *Πάνω ἐφ' ὑμᾶς καθαρὸν ὕδωρ*, and not as *βαπτίζω* is always construed. *Πάνω ὑμᾶς ἐν καθαρῷ ὕδατι*. See also Exod. 29 : 21. Lev. 6 : 27. 16: 14. Had *βαπτίζω* been here employed in the sense of *βαίνω*, 'I sprinkle,' (which, as far as I know, it never is in any use, sacred or classical), the expression would doubtless have been *Ἐγὼ μὲν βαπτίζω ἐφ' ὑμᾶς ὕδωρ, or ἀπὸ τοῦ ὕδατος*, agreeably to the examples referred to. When therefore the Gr. word *βαπτίζω* is adopted, I may say, rather than translated into modern languages, the mode of construction ought to be preserved so far as may conduce to suggest its original import.

It is to be regretted that we have so much evidence, that even good and learned men allow their judgments to be warped by the sentiments and customs of the sect which they prefer. The true partisan, of whatever denomination, always inclines to correct the diction of the Spirit by that of the party.

² "In the Holy Spirit and fire," ἐν πνεύματι ἁγίῳ καὶ πυρὶ. Hey. "With holy wind and fire." This most uncommon, though not entirely new version of that learned and ingenious but sometimes fanciful interpreter, is supported by the following arguments: 1st., The word πνεῦμα, which signifies both *spirit* and *wind*, has not here the article by which *the Holy Spirit* is commonly distinguished. 2dly, The following verse, which should be regarded as an illustration of this, mentions the cleansing of the wheat, which is by *the wind* separating the chaff, and the consuming of the chaff by *the fire*. 3dly, The three elements, water, air, and fire, were all considered by the Jews as purifiers, and, in respect of their purifying quality, were ranked in the order now named, water the lowest, and fire the highest. The mention of the other two gives a presumption that the third was not omitted. The following answers are submitted to the reader: 1st, The article, though often for distinction's sake prefixed to ἅγιον πνεῦμα is, when either the scope of the place or the other terms employed serve the purpose of distinguishing, frequently omitted. Now this purpose is more effectually served by the epithet ἅγιον, 'holy,' than it could have been by the article. In ch. 1: 18, and 20, the miraculous conception is twice said to be ἐκ πνεύματος ἁγίου, without the article. Yet Hey. himself has rendered it in both places 'the Holy Spirit.' Further, I suspect that no clear example can be produced of this adjective joined to πνεῦμα, where the meaning of πνεῦμα is 'wind.' At least I have never heard of any such. 2dly, The subsequent verse is certainly not to be understood as an illustration of this, but as further information concerning Jesus. This verse represents the manner in which he will admit his disciples; the next, that in which he will judge them at the end of the world. 3dly, I can see no reason, on the Dr.'s hypothesis, why *air* or *wind* should alone of all the elements be dignified with the epithet *holy*. *Fire* in that view would have a preferable title, being considered as the most perfect refiner of them all. Yet in no part of the N. T. is mention made of either 'holy water' or 'holy fire.' Now, as it is acknowledged that πνεῦμα commonly signifies 'spirit,' and when joined with ἅγιον 'the divine Spirit,' the word, by all the laws of interpretation, considering the peculiarity of the attribute with which it is accompanied, must be so understood here. It is, however, but doing justice to that respectable author to observe, that he does not differ from others in regard to the principal view of the passage, the effusion of the Holy Spirit; only he thinks that the literal import of the word πνεῦμα in this place is 'wind,' and that 'the Spirit' is but suggested to us by a figure.

³ "And fire," *καὶ πυρὶ*. These words are wanting in several MSS., but they are found in a greater number, as well as in the Sy. the Vul. and all the ancient versions.

12. "His winnowing shovel is in his hand," *οὐ τὸ πύρον ἐν τῇ χειρὶ αὐτοῦ*. E. T. "Whose fan is in his hand." Vul. "Cujus ventilabrum in manu sua." In the old Vul. or Itc. the word appears to have been 'pala,' properly 'a winnowing shovel,' of which mention is made Isa. 30 : 24. This implement of husbandry is very ancient, simple, and properly manual. The 'fan' (or van, as it is sometimes called) is more complex, and being contrived for raising an artificial wind by the help of sails, can hardly be considered as proper for being carried about in the hand.

15. "Thus ought we to ratify every institution," *οὕτω πρέπειν ἔστιν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην*. E. T. "Thus it becometh us to fulfil all righteousness." In the opinion of Chrysostom and other expositors, *δικαιοσύνη* signifies in this place 'divine precept.' It is the word by which *מִשְׁפָּט* 'mishpat,' in Heb. often denoting an *institution* or *ordinance* of religion, is sometimes rendered by the Seventy. I have chosen here to translate the verb *πληρῶσαι* rather 'ratify' than 'fulfil,' because the conformity of Jesus in this instance was not the personal obedience of one who was comprehended in the precept, and needed with others the benefit of purification, but it was the sanction of his example given to John's baptism as a divine ordinance.

16. "No sooner arose out of the water than heaven was opened to him," *ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος, καὶ ἰδοὺ ἀνεῳχθησαν αὐτῷ οἱ οὐρανοί*. E. T. "Went up straightway out of the water, and lo the heavens were opened unto him." That the adverb *εὐθὺς*, though joined with the first verb, does properly belong to the second, was justly remarked by Grotius. Of this idiom, Mr. 1 : 29, and 11 : 2, are also examples.

CHAPTER IV.

1. "By the devil," *ὑπὸ τοῦ διαβόλου*. Diss. VI. Part i. sect. 1—6.

3. "A son of God," *υἱὸς τοῦ Θεοῦ*. E. T. "The son of God." It does not appear to be without design that the article is omitted both in this verse and in the sixth. The words ought therefore to be rendered indefinitely 'a son,' not emphatically 'the son.' In the parallel passage in L. 4 : 3, there is the same omission; and though in the 9th verse of that chapter we find the article in the present common Gr. it is wanting in so many ancient MSS. and approved editions, that it is justly rejected by critics. Whether we are to impute Satan's expressing himself thus to his ignorance, as

not knowing the dignity of the personage whom he accosted, or to his malignity, as being averse to suppose more than an equality with other good men, (for he does not acknowledge even so much), certain it is, that the passage he quotes from the Psalms admits a general application to all pious persons. The omission of the definite article in this place is the more remarkable, as in the preceding chapter in both Gospels the appropriation of the term *υἱός* by means of the article, in the voice from heaven, is very strongly marked, *ὁ υἱός μου ὁ ἀγαπήτος*. See N. on ch. 14: 33. 27: 54.

² "Loaves," *ἄρτοι*. E. T. "Bread." *ἄρτος*, used indefinitely, is rightly translated 'bread;' but when joined with *εἰς*, or any other word limiting the signification in the singular number, ought to be rendered 'loaf;' in the plural it ought almost always to be rendered 'loaves.' Even if either were proper, 'loaves' would be preferable in this place, as being more picturesque. Our translators have here followed the Sy. interpreter, who seems to have read *ἄρτος*.

4. "By every thing which God is pleased to appoint," *ἐπὶ παντὶ ῥήματι ἐκπορευομένου διὰ στόματος Θεοῦ*. E. T. "By every word that proceedeth out of the mouth of God." The whole sentence is given as a quotation. "It is written." The place quoted is Deut. 8: 3, where Moses speaking of the Israelites, says, "He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knowest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." It is evident that the Jewish lawgiver is speaking here of the food of the body, or sustenance of the animal life, as it was this purpose solely which the manna served, and which could not in our idiom be denominated a *word*. The reader may observe that the term *word*, in the passage of the O. T. quoted, is in our Bible printed in italics, to denote that there is no corresponding term in the original. It might therefore have been literally rendered from the Heb. 'every thing.' In the Sep. from which the quotation in the Gospel is copied, the ellipsis is supplied by *ῥήμα*. But let it be observed, that in Scripture both the Heb. דָּבָר, 'dabar' and the Gr. *ῥήμα*, and sometimes *λογός*, mean indifferently 'word' or 'thing.' Take the following examples out of a much greater number. L. 1: 37. *Οὐκ ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῥήμα*: "Nothing is impossible with God."—2: 15. "Let us now go to Bethlehem, and see this thing," *τὸ ῥήμα τοῦτο*, "which is come to pass." The phrase *τὸ ἐκπορευόμενον* (or *ἐξέλθον*) *ἐκ τοῦ στόματος* is oftener than once to be met with, in the version of the Seventy, for a 'declared purpose,' 'resolution, or appointment.' See Num. 32: 24. 1 Sam. 1: 23. But nothing can be more express to our purpose than Jer. 44: 17. *Ποιήσομεν*

πάντα λόγον ὃς ἐξελεύσεται ἐκ τοῦ στόματος ἡμῶν. E. T. "We will do whatsoever thing goeth forth out of our own mouth," πάντα λόγον, in Heb. כָּל־הַדָּבָר 'col habdabar,' 'every word;' that is, "we will do whatsoever we have purposed." The version I have given is therefore entirely agreeable, both to the sense of the passage quoted and to the idiom of holy writ. I may add, that it is much better adapted to the context than the allegorical explanation which some give of the words as relating purely to the spiritual life. The historian tells us that Jesus had fasted forty days, that he was hungry, and in a desert, where food was not to be had. The tempter, taking his opportunity, interposes, "If thou be the Messiah, convert these stones into loaves." The question was simply, What, in this exigence, was to be done for sustaining life? Our Saviour answers very pertinently by a quotation from the O. T. purporting, that when the sons of Israel were in a like perilous situation in a desert, without the ordinary means of subsistence, God supplied them with food, by which their lives were preserved, (for it is not pretended that the manna served as spiritual nourishment), to teach us that no strait, however pressing, ought to shake our confidence in him. Beau. and the anonymous Eng. translator in 1729, exhibit the same sense in their versions.

6. "Lest," μήποτε. E. T. "Lest at any time." From an excessive solicitude not to say less than the original, words have been explained from etymology, rather than from use; in consequence of which practice, some versions are encumbered with expletives, which enfeeble instead of strengthening the expression. Of this kind is the phrase *at any time*, which in this passage adds nothing to the sense. The compound μήποτε, in the use of the sacred penman, rarely signifies more than the simple μη, 'lest.' It is used by the Seventy in translating a Heb. term that imports no more. In the Psalm referred to it is rendered simply *lest*. And to go no further than this Gospel, our translators have not hesitated to render it so in the following passages; 7: 6. 13: 29. 15: 32. 25: 9. 27: 64. Why they have not done so in this, and most other places, I can discover no good reason.

7. "Jesus again answered, It is written," ἔφη αὐτῷ ὁ Ἰησοῦς πάλιν γέγραπται. E. T. "Jesus said unto him, It is written again." The words in the original are susceptible of either interpretation, the difference depending entirely on the pointing. I place the comma after πάλιν, they after Ἰησοῦς. This was the second answer which Jesus made, on this occasion, to the devil. It is not easy to see in what sense the words quoted can be said to have been written again. The punctuation is not of divine authority, any more than the division into chapters and verses.

² "Thou shalt not put the Lord thy God to the proof," οὐκ ἐπειράσεις Κύριον τὸν Θεόν σου. E. T. "Thou shalt not tempt the

Lord thy God." What we commonly mean by the word *tempting*, does not suit the sense of the Gr. word *ἐκπειράζω* in this passage. The Eng. word means, properly either 'to solicit to evil,' or 'to provoke;' whereas the import of the Gr. verb in this and several other places is 'to assay,' 'to try,' 'to put to the proof.' It is thus the word is used, Gen. 22: 1, where God is said to have *tempted* Abraham, commanding him to offer up his son Isaac for a burnt-offering. God did not solicit the patriarch to evil, for, in this sense, as the apostle James tells us, 1: 13, he neither can be tempted, nor tempteth any man. But God *tried* Abraham, as the word ought manifestly to have been rendered, putting his faith and obedience to the proof. His ready compliance, so far from being evil, was an evidence of the sublimest virtue. It was in desiring to have a proof of God's care of them, and presence with them, that the children of Israel are said to have "tempted the Lord at Massah," saying, "Is the Lord among us or not?" Ex. 17: 7. And on the present occasion, it was God's love to him, and faithfulness in the performance of his promise, that the devil desired our Lord, by throwing himself headlong from a precipice, to *make trial of*. As however it has been objected, that this last phrase, which I at first adopted, is somewhat ambiguous, I have changed it for one which cannot be mistaken.

15. "On the Jordan," *πέραν τοῦ Ἰορδάνου*. E. T. "Beyond Jordan." The Heb. word *מֵגֶבֶה* 'megheber,' rendered by the Seventy *πέραν*, signifies indifferently 'on this side,' or 'on the other side.' In Num. 32: 19, the word is used in both meanings in the same sentence. Unless, therefore, some other word or phrase is added, as *κατ' ἀνατολάς*, or *κατὰ θαλάσσαν*, to ascertain the sense, it ought to be rendered as in the text, or as in verse 25. Zebulun and Naphthali were on the same side of the Jordan with Jerusalem and Judea, where Isaiah exercised his prophetic office.

² "Near the sea," *ὁδὸν θαλάσσης*. E. T. "By the way of the sea." This expression is rather indefinite and obscure. There is an ellipsis in the original, but I have given the sense. What is here called *sea*, is properly not a *sea*, but a *lake*. It was customary with the Hebrews to denominate a large extent of water, though fresh water, and encompassed with land, by the name *sea*. Both Mt. and Mr. denominate this "the sea of Galilee;" J. calls it "the sea of Tiberias;" L. more properly, "the lake of Genesareth." It was on this lake that Capernaum, and some other towns of note, were situated. Here also Peter and Andrew, James and John, before they were called to the apostleship, exercised the occupation of fishers. "The sea of Galilee," and "the sea of Tiberias," are become, in Scripture style, so much like proper names, that it might look affected to change them for "the lake of Galilee," and "the lake of Tiberias." Besides, where it

can conveniently be done, these small differences in phraseology, which diversify the styles of the evangelists in the original, ought to be preserved in translation.

16. "A region of the shades of death," *χώρα καὶ σκία θανάτου*. In the Sep. in the passage referred to, the words are *χώρα σκίας θανάτου*, literally from the Heb. of the prophet, *תַּיִתְּלָה וְרָאָה* 'arets tsal-moth.' *Tsal-moth*, it was observed, Diss. VI. ii. sect. 2, and *sheol*, are nearly synonymous, and answer to *ἄδης* in the N. T. which signifies the invisible world, or the state of the dead. The expression is here evidently metaphorical, and represents the ignorance or spiritual darkness in which the people of that region, who were intermixed with the heathen, lived, before they received the light of the gospel.

17. "Began to proclaim," *ἤρξατο κηρῦσσειν*, Mr. v. 17. N.

18. "A drag," *ἀμφιβληστρον*. E. T. "A net." The word is not the same here that it is in verse 20: there it is *δίκτυον*, which I take to be the name of the genus, and properly rendered 'net.' The name here is that of a species answering to what we call a *dray*. The same historian, 13: 47, uses the word *σαγήνη*, which in the common translation is also rendered 'net.' It is not very material, but neither ought it to be altogether overlooked, to make, when possible in a consistency with propriety, the phraseology of the version both as various and as special as that of the original. Diss. XII. Part i. sect. 9—13.

21. "In the bark," *ἐν τῷ πλοίῳ*. E. T. "In a ship." L. 5: 2 N.

² "Mending," *καταρτίζοντας*. Mr. 1: 19. N.

CHAPTER V.

3. "Happy," *μακάριοι*. E. T. "Blessed." I agree with those translators who choose generally to render *μακάριος* 'happy,' *εὐλογητός* and *εὐλογημένος* 'blessed.' The common version rarely makes a distinction.

² "Happy the poor," *μακάριοι οἱ πτωχοὶ*. E. T. "Blessed are the poor." It has more energy in these aphoristical sentences, after the example of the original, and all the ancient versions, to omit the substantive verb. The idiom of our language admits this freedom as easily as the Itn. and more so than the Fr. None of the La. versions express the verb. Dio.'s Itn. does not; nor do the Fr. versions of P. R. L. Cl. and Sa. Si. expresses it in the first beatitude, but not in the following ones. Another reason which induced me to adopt this manner is to render these aphorisms, in regard to happiness, as similar in form as they are in the original to the aphorisms in regard to wretchedness, which are, L. vi, contrasted with

them, "woe to you that are rich;"—for I shall show, in the note on that passage, that the verb to be supplied is in the indicative mood equally in both.

³ "Happy the poor who repine not," μακάριοι οἱ πτωχοὶ τῷ πνεύματι. E. T. "Blessed are the poor in spirit." I have assigned my reasons, Diss. XI. Part. i. sect. 18, for thinking that it is as much the business of a translator to translate phrases as to translate words. An idiomatic phrase stands precisely on the same footing with a compound word. The meaning is commonly learnt from the usual application of the whole word, or of the whole phrase, and not by the detached meanings of the several parts, which, in another language, conjoined in the same manner, may convey either no meaning at all, or a meaning very different from the author's. Such, in a particular manner, is the meaning which the phrase *poor in spirit* naturally conveys to English ears. *Poor spirited*, which to appearance is coincident with it, is always employed in a bad sense, and denotes mean, dastardly, servile. *Poorness of spirit* is the same ill quality in the abstract. The phrase, therefore, in our language, if it can be said to suggest any sense, suggests one different from the sense of the text. In support of the interpretation here given, let the following things be attended to: First, That it is literally *the poor* that is meant, may be fairly concluded from the parallel place, L. 6: 20, where the like declaration is pronounced of *the poor* simply, without any limitation as in this passage. And this is of considerable weight, whether we consider the discourse recorded by L. as the same or different, since their coincidence in many things, and similarity in others, are confessed on all sides. Now what puts it beyond a doubt that it is *the poor* in the proper sense that is meant there, is the characters contrasted to those pronounced *happy*. These begin ver. 24. "Woe unto you that are rich." It is also not without its weight, that our Lord begins with *the poor* on both occasions; but especially that the same beatitude is ascribed to both: "Theirs is the kingdom of heaven." I might urge further, that if the poor be not meant here, there is none of these maxims that relate to them. Now this omission is very improbable, in ushering in the laws of a dispensation which was entitled, many ages before, "glad tidings to the poor;" to announce which was one great end of the Messiah's mission. And the fulfilment of this prophecy in him, is what our Lord fails not to observe on more occasions than one. I cannot therefore agree with Wh. and others in thinking that πτωχοὶ τῷ πνεύματι means 'humble.' The quotations produced by that critic in support of his opinion, are more foreign to his purpose than any thing I have yet discovered in his learned Commentaries. "The usual expression," says he, "by which the Scriptures [meaning the O. T.] and the Jewish writers represent the humble man is, that he is

'shephal ruach,' i. e. poor, low, or contrite in his spirit:— And of this he brings some examples. It is true, the meaning of *shephal* is humble, and of *ruach* is spirit. But because in Scripture, men humble of spirit means humble men, must therefore 'the poor in spirit' also mean humble men? To make the inconclusiveness of this reasoning pass unobserved, he has inserted the word *poor*, amongst others, in his explanation of the word *shephal*. But that it ever means *poor*, I have not found so much as a single example. It is never translated by the LXX πτωχός; but either ταπεινός, or by some word of like import. As to the phrase 'shephal ruach,' it occurs but thrice in Scripture. In one place it is rendered πρᾶϋθυμος, in another ταπεινόφρων, and in the third ὀλιγόψυχος. Should any object, that to exclude *the humble* from a place here, will seem as unsuitable to the temper of our religion as to exclude *the poor*; I answer, that I understand *the humble* to be comprehended under the third beatitude, "Happy the meek." Not that I look upon the two words as strictly synonymous, but as expressing the same disposition under different aspects—*humility*, in the contemplation of self as in the divine presence; *meekness*, as regarding the conduct towards other men. This temper is accordingly opposed to pride as well as to anger. The words seem to have been often used indiscriminately. *Humble* in the Heb. is once and again by the LXX rendered *meek*, and conversely; and they are sometimes so quoted in the N. T. Nay, the very phrase for "lowly in spirit," above criticised, 'shephal ruach,' is at one time rendered πρᾶϋθυμος, 'meek-spirited,' at another, ταπεινόφρων, 'humble.' But should it be asked, what then does τῷ πνεύματι add to the sense of οἱ πτωχοὶ; I think the phrase to which Wh. recurs will furnish us with an answer. *Shephal* is properly ταπεινός, 'humilis;' the addition of *ruach* is equivalent to τῷ πνεύματι. Such an addition therefore as is made of the sense of ταπεινός in the one phrase by τῷ πνεύματι, such also is made to the sense of πτωχός in the other, by the same words superadded. It may be thought that no addition is made to the first, the simple term ταπεινός expressing a quality of the mind; but this is a mistake arising from the application of the Eng. word *humble*, which does not entirely coincide with the aforesaid terms in the ancient tongues. In all these the word properly refers to meanness of condition. In the few instances wherein ταπεινός signifies 'humble,' and ταπεινώσις 'humility,' there may be justly said to be an ellipsis of τῆ καρδίᾳ or τῷ πνεύματι. The proper word for 'humble,' is ταπεινόφρων, for 'humility,' ταπεινοφροσύνη. As therefore ταπεινόφρων, ταπεινός τῆ καρδίᾳ, and ταπεινός τῷ πνεύματι, (for this expression also occurs in the Sep. Ps. 34: 18), denote one whose mind is suited to the lowness of his station, so πτωχός τῷ πνεύματι denotes one whose mind is suited to the poorness of his circumstances. As the former im-

ports unambitious, unaspiring after worldly honors or the applause of men; the latter imports unrequing, not covetous of earthly treasure, easily satisfied, content with little. This and humility are indeed kindred virtues, but not the same.

Wet. is singular in thinking that the words ought to be construed thus: μακάριοι τῷ πνεύματι—οἱ πτωχοί. He understands πνεῦμα to mean the Spirit of God, and renders it into La. "Beati Spiritui pauperes;" as if we should say, "Happy in the Spirit's account are the poor." He urges that πτωχοί τῷ πνεύματι is unexampled. But is it more so than μακάριοι τῷ πνεύματι? Or do we find any thing in Scripture analogous to this phrase in the manner he has explained it? I have shown that there is at least one phrase, ταπεινός τῷ πνεύματι, perfectly similar to the other, which may well serve to explain it, and remove his other objection, that it ought to mean a bad quality. Besides, I would ask, whether we are to understand, in verse 8, τῇ καρδίᾳ as likewise construed with μακάριοι; for nothing can be more similar than the expressions μακάριοι οἱ πτωχοί τῷ πνεύματι and μακάριοι οἱ καθαροί τῇ καρδίᾳ?

5. "They shall inherit," αὐτοὶ κληρονομήσουσι: Vul. "Ipsi possidebunt." The La. word *possidebunt* sufficiently corresponds to the Gr. κληρονομήσουσι, which generally denotes possessing by any title, by lot, succession, purchase, conquest, or gift: I therefore think that Cas. judged better in following the Vul. than Be. who expresses the sentiment by a circumlocution which appears too positively to exclude possession of every other kind: "Ipsi terram haereditario jure obtinebunt." But as the specialty which the word sometimes conveys may be more simply expressed in Eng. I have, with the common version, preferred *inherit* to possess. It happily accords to the style of the N. T. in regard both to the present privileges and to the future prospects of God's people. They are here denominated 'sons of God;' and *if sons*, as the apostle argues, 'then heirs,' 'heirs of God, and coheirs with Christ.' The future recompense is called 'a birthright,' 'an inheritance.' Diss. XII. Part i. sect. 17.

2 "The land," τὴν γῆν: E. T. "The earth." That the word is susceptible of either sense, cannot be doubted. The question is, which is the genuine sense in this passage? Let it be observed, that it had, long before then, become customary among the most enlightened of the Jewish nation, to adopt the phraseology which the sacred writers had employed in reference to ceremonial observances and temporal promises and to affix to the words a more sublime meaning, as referring to moral qualities, and to eternal benefits. This might be illustrated, if necessary, from many passages of the N. T. as well as from the oldest Jewish writers. The expression under examination is an instance, being a quotation from Ps. 37: 11. Now, in order to determine the sense of the word

here, its meaning there should first be ascertained. Every person conversant in the Heb. knows that the word there used, (and the same may be said of the Gr. and La. words by which it is rendered,) sometimes means 'the earth,' sometimes a particular 'land' or country. Commonly the context, or epithet, or the words in construction, remove the ambiguity. That in the passage referred to it signifies 'the land,' namely Canaan, promised to the patriarchs, is hardly called in question. As for 'the earth,' it was given, says the Psalmist, to the children of men; even the idolatrous and profane were not excluded. Whereas this peculiar, this much-favored 'land,' God reserved for the patrimony of Israel, whom he honored with the title of 'his son,' 'his first-born.' To this, the ancient promises given to the Israelites had all a manifest reference. It is true, our translators have rendered the word, in the passage of the Psalms alluded to, 'the earth,' merely, I imagine, that it might be conformable to what they understood to be the expression in this place. A strong proof of this is, they have observed no uniformity in their manner of translating it in this very Psalm. The word occurs six times. Thrice they translate it 'the land, and thrice 'the earth.' Yet there is not the shadow of a reason for this variation; for no two things can be more similar than the expressions so differently rendered. Thus, ver. 11. "The meek shall inherit the earth;" ver. 29, "The righteous shall inherit the land." Indeed, nothing can be plainer to one who reads this sacred ode with attention, than that it ought to be rendered 'land' throughout the whole. Peace, security, and plenty, in the 'land' which the Lord their God had given them, are the purport of all the promises it contains. 'But,' it may be said, 'admit this were the meaning of the Psalmist, are we to imagine that the evangelical promise given by our Lord, is to be confined in the same manner to the possession of the earthly Canaan? By no means. Nevertheless our Lord's promise, as he manifestly intended, ought to be expressed in the same terms. The new covenant which God has made with us, by Jesus Christ, is founded on better promises than that which he made with the Israelites by Moses. But then the promises, as well as the other parts of the Mosaic covenant, are the figures or shadows, as the writer to the Hebrews well observes, (ch. 10: 1), of the corresponding parts of the Christian covenant. Even the holy men under that dispensation were taught by the Spirit to use the same language, in regard to blessings infinitely superior to those to which the terms had been originally appropriated. David warns the people, in his time, of the danger of provoking God to swear concerning them, as he had sworn concerning their fathers in the desert, that they should not enter into his rest. Yet the people were at that very time in possession of Canaan, the promised rest, and consequently could not be affected by the threat, in the ordina-

ry acceptance of the words. Hence the afore-cited author justly concludes, (ch. 4: 9,) that the inspired penman must have had in his view another rest, which still remains for the people of God, and from which men's disobedience may still prove the cause of their exclusion. Moses had his 'land' of promise, with the prospect of which he roused the Israelites. Jesus Christ also has his, with the hope of which he encourages and stimulates his disciples. That it is the heavenly happiness that is meant, appears to me certain, (for all the promises here relate to things spiritual and eternal), but still conveyed under those typical expressions to which his hearers had been habituated. The Rh. in Eng. and L. Cl. in Fr. are the only translators into modern languages with whose versions I am acquainted, who have expressed this properly. L. Cl. says, "ils possideront le pais." At the same time, his note on the place shows that he misunderstood the sense. He supposed this declaration to relate solely to those Jews converted to Christianity, who, after the destruction of Jerusalem, and the subversion of the Jewish polity by the Romans, were allowed to live peaceably in the country, because they had taken no part in the war. Those sentences with which our Lord's doctrine is introduced, are to be regarded not as particular predictions, but as universal axioms. All those who fall within the description, 'the poor,' 'the meek,' 'the merciful,' in any age or country, are entitled to the promise. It is impossible that they should have been understood otherwise, at the time, by the hearer. The general tenor of the expressions used, unlimited by any circumstance of time or place, especially when compared with the scope and tendency of the whole discourse, shows manifestly that they are to be held as the fundamental principles of the new dispensation to be introduced by the Messiah. Besides, all the other promises are confessedly such as suit the nature of the kingdom, which is declared by its founder and sovereign to be *not of this world*. How unreasonable is it then to think, that this must be understood as an exception? Indeed some who render $\pi\tilde{\eta}\nu\ \gamma\tilde{\eta}\nu$ 'the earth,' acknowledge that heaven is meant. But how vague and arbitrary must this way of expounding appear, when we consider that *heaven* is in this very discourse contrasted to *earth*, and distinguished from it? That our Lord's style is often figurative, is not to be denied. But the figures are not taken at random, nor to be interpreted by every body's fancy. They are adopted according to certain rules, easily discoverable from an acquaintance with holy writ, and the Jewish laws and ceremonies. And of those rules, none is more common than that which assigns a spiritual and sublime meaning, to expressions in the law which relate merely to external rites and temporal benefits. (See the N. on ver. 8.) I shall only add, that all these promises are in effect the same, but presented under such different aspects as suit the different characters recommended.

Thus a kingdom is promised to the poor, consolation to the mourners, an inheritance to the meek, who are liable here to be dispossessed of every thing by the aspiring and the violent; and so of the rest.

4, 5. In the Vul. and the Cam. these verses are transposed. The Vul. is the only version, and the Cam. the only MS. where this arrangement is found.

6. "Who hunger and thirst for righteousness," *οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην*. In the ordinary interpretation, *to hunger and thirst* denotes to have an ardent desire. Maldonate was of opinion, that the words ought rather to be rendered "who hunger and thirst because of righteousness;" that is, whose righteousness or integrity has occasioned their being reduced to such a state of indigence. His reasons for this exposition are as follow; 1st, That they who are in the literal sense hungry and thirsty are here meant, there is reason to presume from the parallel passage in L. where the words are, "Ye who hunger now," without the addition of righteousness, or any word corresponding to it. 2dly, Though *thirst* is by the sacred authors often used metaphorically for the desire of spiritual good things, there is not any clear example that *hunger* is ever so applied. 3dly, Each of these declarations, commonly called beatitudes, regards a particular virtue, and not a virtuous character in general. I acknowledge that the first is the only one of these reasons which appears to me to have any weight. As to the second, a single instance of a metaphorical application, when plain from the context, is sufficient evidence. Besides, though *hunger* simply is not used by metaphor for the desire of spiritual things, the spiritual things themselves are represented by *bread* and by *meat*, as well as by *drink*, Isa. 50: 1, 2. J. 6: 27; and our participation in them is represented by *eating*, as well as by *drinking*, J. 6: 50. 1 Cor. 5: 2. *Hunger* here, therefore, coupled with *thirst*, may be accounted sufficiently explicit for expressing strong desire of spiritual things, in like manner as *eating* coupled with *drinking* denotes an ample participation in them. In tropes so closely related, the sense of one ascertains the sense of the other. As to the third reason, though righteousness is used to denote the whole of practical religion, "to hunger and thirst for righteousness" may, not improperly, be said to express one particular quality only, to wit, a zeal for higher attainments in virtue and piety. The declaration in ver. 10, may, in one view, be considered as equally general with this, and in another, as regarding solely the virtue of perseverance or constancy. But what principally weighs with me is, 1st, The consideration that the common interpretation appears to have been the universal interpretation of the earliest ages. This is a strong presumption that it is the most natural, and best suited to the construction. 2dly, The omission of the preposition *διὰ*, on Maldonate's hypothesis, is not at all suited to the style of these writers;

but that *διψᾶω* is sometimes used actively, and governs the accusative of that which is the object of our thirst, we are authorized by Phavorinus to assert: *συρτασσέται*, says that lexicographer, *αἰτιατικῇ καὶ γενικῇ, αἰτιατικῇ μὲν, οἷς το, ἐδίψησε σε ἡ ψυχή μου, καὶ διψᾷ τοὺς λόγους*. The former of these examples is quoted from Ps. 62: 2, answering to 63: 1, in the English Bible, which follows the Masoretic Heb. "My soul thirsteth for thee. The passage appears in the same form in Trommius' Concordance, on the verb *διψᾶω*. Yet in the common editions of the Sep. the pronoun is *σοί*, not *σε*. But that the accusative is sometimes used as well as the dative and the genitive, is manifest from Wisd. 11: 14, *οὐχ' ὅμοια δίκαιοις διψησάντες*. Besides, the sense which Maldonate gives is included in ver. 10; and this I think a strong objection to it.

8. "The clean in heart," *οἱ καθαροὶ τῆ καρδίᾳ*. E. T. "The pure in heart." I admit that this is a just expression of the sense, and more in the Eng. idiom than mine. My only reason for preferring a more literal version of the word *καθαρός* here is, because I would, in all such instances, preserve the allusion to be found in the moral maxims of the N. T. to the ancient ritual, from which the metaphors of the sacred writers, and their other tropes, are frequently borrowed, and to which they owe much of their lustre and energy. The laws in regard to the cleanness of the body, and even of the garments, if neglected by any person, excluded him from the temple. He was incapacitated for being so much as a spectator of the solemn service at the altar. The Jews considered the empyreal heaven as the archetype of the temple of Jerusalem. In the latter, they enjoyed the symbols of God's presence, who spoke to them by his ministers; whereas, in the former, the blessed inhabitants have an immediate sense of the divine presence, and God speaks to them face to face. Our Lord, preserving the analogy between the two dispensations, intimates that *cleanness* will be as necessary in order to procure admission into the celestial temple, as into the terrestrial. But as the privilege is inconceivably higher, the qualification is more important. The cleanness is not ceremonial, but moral; not of the outward man, but of the inward. The same idea is suggested, Ps. xxiv. When such allusions appear in the original, they ought, if possible, to have a place in the version.

9. "The peace-makers," *οἱ εἰρηνοποιοὶ*. An. "The pacific:" Hey. "The peaceable." Weakly both. With us these words imply merely a negative quality, and are equivalent to 'not contentious,' 'not quarrelsome,' 'not litigious.' More is comprised here. This word is not found in any other part of Scripture, but (which is nearly the same) the verb *εἰρηνοποιέω*, of the same origin, occurs Col. 1: 20, where the connexion shows that it cannot signify to be gentle, to be peaceable, but actively to reconcile, to *make peace*. Etymology and classical use also concur in affixing the sense of 're-

conciler,' 'peace-maker,' to εἰρηνοποιός. It is likewise so explained by Chrysostom. Indeed, if no more were meant by it than those pacifically disposed, nothing additional would be given here to what is implied in the first and third of these characters; for as these exclude covetousness, ambition, anger, and pride, they remove all the sources of war, contention, and strife. Now, though all these characters given by our Lord are closely related, they are still distinct.

11. "Prosecute," διώξωσι. E. T. "Persecute." Some critics think, not improbably, that the word in this place relates to the prosecutions of the disciples, (to whom Jesus here directly addresses himself,) on account of their religion, before human tribunals, whereof he often warned them on other occasions. In this verse he descends to particulars, distinguishing διώκειν from ὀνειδίζειν, and ἐπιπεῖν πᾶν πονηρὸν ῥήμα, which seems also to be used in reference to judicial proceedings. In the preceding verse, and in the following, there can be no doubt that the verb is used in the utmost latitude, and ought to be rendered 'persecute.' See also chap. 10: 23. 23: 34.

15. "A lamp," λύχνον. E. T. "A candle." The meaning of the word is 'lamp.' Candles were not used at that time in Judea, for lighting their houses. Λυχνία consequently means a lamp-stand, not a candlestick.

² "Under a corn-measure," ὑπὸ τὸν μόδιον. E. T. "Under a bushel." But they had no such measure. And though it is true that any measure of capacity will suit the observation, a translator ought not, even indirectly, to misrepresent the custom of the people. The measure mentioned by the evangelist, so far from answering to our *bushel*, was less than our *peck*. But as nothing here depends on the capacity of the measure, it is better to adopt the general term, than to introduce uncouth names without necessity. Diss. VIII. Part i. sect. 6.

³ As to the article prefixed to μόδιον and λυχνίαν, Sc. says, "Observe how the article loses its emphasis, and is rendered *a* instead of *the*." I admit that the article may be in some cases redundant, but not that we have an example of its redundancy here. Is it not our constant way, when we name any utensil whereof there is but one of the kind in the house, to use the definite article? "Bring me *the* balance, that I may weigh this:" "Take *the* bushel, and mete the grain." And even when there are more than one, if one be superior in value to the rest, or in more frequent use, it is commonly distinguished in the same manner. On the contrary, when there are more of a kind, and no one distinguished from the rest, we express ourselves indefinitely, as "Give me *a* spoon:" "Set *a* chair for Mr. Such-a-one." Our Lord's similitude is taken from the customs of families. He therefore uses the style which would be used in any house. This explains sufficiently why he

says 'a lamp,' as probably most houses had more than one, but 'the modius,' there being but one, and 'the stand' as one might be in more frequent use than the rest, for the accommodation of the family. However, as the sense is sufficiently expressed either way, I have preferred the indefinite manner in my version, being better adapted to the more general terms I was obliged to adopt. See N. on ch. 27 : 61.

17. "To subvert the law or the prophets," *καταλύσαι τὸν νόμον ἢ τοὺς προφήτας*. E. T. "To destroy." Of the different senses which have been assigned to the verb *καταλύσαι*, one is, when applied to a law, 'to break,' or 'violate.' Though this is the sense of the simple verb *λύω*, ver. 19, it cannot be the sense of the compound here. Nobody could suppose that it needed a divine mission to qualify one to transgress the law, which so many, merely from the depravity of their own minds, flagrantly did every day. Another sense, which suits better the context, is authoritatively 'to repeal,' or 'abrogate.' This appears proper as applied to the law, but harsh as applied to the prophets, though by the prophets are meant, by common metonymy, the prophetic writings. But even these we never speak of abolishing or abrogating. *To destroy* is rather saying too much, and is more in the military style than in the legislative. If every copy and scrap of these writings were obliterated or burnt, we could not say more than that they were destroyed. The context, in my opinion, shows that the import of the word here is not directly to rescind or repeal, but indirectly to supersede a standing rule by the substitution of another; which, though it does not formally *annul* the preceding, may be said in effect to *subvert* it. This appears fully to express the sense, and is equally adapted to both terms, the law and the prophets.

² "But to ratify," *ἀλλὰ πληρῶσαι*. E. T. "But to fulfil." The sense of the verb *πληρῶω* is ascertained by *καταλύω*. We have seen that the meaning of this word cannot be 'to break,' and therefore it is highly probable that the other means more than 'to obey.' The proper opposite of weakening and subverting a law is *confirming* and *ratifying* it. See N. on ch. 3: 15. Some of great name translate it here 'to complete,' 'perfect,' or 'fill up,' and think it alludes to the precepts, as it were, superadded in this discourse. I own there is a plausibility in this explanation; some of our Lord's precepts being, to appearance, improvements on the law. Yet I cannot help thinking, that these divine sayings are to be regarded rather as explanatory of the law, in showing its extent and spirituality, than as additions to it, not binding on men before, but deriving their power to oblige, purely from their promulgation by Jesus Christ. Besides, I find no example of the sense *to fill up* in any passage that can be reckoned analogous to the present. For the phrase "fill up the measure of your fathers," cannot surely be

accounted of the number. The word 'measure' there leaves no room to hesitate. It is otherwise here. The interpretation, "make fully known," given by Benson, (*Essay concerning Abolishing of the Ceremonial Law. ch. 2. sect. 2.*) though not implausible, does not make so exact a contrast to the preceding word 'subvert,' nor is it, in this application, so well established by use.

18. "Verily I say unto you," *ἀμὴν λέγω ὑμῖν*. As Mt. has retained the Heb. word 'amen,' in such affirmations, and is in this followed by the other evangelists, though less frequently by L. than by the rest, it is not improper here, where the word first occurs, to inquire into its import. Its proper signification is 'true,' 'verus,' as spoken of things, 'observant of truth,' 'verax' as spoken of persons, sometimes 'truth,' in the abstract. In the O. T. it is sometimes used adverbially, denoting a concurrence in any wish or prayer, and is rendered by the Seventy *γένεοτο*, 'so be it.' In this application the word has been adopted into most European languages. In the N. T. it is frequently used in affirmation. Now as L. has been more sparing than the other evangelists in the use of this oriental term, it is worth while to observe, when he is relating the same passages of our Lord's history with them, what word he has substituted for the 'amen,' as this will show in what manner he understood the Heb. adverb. The same prediction which in Mt. 16: 8, is ushered in by the words *ἀμὴν λέγω ὑμῖν*, is thus introduced L. 9: 27, *λέγω ὑμῖν ἀληθῶς*, which answers to 'truly' or 'verily' with us. Another example of this interpretation we find, on comparing Mr. 12: 43, with L. 21: 3. The only example, in passages entirely parallel, is Mt. 23: 36, and L. 11: 51, where the *ἀμὴν* of the former is, by the latter, rendered by the affirmative adverb *ναί*. I have not observed any passage in the O. T. wherein the word 'amen' is used in affirming; and therefore I consider this idiom in the Gospels as more properly a Syriasm than a Hebraism. Indeed some derivatives from 'amen' often occur in affirmation. Such as 'amenah,' Gen. 20: 12. Jos. 7: 20, rendered in the Sep. *ἀληθῶς*. Such also is 'amenam,' which occurs oftener, and is rendered *ἀληθῶς, ἐπ' ἀληθείας, ἐν ἀληθείᾳ, or ὄντως*, exactly corresponding to the application made of *ἀμὴν* in the Gospels. This is as strong evidence of the import of this word in the N. T. as the nature of the thing will admit. Nor does there appear the shadow of a reason for the opinion maintained by some critics, that, when used thus, it is of the nature of an oath. It is true that to swear by the God of truth, 'elohé-amen,' is mentioned (Is. 65: 16,) as an oath; and so doubtless would it be to swear 'by the God of knowledge,' or 'by the God of power.' But does any body conclude hence, that the words knowledge and power, wheresoever found, or howsoever applied, include an oath? It has also been urged, that in the trial of jealousy the woman is said to be charged with an oath of cursing,

(Num. 5: 22,) when all that was required of her was to say 'amen, amen,' to the imprecation pronounced upon her by the priest, in case she was guilty of the crime suspected. This was doubtless an imprecation and an oath; for 'amen,' said in that manner, was equivalent to the repetition of the words spoken by the priest. Should the magistrate in an Eng. judicatory (where the oath administered to witnesses is still in the form of an imprecation) rehearse the words, concluding as usual, "so help you God," and require of the witness only to say 'amen,' it would be justly termed an oath, and an imprecation against himself, if he gave a false testimony. But does any man conclude hence that 'amen' implies either oath or imprecation, when he subjoins it to prayers for health and safety? This character does not result from any single word, but from the scope and structure of the whole sentence.

Yet a critic of no less eminence than Father Si. after translating properly *ἀμὴν λέγω ὑμῖν*, Mr. 8: 12, "je vous assure," subjoins in a note, "autrement, je vous jure." With how little reason this note is added, let the judicious reader determine. Our Lord often recurs to this solemn form of asseveration in his discourse upon the Mount, where he expressly forbids his disciples the use of oaths in their intercourse with one another. How would it have sounded from him to address them in this manner, 'Swear not in any form; but let your answer to what is asked be simply yes or no; for I swear to you, that whatever exceedeth these proceedeth from evil?' How would this suit the harmony which so eminently subsists between his precepts and example? In fact, his solemn manner was calculated to impress his hearers with a sense, not so much of the reality as of the importance of what was affirmed; the aim was more to rouse attention than enforce belief.

² "One iota," *ἰῶτα ἓν*. E. T. "One jot." I thought it better here, with most Itn. and Fr. translators, to retain the Gr. word, than to employ a term, which, if it have a meaning, hardly differs in meaning from the word 'tittle' immediately following. This could be the less objected against, as our translators have oftener than once introduced the name of two other Gr. letters, 'alpha' and 'omega,' in the Apocalypse.

³ "Without attaining its end," *εἰς ἃν γένηται*. L. 2: 2. N.

19. "Violate," *λύση*. It is evident that the sense of the simple *λύω* is not here the same with that of the compound *καταλύω* in ver. 17. The verbs contrasted are different, *καταλύω* to *πληρώω*, *λύω* to *ποιέω*. With regard to laws, the opposite to subverting is ratifying, to violating is practising. This is a further evidence that more is meant in ver. 17, by *πληρώω*, than barely obeying. And of the sense I have given it, we have here an actual example. For what tends more to ratify a law than additional sanctions, with which it was not formerly enforced.

² "Or," *καὶ*. E. T. "And." This is one of the cases where- in the copulative has the force of a disjunctive. The conjunction does but save the repetition of a common clause, which belongs severally to the words coupled. This remark will be better understood by resolving the sentence into the parts whereof it is an abridged expression. Whoever shall violate these commandments, shall be in no esteem in the reign of heaven; and whosoever shall teach others to violate them, shall be in no esteem, etc. Here the sense, with the aid of the copulative, is evidently the same with that expressed disjunctively in the version. One reason, beside the scope of the passage, for understanding the conjunction in this manner is, because the verbs *λύση* and *διδάξη* are separated in the original, each having its regimen. "*Ὅς εἰάν οὖν λύσῃ μίαν τῶν ἐντολῶν—καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους*. Consequently the *καὶ* is not to be understood disjunctively in the end of the verse, where the verbs are more intimately connected, *ὅς ὁ ἂν ποιῆσῃ καὶ διδάξῃ*.

³ "Were it the least of these commandments," *μίαν τῶν ἐντολῶν τούτων τῶν ἐλάχιστων*. E. T. "One of these least commandments." But if the commandments here mentioned were Christ's 'least commandments,' what, it may be asked, were 'the greatest?' or, Why have we no examples of the greatest? That this phrase is not to be so understood, our translators themselves have shown by their way of rendering ch. 25: 40, 45. The clause must therefore be explained as if arranged in this manner—*μῖάν τῶν ἐλάχιστων τῶν ἐντολῶν τούτων*, the three last words being the regimen of the adjective, and not in concord with it.

⁴ "Shall be in no esteem in the reign of heaven"—"shall be highly esteemed," *ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν—οὗτος μέγας κληθήσεται*. E. T. "He shall be called the least in the kingdom of heaven"—"he shall be called great." To be called great and to be called little, for to be esteemed and to be disesteemed, is so obvious a metonymy of the effect for the cause, that it naturally suggests itself to every discerning reader. By rendering therefore *βασιλεία τῶν οὐρανῶν* agreeably to its meaning in most places, 'the reign of heaven,' that is, the gospel dispensation, there is not the smallest difficulty in the passage. But if this phrase be rendered 'the kingdom of heaven,' as referring to the state of the blessed, and if 'he shall be called the least in that kingdom,' mean, as some explain it, 'he shall never be admitted into it,' a most unnatural figure of speech is introduced, whereof I do not recollect to have seen an example in any author, sacred or profane.

20. "Excel," *περισσεῖσε*. E. T. "Exceed." The original word expresses a superiority either in quantity or in kind. The latter difference suits the context at least as well as the former.

21. "That it was said to the ancients," *ὅτι ἐρρέθη τοῖς ἀρχαί-*

οις. E. T. "That it was said by them of old time." Be. "Dic-
tum fuisse a veteribus." Be. was the first interpreter of the N.
T. who made the ancients those by whom, and not those to whom,
the sentences here quoted were spoken. These other La. versions,
the Vul. Ar. Er. Zu. Cas. Cal. and Pisc. are all against him.
Among the Protestant translators into our modern tongues, Be.
whose work was much in vogue with the reformed, had his imita-
tors. Dio. in Itn. rendered it "che fu detto dagli antichi;" the G.
F. "qu'il a été dit par les anciens." So also the common Eng.
But all the Eng. versions of an older date, even that executed at
Geneva, say "to them of old time." Lu. in like manner, in his
Ger. translation, says "zu den alten." I have a Protestant transla-
tion in Itn. and Fr. published by Giovan Luigi Paschale in 1555,
the year before the first edition of Be.'s, (the place not mentioned),
which renders it in the same way with all preceding translators
without exception, 'a gli antichi,' and 'aux anciens.' All the late
translators, Fr. and Eng. have returned to the uniform sense of an-
tiquity, rendering it *to*, not *by*, the ancients. For the meaning of
a word or phrase which frequently occurs in Scripture, the first re-
course ought to be to the sacred writers, especially the writer of the
book where the passage occurs. Now the verb *ἔειπεν* (and the same
may be observed of its synonymas) in the passive voice, where the
speaker or speakers are mentioned, has uniformly the speaker in
the genitive case, preceded by the preposition *ὑπό* or *διά*. And in
no book does this occur oftener than in Mt. See chap. 2: 15, 17,
23. 3: 13. 4: 14. 6: 17. 11: 17. 13: 35. 21: 4. 24: 15. 27: 9. 22:
In this last we have an example both of those to whom, and of him
by whom, the thing was said; the former in the dative, the latter
in the genitive with the preposition *ὑπό*. When the persons spo-
ken to are mentioned, they are invariably in the dative. Rom 9:
12, 26. Gal. 3: 16. Apoc. 6: 11. 9: 4. With such a number of
examples on one side, (yet these are not all), and not one from
Scripture on the opposite, I should think it very assuming in a
translator, without the least necessity, to reject the exposition given
by all who had preceded him. It has been pleaded, that some-
thing like an example has been found in the construction of one or
two other verbs, neither synonymous nor related in meaning. Thus
πρὸς τὸ θεαθῆναι αὐτοῖς, ch. 6: 1, means to be seen by them.
θεῶμαι in Gr. answers to 'videor' in La. And the argument
would be equally strong in regard to La. to say, because *visum est*
illis signifies 'it appeared to them,' that is, 'it was seen by them';
dictum est illis must also signify 'it was said by them.' The au-
thority of Herodotus, (who wrote in a style somewhat resembling,
but in a dialect exceedingly unlike that of the N. T.), in regard to
a word in frequent use in Scripture, appears to me of no conceiva-
ble weight in the question. Nor can any thing account for such a

palpable violence done the sacred text, by a man of Be.'s knowledge, but that he had too much of the polemic spirit, (the epidemical disease of his time), to be in all respects a faithful translator. Diss. X. Part v. sect. 5.

21, 22. "Shall be obnoxious to," *ἐνοχος εἶναι*. E. T. "Shall be in danger of." To be in *danger of* evil of any kind, is one thing: to be *obnoxious to it*, is another. The most innocent person may be in danger of death; it is the guilty only who are obnoxious to it. The interpretation here given is the only one which suits both the import of the Gr. word and the scope of the passage.

22. "Unjustly," *εἰκῆ*. This word is wanting in two MSS. one of them the Vat. of great antiquity. There is no word answering to it in the Vul. nor in the Eth. Sax. and Ara. versions, at least in the copies of the Ara. transcribed in the Polyglots, which Si. observes to have been correct on the Vul., and which are consequently of no authority as evidences. Jerome rejected it, imagining it to be an interpolation of some transcriber desirous to soften the rigor of the sentiment; and in this opinion was followed by Augustin. On the other hand, it is in all the other Gr. MSS. now extant. A corresponding word was in the Itc. or La. Vul. before Jerom. The same can be said of these ancient versions, the Sy. Go. Cop. Per. and the unsuspected edition of the Ara. published by Erpenius. Chrysostom read as we do, and comments on the word *εἰκῆ*. The earliest Fathers, both Gr. and L. read it. This consent of the most ancient ecclesiastical writers, the two oldest versions, the Itc. and the Sy. the almost universal testimony of the present Gr. MSS. taken together, give ground to suspect that the exclusion of that adverb rests ultimately on the authority of Jerom, who must have thought this limitation not of a piece with the strain of the discourse. I was of the same opinion for some time, and strongly inclinable to reject it; but, on maturer reflection, judged this too vague a principle to warrant any alteration which common sense, and the scope of the place did not render necessary. Mr. Wes. rejects this adverb, because, in his opinion, it brings our Lord's instructions on this head down to the Pharisaic model: for the scribes and Pharisees, he says, would have condemned causeless anger as well as Jesus Christ. No doubt they would. They would have also condemned the indulgence of libidinous thoughts and looks. [See Lightfoot, *Horae Hebraicae*, etc. on ver. 28.] But the difference consisted in this—the generality of the scribes, at that time, considered such angry words, and impure looks and thoughts, as being of little or no account in themselves, and to be avoided solely from motives of prudence. They might ensnare men into the perpetration of atrocious actions, the only evils which, by their doctrine, were transgressions of the law, and, consequently, could expose them to the judgment of God. The great

error which our Lord in this chapter so severely reprehends, is their disposition to consider the divine law as extending merely to the criminal and overt acts expressly mentioned in it. From these acts, according to them, if a man abstained, he was in the eye of the law perfectly innocent, and nowise exposed to divine judgment. We are not however to suppose, that this manner of treating the law of God was universal among them, though doubtless then very prevalent. The writings of Philo in that age and some of their rabbis since, sufficiently show that the Jews have always had some moralists among them, who, as well as some Christian casuists, could refine on the precepts of their religion, by stretching them even to excess.

² "To the council," τῷ συνέδριῳ. It might have been rendered 'to the sanhedrin,' συνέδριον being the ordinary name given to that supreme judicatory. I accordingly call it so in those places of the history, where it is evident that no other could be meant. But as the term is general, and may be used of any senate or council, though very differently constituted from the Jewish, I thought it better here not to confine it. It is not improbable also, that there is an allusion to the word κρίσις, 'judgment,' to the smaller or city-councils, consisting of twenty-three judges.

³ Παῖα and μῶρε. Preface to his Gospel, sect. 25.

⁴ Γέεναν. Diss. VI. Part ii. sect. 1.

26. "Farthing." Diss. VIII. Part i. sect. 10.

27. The words τοῖς ἀρχαίοις are not found in a great number of the most valuable MSS. and ancient versions, particularly the Sy. The Vul. indeed has them. Mill and Wetstein reject them.

28. "Another man's wife," γυναῖκα. E. T. "A woman." Er. "Uxorem alterius." The word γύνῃ in Gr. like *femme* in Fr. signifies both *woman* and *wife*. The corresponding word in Heb. is liable to the same ambiguity. Commonly the distinction is made by some noun or pronoun, which appropriates the general name. But it is not in this way only that it is discovered to signify *wife*. Of the meaning here given and ascertained in the same way by the context, we have examples, Pro. 6: 32. Eccus. 26: 7. Wet. has produced more instances; but in a case so evident these may suffice. If we translate γυναῖκα 'woman,' we ought to render ἐμοίχευσεν αὐτήν 'hath debauched her.' The Gr. word admits this latitude. The Lucian (Dial. Dor. et Thet.) says of Acrisius, when his daughter Danae, whom he had devoted to perpetual virginity, proved with child, ὑπὸ τίνος μεμοιχέυσθαι οἰήθεις αὐτήν, 'ab aliquo stupratam fuisse illam arbitratus.' But I prefer the other way, as, by changing here the interpretation of the word μοιχεύω, the intended contrast between our Lord's doctrine and that of the Jews is in a great measure lost.

². "In order to cherish impure desire," πρὸς τὸ ἐπιθυμῆσαι

αὐτήν. E. T. "To lust after her." Ar. Er. Zu. Cal. "Ad concupiscendum eam." Pisc. "Ut eam concupiscat." The Gr. preposition *πρός* before an infinitive with the article, clearly marks the intention, not the effect. This all the La. versions also do. The expression, chap. 6: 1, *πρός τὸ θεαθῆναι αὐτοῖς* here rendered 'in order to be observed by them,' is perfectly similar, and is manifestly employed to express the intention from which the Pharisees act. *Πρός τὸ* means, therefore, 'in order to,' 'to the end that ;' whereas ὥστε, which we have ch. 8: 24, and L. 5: 7, signifies 'so as to,' 'insomuch that,' and marks solely the effect. When an expression, with either of these prepositions, is rendered into Eng. simply by the infinitive, it may be doubted whether we are to understand it as expressing the intention or the effect, and whether we should supply before the sign of the infinitive the words *in order*, or *so as*. Hence it is evident, that the common version of this passage is not so explicit as the original.

29. "Insnare thee," *σκανδαλίζει σε*. E. T. "Offend thee." Vul. "Scandalizat te." Nothing can be further from expressing the sense of the Gr. term than the Eng. word *offend*, in any sense wherein it is used. Some render the expression 'cause thee to offend.' This is much better, but does not give fully the sense, as it does not hint either what kind of offence is meant, or against whom committed. The translators from the Vul. have generally, after the example of that version, retained the original word. Sa. says, "Vous scandalize;" Si. no better, "Vous est un sujet de scandale;" the Rh. "scandalize thee." This I consider as no translation, because the words when taken together convey no conceivable meaning. The common version is rather a mistranslation, because the meaning it conveys is not the sense of the original. The word *σκάνδαλον* literally denotes any thing which causes our stumbling or falling, or is an obstacle in our way. It is used, by metaphor, for whatever proves the occasion of the commission of sin. The word *πάγισ*, 'snare,' is another term which is in Scripture also used, metaphorically, to denote the same thing. Nay, so perfectly synonymous are these words in their figurative acceptation, that in the Sep. the Heb. word *מִקְשָׁה* 'mokesh,' answering to *πάγισ*, *laqueus*, 'a snare,' is oftener translated by the Gr. word *σκάνδαλον* than by *πάγισ*, or any other term whatever. Thus, Josh. 26: 13, what is rendered in Eng. literally from the Heb. "They shall be snares and traps unto you," is in the Septuagint *ἔσονται ὑμῖν εἰς παγίδας καὶ εἰς σκάνδαλα*. Judg. 2: 3. "Their gods shall be a snare unto you," *Οἱ θεοὶ αὐτῶν ἔσονται ὑμῖν εἰς σκάνδαλον*. 8: 27. "Which thing became a snare unto Gideon," *ἔγένετο τῷ Γεδεὼν εἰς σκάνδαλον*. 1 Sa. 18: 21, "That she may be a snare to him," *καὶ ἔσται αὐτῷ εἰς σκάνδαλον*. Ps. Gr. cv. cvi. 36. "Which were a snare unto them," *καὶ ἐγενήθη αὐτοῖς εἰς σκάνδαλον*. The word

σκαῶλον, which is equivalent, is also used by the Seventy in translating the same Heb. word. From the above examples, which are not all that occur, it is manifest, that, in the idiom of the synagogue, one common meaning of the word σκάνδαλον is *snares*; and that, therefore, to render it so in Scripture, where it suits the sense, is to translate both according to the spirit of the writer and according to the letter. The anonymous version uses the same word.

32. "Except for whoredom," *παρεκτός λόγου πορνείας*. E. T. "Saving for the cause of fornication." The term *fornication* is here improper. The Gr. word is not, as the Eng. confined to the commerce of a man and a woman who are both unmarried. It is justly defined by Parkhurst, "Any commerce of the sexes out of lawful marriage." To this meaning of the word *πορνεία* etymology points, as well as scriptural use. It is the translation of the Heb. word פִּרְיוּנִי and פִּרְיוּנִי which are employed with equal latitude, as one may soon be convinced on consulting Trommiius' Concordance. The word, indeed, when used figuratively, denotes 'idolatry'; but the context manifestly shows that it is the proper, not the figurative sense that is here to be regarded. Though *πορνεία* may not be common in classical Gr. its meaning is so well ascertained by its frequent recurrence, both in the Septuagint and in the N. T., that in my opinion it is as little to be denominated *ambiguous* as any word in the language.

37. "But let your yes be yes, your no, no;" *ἔστω δὲ ὁ λόγος ὑμῶν ναι ναι, οὐ οὐ*. E. T. "But let your communication be yea, yea, nay, nay." I take this and the three preceeding verses to be quoted James 5: 12. I suppose from memory, as conveying the sense though with some difference of expression, *Μὴ ὀμνύετε μήτε τὸν οὐρανὸν, μήτε τὴν γῆν, μήτε ἄλλον τινὰ ὄρκον ἢ το δὲ ὑμῶν τὸ ναι, ναι καὶ τὸ οὐ, οὐ*. It is but just that we avail ourselves of this passage of the disciple, to assist us in explaining the words of his Master. It was a proverbial manner among the Jews, (see Wet.), of characterizing a man of strict probity and good faith, by saying his "yes is yes, and his no is no;" that is, you may depend upon his word—as he declares, so it is, and as he promises, so he will do. Our Lord is therefore to be considered here, not as prescribing the precise terms wherein we are to affirm or deny, in which case it would have suited better the simplicity of his style to say barely *ναι καὶ οὐ*, without doubling the words; but as enjoining such an habitual and inflexible regard to truth, as would render swearing unnecessary. That this manner of converting these adverbs into nouns is in the idiom of the sacred penman, we have another instance, 2 Cor. 1: 20. "For all the promises of God in him are yea, and in him amen," *ἐν αὐτῷ τὸ ναι, καὶ ἐν αὐτῷ τὸ ἀμήν* that is, certain and infallible truths. It is indeed a common idiom of the Gr. tongue to turn, by means of the article, any of the parts of speech into a noun. And, though there is no article in the pas-

sage under review, it deserves to be remarked that Chr. in his Commentaries writes it with the article, τὸ ναί, ναί· καὶ τὸ οὐ οὐ· as in the passage of James above quoted. Either he must have read thus in the copies then extant, or he must have thought the expression elliptical, and in this way supplied the ellipsis. Whichever of these be true, it shows that he understood the words in the manner above explained. Indeed, they appear to have been always so understood by the Gr. Fathers. Justin Martyr, in the second century, quotes the precept in the same manner in his second Apology, ἔστιω δὲ ὑμῶν τὸ ναί, ναί· καὶ τὸ οὐ οὐ. And to show that he had the same meaning, he introduces it with signifying, that Christ gave this injunction to the end that we might never swear, but always speak truth; μὴ ὀμνύειν ὅλως, τ' ἀληθῆ δὲ λέγειν αἰεὶ. Now, in the way it is commonly interpreted, it has no relation to the speaking of truth; whereas the above explanation gives a more emphatic import to the sentence. Thus understood, it enjoins the rigid observance of truth as the sure method of superseding oaths, which are never used, in our mutual communications, without betraying a consciousness of some latent evil, a defect in veracity as well as in piety. In like manner Clemens Alexandrinus, in the beginning of the third century, Stromata, lib. v. quotes these words as our Lord's: ὑμῶν τὸ ναί, ναί· καὶ τὸ οὐ, οὐ. The same also is done by Epiphanius in the fourth century, lib. i. contra Ossenos. Philo's sentiment on this subject (in his book Περὶ τῶν δέκα λογίων) is both excellent in itself, and here very apposite. It is to this effect, that we ought never to swear, but to be so uniformly observant of truth in our conversation that our word may always be regarded as an oath. Καλλίστον, καὶ βιωφελέστατον, καὶ ἀρμότιον λογικῆ φύσει, τὸ ἀνώμοτον, οὕτως ἀληθεύειν ἐφ' ἑκάστου δεδιδύμενη, ὡς τοὺς λόγους ὅρκους εἶναι νομιζέσθαι.

² "Proceedeth from evil," ἐκ τοῦ πονηροῦ ἐστίν. Some render it "cometh from the evil one, supposing τοῦ πονηροῦ to be the genitive of ἡ ποιήσας, 'the evil one,' that is, the devil. But it is at least as probably the genitive of τὸ πονήρον, evil in the abstract, or whatever this epithet may be justly applied to. The same doubt has been raised in regard to that petition in the Lord's prayer, "Deliver us from evil," ἀπὸ τοῦ πονηροῦ, or 'from the evil one.' I consider it as a maxim in translating, that when a word is in all respects equally susceptible of two interpretations, one of which as a genus comprehends the other, always to prefer the more extensive. The evil one is comprehended under the general term evil. But in the phrase *the evil one*, the pravity of a man's own heart, or any kind of evil, Satan alone excepted, is not included. If we fail in the former way, the author's sense is still given, though less definitely. If we err in the other way, the author's sense is not given, but a different sense of our own. It has been affirmed, that this

adjective with the article ought always to be rendered *the evil one*; but it is affirmed without foundation. *Τὸ ἀγαθόν* denotes 'good' in the abstract, and *τὸ πονηρόν* 'evil.' L. 6: 45. See also Rom. 12: 9. Nor are these the only places.

39. "Resist not the injurious," *μὴ ἀντιστῆναι τῷ πονηρῷ*. E. T. "Resist not evil." It is plain here from what follows, that *τῷ πονηρῷ* is the dative of *ὁ πονήρως*, not of *τὸ πονηρόν*. It is equally plain, that by *ὁ πονήρως* is not meant here 'the devil,' for to that malignant spirit we do not find imputed in Scripture such injuries as smiting a man on the cheek, taking away his coat, or compelling him to attend him on a journey.

40. "Coat," *χιτῶνα*—"mantle," *ἱμάτιον*. Diss. VIII. Part iii. sect. 1, 2.

42. "Him that would borrow from thee put not away," *τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῆς*. E. T. "From him that would borrow of thee turn not thou away." Of these two versions the former is the closer, but there is little or no difference in the meaning. Either way rendered, the import is, 'Do not reject his suit.'

44. "Bless them who curse you." This clause is wanting in the Vul. Sax. and Cop. versions, and in three MSS. of small account.

² "Arraign," *ἐπηρεάζοντων*. E. T. "Despitefully use." Vul. "Calumniantibus." This suits better the sense of the word 1 Pet. 3: 16, the only other place in Scripture (the parallel passage in L. excepted) where it occurs, *οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφὴν*, which our translators render, "who falsely accuse your good conversation in Christ." Elsner justly observes, that the word has frequently a forensic signification, for bringing a criminal charge against any one. Its being followed by the verb *διώκω* makes it probable that it is used in that sense here. I have translated it 'arraign,' because it suits the meaning of the word in the above quotation, and is equally adapted to the original in the juridical and in the common acceptation.

45. "That ye may be children of your Father in heaven;" that is, that ye may show yourselves by a conformity of disposition to be his children.

³ "Maketh his sun arise on bad and good, and sendeth rain on just and unjust," *τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δίκαιους καὶ ἀδίκους*. E. T. "Maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." An indiscriminate distribution of favors to men of the most opposite characters, is much better expressed in the original without the discriminative article, and without even repeating the preposition unnecessarily, than it is in our common version, where the distinction is marked by both with so much formality. Another exam-

ple of this sort we have ch. 22: 10. I am surprised that Sc. who in general, more in the taste of the synagogue than of the church, is superstitiously literal, has, both here and elsewhere, paid so little regard to what concerns the article.

46. "The publicans," *οἱ τελῶναι*. "The toll-gatherers," a class of people much hated, not only from motives of interest, but from their being considered as tools employed by strangers and idolaters for enslaving their country. Besides, as they farmed the taxes, their very business laid them under strong temptations to oppress. Johnson observes that *publican* in low language means 'a man who keeps a house of general entertainment.' This is a manifest corruption. The word has never this meaning in the Gospel; neither is this ever the meaning of the Latin etymon.

47. "Your friends." E. T. "Your brethren." The reading of most MSS. and some of the oldest, is *τοὺς φίλους ὑμῶν*. Of ancient versions also, the second Sy. and the Go. have read thus. It is the reading of the edition of Alcalá, and is favored by Wet. and other critics. The sense, however, it must be owned, is little affected by the difference.

² "Wherein do ye excel?" *τί περισσὸν ποιεῖτε*. E. T. "What do ye more than others?" Our Lord had declared, ver. 20, "Unless your righteousness excel," *ἐὰν μὴ περισσεύσῃ*, "the righteousness of the Scribes and Pharisees, ye shall never enter the kingdom of heaven." Now to that declaration there appears, in the question *τί περισσὸν ποιεῖτε*, a manifest reference, which, in the common version, disappears entirely. I have endeavored to preserve it by imitating the original, in recurring to the term formerly used. Our Lord's expostulation is rendered more energetical by the contrast. 'If ye do good to your friends only, your righteousness, which, I told you, must excel that of the Scribes and Pharisees, will not excel even that of the publicans and pagans.'

³ "The pagans." The reading is *οἱ ἔθνικοι* in the Cam. and several other MSS. It is supported by a number of ancient versions, the Vul. Cop. second Sy. Eth. Ara. Sax. It was so read by Chr. and several of the fathers. It is, besides, much in our Lord's manner, not to recur to the same denomination of persons, but to others in similar circumstances. Publicans, when exhibited in the Gospel as of an opprobrious character, are commonly classed with sinners, with harlots, or, as in this place, with heathens. The Go. has both words, but in a different order: pagans in the 46th verse, and publicans in the 47th.

CHAPTER VI.

1. "That ye perform not your religious duties," *τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν*. E. T. "That ye do not your alms." Some

MSS. have *δικαιοσύνην*. instead of *ἐλεημοσύνην*. The Vul. has "justitiam vestram." The Sy. and Sax. are to the same purpose. Some of the fathers read so. I do not take *δικαιοσύνη* (which is probably the genuine reading) to be used here for *ἐλεημοσύνη*, and to mean *alms*, as mentioned in the next verse; but I conceive with Dod. this verse to be a common introduction to the three succeeding paragraphs in relation to alms, prayers, and fasting. This removes Wh.'s and Wet.'s principal objection to this reading, namely, that it is not likely the evangelist would in the following words, when naming alms, have thrice called them *ἐλεημοσύνη*, after introducing the mention of them by another name. As to Wet.'s objection to the hypothesis here adopted, that he does not find prayer and fasting ever called *δικαιοσύνη*, it is well answered by bishop Pearce, that in our Lord's parable of the Pharisee and the Publican, propounded on purpose to rebuke the conceit which the Pharisees had of their own righteousness, mention is made of fasting and paying tithes as coming under this denomination. Further, in ch. 3: 15, John's baptism, an ordinance in itself of a positive, not moral nature, was comprehended under the same term. However, as the authorities for this departure from the common reading are not so numerous as those by which, on most other occasions, I have been determined, it is proper to give the reasons which have inclined me to adopt this correction. It appears to be quite in our Lord's manner to introduce instructions regarding particular duties by some general sentiment or admonition, which is illustrated or exemplified in them all. In the preceding chapter, after the general warning, ver. 20, "Unless your righteousness excel," etc. there follows an illustration of the sentiment in regard, 1st, To murder, 2dly, to adultery and divorce, 3dly, to swearing, and, 4thly, to retaliation and the love of our neighbor: the scope of every one of these being to enforce the doctrine with which he had prefaced those lessons. As in the former chapter he showed the extent of the divine law, in this he shows that the virtue of the best performances may be annihilated by a vicious motive, such as vain-glory. His general admonition on this head is illustrated in these particulars, alms, prayer, and fasting. Add to this, that if we retain the common reading, there is in ver. 2, a tautology which is not in our Lord's manner. But if the first verse be understood as a general precept against ostentation in religion, the abstaining from the common methods of gratifying this humor, in the performance of a particular duty, is very suitably subjoined as a consequence.

2. "They have received their reward," *ἀπέχουσι τὸν μισθὸν αὐτῶν*; that is, they have received that applause which they seek and work for. Knatchbull and others think that the word *ἀπέχω* here means 'hinder,' or 'prevent.' On this supposition the words may be rendered, 'They preclude their reward,' to wit, the reward

of virtue in heaven. But I do not find that in any other passage of the N. T. where the word occurs, this sense can properly be admitted. Wherever, in the Septuagint, the verb is used actively, the meaning is not to hinder, but to obtain. Were, therefore, the only classical authority that has been produced on the other side as clear as it is doubtful, the ordinary version of the word, which is also that of the Vul. and Sy. and other ancient translations, is here, by all the rules of interpretation, entitled to the preference.

4. "Recompense thee." In the common Gr. copies, after ἀποδώσει σοι, we read ἐν τῷ φανεροῦ; which our translators render 'openly.' But these words are not found in some ancient and valuable MSS., were not received by several of the most eminent fathers, nor have been admitted into the Vul. the Sax. or the Cop. versions. Wet. thinks that both Jerom and Augustin have been led to reject this expression by an excessive deference to the opinion of Origen, who did not think it probable that our Lord, in dissuading his disciples from paying a regard to the judgment of men, would have introduced, as an incitement, that the reward should be in public; a circumstance which brought them back, as it were, by another road, to have still a regard to the esteem of men. But from the words which Wet. quotes from Augustin, that appears not to have been this father's reason for rejecting those words. His declared reason was, because the expression was not found in the Gr. MSS. That by Gr. MSS. he meant Jerom's La. version, is presumed by Wet. without evidence, and against probability. The same appears to have been Origen's reason for rejecting the words; though he justly considered their containing something repugnant to the scope of the argument, as adding credibility to his verdict. And even this additional reason of Origen's is, by the way, more feebly answered by Wet. than might have been expected: "Debat," says he, speaking of Origen, "distinguere gloriam quæ a Deo est, et gloriam quæ est ab hominibus. Illi studendum est, non huic." But did not Wet. advert, that in the promise, "God shall reward thee openly," both are contained—honor from God the rewarder, and honor from men the spectators, the most incredulous of whom must be convinced by so glorious an award of the infallible Judge? Now, if the first ought alone to be regarded, of what significance is it whether the reward which God gives shall be public or private? Er. and Ben. therefore acted not without reason in rejecting these words. It appears to me most probable, that some transcriber, thinking it certain that the recompense here meant is that which will be given at the general judgment, and perceiving that ἐν τῷ φανεροῦ made a good antithesis to ἐν τῷ κρυπτῷ in the preceding clause, has added it by way of gloss on the margin, whence it has been brought into the text. This is probably the origin of some other interpolations. This remark should be extended to verses 6

and 18. In regard to the last mentioned, the number of MSS. as well as of ancient versions which omit the ἐν τῷ φανερωῖ, are so many, that Wet. himself has thought fit to reject it.

7. "Talk not at random," μὴ βαττολογήσητε. E. T. "Use not vain repetitions." This interpretation is rather too confined. *Vain repetitions* are doubtless included in the prohibition; but they are not all that is here prohibited. Every thing that may justly be called *words spoken at random, vain, idle, or foolish*, may be considered as comprehended under the term βαττολόγειν. The word πολυλογία, applied to the same fault in the latter part of the verse, is a further evidence of this.

10. "Thy reign come." Diss. V. Part 1.

11. "Our daily bread," τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον. Vul. "Panem nostrum supersubstantialem." Rhe. "Our supersubstantial bread." The same word, ἐπιούσιον is, however, in the parallel place in L. rendered in the Vul. 'quotidianum.' In this way it had been translated in both places in the Itc. with which agrees the Sax. version: ἡ ἐπιούσα, viz. ἡμέρα, means literally the 'coming day,' a phrase which, in the morning, may have been used for the day already commenced, and in the evening for 'to-morrow.' There is probably an allusion here to the provision of manna made for the Israelites in the desert, which was from day to day. Every day's portion was gathered in the morning, except the seventh day's. But in order to prevent the breach of the Sabbath, they received a double portion on the sixth day. That food, therefore, may literally be termed ὁ ἄρτος αὐτῶν ὁ ἐπιούσιος. This suits, in sense, the Sy. דמחר 'demahar;' the word, according to Jerom, used in the Nazarean Gospel, which is accounted, by critics of great name, a genuine though not faultless copy of Mt.'s original. See the Preface, sect. 13. In the M. G. version it is καθημερινόν.

12. "Our debts," τὰ ὀφειλήματα ἡμῶν. That *sins* are meant, or *offences against God*, there can be no doubt. At first, therefore, for perspicuity's sake, I rendered the verse thus: "Forgive us our offences, as we forgive them who offend us." But reflecting that the metaphor is plain in itself, and rendered familiar by scriptural use; reflecting also, that the remission of real *debts* in many cases, as well as *injuries*, is a duty clearly deducible from our Lord's instructions, and may be intentionally included in the clause subjoined to the petition, I thought it better to retain the general terms of the common version.

13. "Abandon us not to temptation," μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν. E. T. "Lead us not into temptation. The verb εἰσφέρειν, in the Sep. is almost always used to express the Heb. verb בָּרַח 'to go,' in the conjugation *hiphil*, which, agreeably to the usual power of that conjugation, denotes to cause to go, to bring, to lead. But though this be the usual, it is not the constant import of that

form of the verb. The *hiphil* sometimes, instead of implying to cause to do, denotes no more than to permit, not to hinder. Nor need we be surprised at this, when we consider that, in all known languages, petitions and commands, things the most contrary in nature, are expressed by the same mood, the imperative. The words, *give me*, may either mark a request from my Maker, or an order to my servant. Yet so much, in most cases, do the attendant circumstances fix the sense, that little inconvenience arises from this latitude. In the N. T. there appear several examples of this extent of meaning in verbs, in analogy to the power of that conjugation. Mr. 5: 12, "The devils besought him, saying, Send us," *πέμψον ἡμᾶς*, "into the swine." Here the words *send us* mean no more than the words "suffer us to go," *ἐπιτρέψον ἡμῖν ἀπελθεῖν*, do in Mt. In this sense the word is used also in other places; as when God is said, 2 Thess. 2: 11, "to send strong delusions." "Send away," Gen. 24: 54, 56, 59, means no more than *let go*.

² "Preserve us from evil," *ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ*. E. T. "Deliver us from evil." The import of the word *deliver*, in such an application as this, is no more than to rescue from an evil into which one has already fallen; but the verb *ῥύσασθαι*, which is frequently used by the Seventy for a Heb. word signifying 'to save,' or 'preserve,' denotes here as evidently, keep us from falling into evil, as deliver us from the evils into which we are fallen. See cv. 37: 2.

³ *Ὅτι σοῦ ἐστὶν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν*. E. T. "For thine is the kingdom, and the power, and the glory forever. Amen." This doxology is wanting, not only in several ancient Gr. MSS. but in the Vul. Cop. Sax. and Ara. versions. It was not in the Gr. copies used by Origen, Gregory Nyssen, or Cyril. Cesarius quotes it, not as from the Scripture, but as from the liturgy used in the Gr. churches, whence, in all human probability, according to the judgment of the most celebrated critics, it has first been taken. I shall only add Wet.'s remark: "Si hæc *δοξολογία* non pars est, sed appendix vel antiphona orationis dominicæ, cui in ecclesia a sacerdote solo, et semper addi solebat, omnia plana sunt, et facile intelligimus, cur librarii illam Matthæo adjecerint; sin autem ab ipso Domino fuit præscripta, qui factum, ut ipso verba præeunte, nec omnes discipuli, nec Lucas Evangelista, nec Patres Græci, nec tota ecclesia Latina sequerentur? Porro si quis rem ipsam propius consideraverit, deprehendet, utique *δοξολογίαν* loco minus commodo hic inseri: apparet enim tum comma 14, hoc modo nimis longè removeri a præcedente commate 12, cuius tamen explicandi gratia, adjectum est," etc.

18. "To thy Father; and thy Father, to whom, though he is unseen himself, nothing is secret," *τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ*. E. T. "Unto thy Fa-

ther, which is in secret; and thy Father, which seeth in secret." It must be acknowledged, that the expression "which is in secret," is rather dark and indefinite. If understood as denoting that every the most secret thing is known to God, the latter clause, "which seeth in secret," is a mere tautology: but this cannot be admitted to have been the intention of the sacred writer; for the manner in which the clause is introduced shows evidently, that something further was intended by it than to repeat in other words what had been said immediately before. On ver. 6, there is indeed a different reading; two MSS. want the article τῷ after πατρι σου, which makes the secrecy refer to the act of praying, not to the Father prayed to. In support of this reading, the Vul. and Ara. versions are also pleaded. But this authority is far too inconsiderable to warrant a change, not absolutely necessary, in point of meaning or of construction. Besides, there is no variation of reading on this 18th verse, either in versions or in MSS. Now the two passages are so perfectly parallel in their aim, and similar in their structure, that there is no ground to suppose a change in the one, which does not take place in the other. The unanimity, therefore, of the MSS., editions and versions, which support the reading of ver. 18, is a strong confirmation of the common reading of ver. 6. But what then is to be understood by ὁ ἐν τῷ κρυπτῷ? I answer, with Gro. Wh. and others, that ὁ ἐν τῷ κρυπτῷ is here a periphrasis for ὁ κρυπτόμενος, and signifies 'hidden,' 'unperceived,' 'unseen.' The sentiment resembles that of the poet Philemona,

"Ὅ πάνθ' ὄρων τε κ' αὐτὸς, οὐχ' ὄρωίμενος,

'who sees all things, and is unseen himself;' or of the more ancient poet Orpheus, as quoted by Clement of Alexandria (Admonit. ad Gentes),

οὐδὲ τις αὐτὸν
εἰσορᾷ θνητῶν· αὐτὸς δὲ γέ πάντας ὄρωται.

To this purpose the words are rendered by Cas. "Patri tuo qui occultus est, et pater tuus qui occulta cernit." Si. has understood this to be the meaning of the Vul. which says, "Qui est in abscondito," as he translates it in this manner, "Votre père qui ne paroît point; et votre père qui voit ce qu'il y a de plus caché."

19. "Treasure," θησαυρούς. I have here retained the word *treasure*, though not perfectly corresponding to the Gr. *θησαυρός*. With us, nothing is *treasure* but the precious metals: Here it denotes *stores* of all kinds. That *garments* were specially intended, the mention of *moths* plainly shows. It was customary for the opulent in Asiatic countries, where their fashions in dress were not fluctuating like ours, to have repositories full of rich and splendid apparel. However, as the sense here could not be mistaken, I

thought energy of expression was to be preferred to strict propriety. For the same reason I have retained the common version of *βρωῖσις*, 'rust,' (though the word be unusual in this meaning), because it may denote any thing which corrodes, consumes, or spoils goods of any kind. Dod. says 'canker.'

22. "Sound," *ἁπλοῦς*. E. T. "Single." Both Chr. and The. represent the Gr. word as synonymous here with *ὑγιής*, 'sanas.'

23. "Distempered," *πονήρος*. E. T. "Evil." The. *ροσώδης*, 'morbidus.' That there is no reference to the primitive meaning of *ἁπλοῦς*, 'simple,' or 'single,' is evident from its being contrasted to *πονήρος*, and not to *διπλοῦς*.

² "How great will the darkness be? *τὸ σκότος πόσον*. E. T. "How great is that darkness?" The words are rendered in the same way in all the Eng. versions I have seen, except those made from the Vul. which says, "Ipsæ tenebræ quantæ erunt?" From this the other La. translations do not materially differ; nor the Itn. of Dio. "Quante saranno le tenebre?" nor the Fr. of P. R. Si. Sa. Beau. or L. Cl. who concur in rendering it, "Combien seront grandes les ténèbres mêmes?" nor the Ger. of Lu. who says "wie gross wird dean die finsterniss selber seyn?" The only foreign versions I have seen, which translate this passage in the same manner with the Eng. are the G. F. "Combien grandes seront ces ténèbres là?" and the Itn. and Fr. versions of Giovan Luigi Paschale. In the former of them it is, "Esse tenebre quanto saranno grandi?" in the latter, "Combein grandes seront icelles ténèbres?" Let it be observed, that there is nothing in the original answering to the pronoun *that*, which in this place mars the sense, instead of illustrating it. The concluding word *darkness* it makes refer to *the eye*, whereas it certainly refers to *the body*, or all the other members as contradistinguished to the eye. Those who explain it of *the eye*, represent our Saviour as saying, "If thine eye be dark, how dark is thine eye?" the meaning of which I have no conception of. In my apprehension, our Lord's argument stands thus: 'The eye is the lamp of the body; from it all the other members derive their light. Now, if that which is the light of the body be darkened, how miserable will be the state of the body? how great will be the darkness of those members which have no light of their own, but depend entirely on the eye?' And to show that this applies equally in the figurative or moral, as in the literal sense: 'If the conscience, that mental light which God has given to man for regulating his moral conduct, be itself vitiated, what will be the state of the appetites and passions, which are naturally blind and precipitate?' Or, to take the thing in another view: 'You, my disciples, I have called the light of the world, because destined for instructors and guides to the rest of mankind; but if ye should come,

through ignorance and absurd prejudices, to mistake evil for good, and good for evil, how dark and wretched will be the condition of those who depend on the instructions they receive from you for their guidance and direction?"

24. "Mammon," that is, 'riches. Mammon is a Sy. word, which the evangelists have retained, as serving better to convey the energy of our Lord's expression. Wealth is here personified, and represented as a master who rivals God in our hearts. The word is become familiar enough to our ears to answer the same purpose.

25. "Be not anxious," *μη μεριμνᾶτε*. E. T. "Take no thought." I do not think there is, in the common version, a more palpable deviation than this from the sense of the original. Paul says, Eph. 5: 18, *μη μεθύσκεσθε οἶνον*, "Be not drunk with wine." Should one translate this precept, 'Drink no wine,' the departure from the sense of the author would, in my opinion, be neither greater nor more evident. *Μέθη* does not more clearly signify excess than *μέρμυρα* does; the former in indulging a sensual gratification, the other in cherishing an inordinate concern about the things of this life. Paul has suggested the boundaries, in his admonition to the Philippians, 4: 6, "Be careful for nothing," *μηδὲν μεριμνᾶτε*, "but in every thing by prayer and supplication, with thanksgiving, let your request be made known unto God."

Even here the phrase would have been better rendered, 'Be anxious about nothing;' for doubtless we ought not to be careless about whatever is worthy to be the subject of a request to God. To take no thought about what concerns our own support, and the support of those who depend upon us, would inevitably prove the source of that improvidence and inaction, which are in the N. T. branded as criminal in a very high degree. See 1 Tim. 5: 8. 2 Thess. 3: 8. There is not an apparent only, but a real contradiction in the apostle's sentiments to our Lord's precepts, as they appear in the common version, but not the shadow of a repugnancy to them, as expressed by the evangelist. To be without anxiety, is most commonly the attendant of industry in our vocation, joined with an habitual trust in Providence, and acquiescence in its dispensations. The Vul. renders the words very properly, "Ne solliciti sitis," and in this is followed by Er. Zu. Cal. Be. Pisc. and Cas. Ar. has adopted the barbarous word *anxiemini*, in preference to the classical *cogitatis*, (as the latter does not reach the sense), that he might express in one word in his version what was expressed in one word in Gr. It is true, that in ver. 27, the Vul. renders the word *μεριμνῶν* 'cogitans.' But one who considers the taste in which the greater part of that version is composed, can be at no loss to assign the reason of his changing the word. The translator, though not so extravagantly attached to the letter as Arias and Pag-

nin, yet was attached to it even to excess; and having no participle from the same root with *solicitus* to answer to *μεριμνῶν*, chose rather to change the word for a weaker, and say *cogitans*, than either to alter the participial form of the expression, or to adopt a barbarous term. The latter of these methods was afterwards taken by Ar. who said, 'anxiatus;' the former, which was the better method, by the rest. Er. Zu. Pisc. and Be. say, 'solicite cogitando;' Cal. 'anxie curando;' Cas. 'sua solitudine.' No foreign version that I know, ancient or modern, agrees with the Eng. in this particular. As to later Eng. translations, suffice it to observe, that Wes.'s alone excepted, there is none of those I have seen that does not use either *anxious* or *solicitous*. I have preferred the former, as coming nearer the sense of the original, and as being in more familiar use. It may not be improper to observe, that Wy. has employed the term *over-solicitous*, which I think faulty in the other extreme. Solicitude, as I understand it, implies excess, and consequently some degree of distrust in Providence, and want of resignation. To say, 'Be not over-solicitous,' is in effect to say, 'Ye may be solicitous, if ye do not carry your solicitude too far;' a speech unbefitting both the speaker and the occasion. Dio. a very good translator, is perhaps reprehensible for the same error: "Non siate con ansieta sollecite." We have, however, a most harmonious suffrage of translators, ancient and modern, against our common version in this instance. Some would say, that even Wes. might be included, who does not say, 'Take no thought,' but, 'Take not thought;' for there is some difference between these expressions.

² "What ye shall eat, or what ye shall drink," *τί φάγητε καὶ τί πίητε*. The words, *καὶ τί πίητε*, are wanting in two MSS. Likewise the Vul. Sax. and Eth. versions have not this clause. But these are of no weight, compared with the evidence on the other side. It adds to this considerably, that when our Lord, in the conclusion of his argument, ver. 31, expresses for the last time the precept he had been enforcing, both clauses are found in all the MSS. and versions.

³ "Or," *καὶ*. This is one example in which the conjunction *καὶ* is, with equal propriety, translated into Eng. 'or.' When the sentence contains a prohibition of two different things, it often happens that either way will express the sense. When the copulative *and* is used, the verb is understood as repeated. Thus: Be not anxious what ye shall eat: and be not anxious what ye shall drink. When the disjunctive *or* is used, it expresses with us, rather more strongly, that the whole force of the prohibition equally affects each of the things mentioned; as, 'Be not anxious either what ye shall eat or what ye shall drink.' In the conjunction *and*, in such cases, there is sometimes a slight ambiguity. Both the things mentioned

may be prohibited, taken jointly, when it is not meant to prohibit them severally. Another instance of this kind, not perfectly similar, the critical reader will find ch. 7: 6.

I shall here observe, by the way, that there are two extremes, to one or the other of which most interpreters lean in translating the instructions given by our Lord. Some endeavor to soften what to their taste is harsh, and seem afraid of speaking out to the world what the sacred historian has authorized them to say. Others, on the contrary, imagining that moral precepts cannot be too rigorous, give generally the severest and most unnatural interpretation to every word that can admit more than one, and sometimes even affix a meaning (whereof *μέριμνα* is an instance) for which they have no authority, sacred or profane. There is a danger on each side, against which a faithful interpreter ought to be equally guarded. Our Lord's precepts are, in the oriental manner, concisely and proverbially expressed; and we acknowledge, that all of them are not to be expounded by the moralist strictly according to the letter. But, whatever allowance may be made to the expositor or commentator, this is what the translator has no title to expect. The character just now given of our Lord's precepts is their character in the original, as they were written by the inspired penmen for their contemporaries; it is the translator's business to give them to his readers, as much as possible, stamped with the same signature with which they were given by the evangelists to theirs. Those methods, therefore, of enervating the expression, to render the doctrine more palatable to us moderns, and better suited to the reigning sentiments and manners, are not to be approved. I have given an instance of this fault in Wy. and Dio. I shall add another from the pious Dod. Ch. 5: 39. *Ἐγὼ δὲ λέγω ὑμῖν, μὴ ἀντιστῆναι τῷ πονηρῷ*, he renders thus: "But I say unto you, that you do not set yourselves against the injurious person." In this he is followed by Wor. and Wa. The phrase, 'do not set yourself against a man,' if it mean any thing, means, do not become his enemy, or do not act the part of an enemy; a sense neither suited to the words nor to the context. To pretend to support it from etymology, is no better than it would be to contend that *intelligo* should be translated, 'I read between,' and *manumitto*, 'I send with the hand' or (to recur to our own language, which answers equally well) to explain *I understand* as denoting 'I stand under,' or *I reflect*, as implying 'I bend back.' The attempt was the more futile here, as every one of the three following examples, whereby our Lord illustrated his precept, sufficiently shows that the meaning of *ἀντιστῆναι* (had the word been equivocal, as it is not) could be nothing else than as it is commonly rendered, 'resist,' or 'oppose.' The anonymous translator 1729 seems likewise to have disrelished this precept, rendering it, 'Don't return evil for evil;" a Christian precept

doubtless, but not the precept of the text. Our Lord says expressly, and the whole context vouches his meaning, "Do not resist;" his translator will have him to say, Do not resent. Jesus manifestly warns us against opposing an injury offered; his interpreter will have him only to dissuade us from revenging an injury committed. Yet in the very interpretation which he gives of the following words, he has afforded an irrefragable evidence against himself, that it is of the former that Christ is speaking, and not of the latter.

But it must be owned, that there is danger also on the other side, to which our translators have, in rendering some passages, evidently leaned. It is in vain to think to draw respect to a law, by straining it ever so little beyond what consistency and right reason will warrant. "Expect no good," says the Bishop of Meaux, "from those who overstrain virtue:—*Ne croyez jamais rien de bon de ceux qui outrent la vertu;*" *Hist. des Variations*, etc. liv. ii. ch. 60. Nothing can be better founded than this maxim, though it may justly surprise us to read it in that author, as nothing can be more subversive of the whole fabric of monachism. There is not, however, a more effectual method, than by such immoderate stretches, of affording a shelter and apology for transgression. And when once the plea of impracticability is (though not avowedly, tacitly) admitted in some cases, it never fails to be gradually extended to other cases, and comes at last to undermine the authority of the whole. That this, to the great scandal of the Christian name, is become too much the way in regard to our Lord's precepts, in all sects and denominations of Christians, is a truth too evident to admit a question.

27. "Prolong his life one hour." L. 12: 25. N.

28. "Mark the lilies of the field: How do they grow?" *Καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνει.* So it is commonly pointed in the printed editions. But in the old MSS. there is no pointing; nor are the points to be considered as resting on any other than human authority, like the division into chapters and verses. I agree therefore with Palairer, who thinks that there should be a full stop after the *ἀγροῦ*, and that the remaining words should be marked as an interrogation, thus, *Καταμάθετε τὰ κρίνα τοῦ ἀγροῦ. Πῶς αὐξάνει;* This perfectly suits both the scope of the place, and the vivacity of our Lord's manner, through the whole discourse.

30. "The herbage," *τὸν χόρτον.* E. T. "The grass." But lilies are not grass; neither is grass fit for heating an oven. That the lily is here included under the term *χόρτος*, is, (if there were no other) sufficient evidence that more is meant by it than is signified with us by the term 'grass.' I acknowledge, however, that the classical sense of the Gr. word is 'grass,' or 'hay.' It is a just re-

mark of Gro. that the Hebrews ranked the whole vegetable system under two classes, צב 'ghets,' and כֶּשֶׁב 'ghesheb.' The first is rendered ξύλον, or δένδρον, 'tree:' to express the second, the Seventy have adopted χόρτος, as their common way was to translate one Heb. word by one Gr. word, though not quite proper, rather than by a circumlocution. It is accordingly used in their version, Gen. 1: 11, where the distinction first occurs, and in most other places. Nor is it with greater propriety rendered 'grass' in Eng. than χόρτος in Greek. The same division occurs Rev. 8: 7, where our translators have in like manner had recourse to the term 'grass.' I have adopted, as coming nearer the meaning of the sacred writer, the word 'herbage,' which Johnson defines herbs collectively. Under the name 'herb,' is comprehended every sort of plant which has not, like trees and shrubs, a perennial stalk. That many, if not all sorts of shrubs, were included by the Hebrews under the denomination 'tree,' is evident from Jotham's apologue of the trees choosing a king, Judg. 9: 7, where the 'bramble' is mentioned as one.

² "Into the oven," εἰς τὸν κλίβανον. Wes. "Into the still." But on what authority, sacred or profane, κλίβανος is made a 'still,' he does not acquaint us. For my part I have not seen a vestige of evidence in any ancient author, that the art of distillation was then known. The only objection of moment, against the common version of κλίβανος, is removed by the former part of this note. Indeed the scarcity of fuel in those parts, both formerly and at present, fully accounts for their having recourse to withered herbs for heating their ovens: It accounts also for the frequent recourse of the sacred penmen to those similitudes, whereby things, found unfit for any nobler purpose, are represented as reserved for the fire. See Harmer's Observations, ch. iv. obs. 6. As to the words *to-day* and *to-morrow*, every body knows that this is a proverbial idiom, to denote that the transition is sudden.

³ O ye distrustful! ὀλιγόπιστος. E. T. "O ye of little faith!" It is quite in the genius of the Gr. language to express, by such compound words, what in other languages is expressed by a more simple term. Nor do our translators, or indeed any translators, always judge it necessary to trace, in a periphrasis, the several parts of the composition. In a few cases, wherein a single word entirely adequate cannot be found, this method is proper, but not otherwise. I have seen no version which renders ὀλιγόψυχος, 'they of little soul,' or μακροθυμία, 'length of mind,' or φιλονείκος, 'a lover of quarrels.' How many are the words of this kind in the N. T. whose component parts no translator attempts to exhibit in his version? Such are, πλεονεξία, μεγαλόπρεπης, κληρονομία, εἰλικρίνης, and many others. The word *distrustful* comes nearer the sense than the phrase of *little faith*; because this may express any kind of incredulity or skepticism: whereas anxiety about the things of life stands

in direct opposition to an unshaken trust in the providence and promises of God.

33. "Seek—the righteousness required by him," ζητεῖτε—τὴν δικαιοσύνην αὐτοῦ. E. T. "Seek—his righteousness." 'The righteousness of God,' in our idiom, can mean only the justice or moral rectitude of the divine nature, which it were absurd in us to seek, it being, as all God's attributes are, inseparable from his essence. But, in the Heb. idiom, that righteousness which consists in conformity to the declared will of God, is called *his righteousness*. In this way the phrase is used by Paul, Rom. 2: 21, 22. 10: 3, where *the righteousness of God* is opposed by the apostle to that of the unconverted Jews; and *their own righteousness*, which he tells us they were about to establish, does not appear to signify their personal righteousness, any more than the righteousness of God signifies his personal righteousness. The word *righteousness*, as I conceive, denotes there what we should call a system of morality, or righteousness, which he denominates their own, because fabricated by themselves, founded partly on the letter of the law, partly on tradition, and consisting mostly in ceremonies and mere externals. This creature of their own imaginations they had cherished, to the neglect of that purer scheme of morality which was truly of God; which they might have learnt, even formerly, from the Law and the Prophets properly understood, but now, more explicitly, from the doctrine of Christ. That the phrase, "the righteousness of God," in the sense I have given, was not unknown to the O. T. writers, appears from Micah vi. What is called, ver 5, "the righteousness of the Lord," which God wanted that the people should know, is explained ver. 8, to be "what the Lord requireth" of them, namely, "to do justly, to love mercy, and to walk humbly with their God." It is in this sense we ought to understand the phrase, James 1: 20. "The wrath of man worketh not the righteousness of God;" that is, is not the proper means of producing that righteousness which God requireth of us. Now, "the righteousness of God," meant in this discourse by our Lord, is doubtless what he had been explaining to them, and contrasting to "the righteousness of Scribes and Pharisees." The phrase, 'seeking righteousness,' for seeking to attain a conformity to the will of God, is not unsuitable to the Jewish phraseology. The same expression occurs 1 Macc. 2: 29, "Then many that sought after justice and judgment," ζητούντες δικαιοσύνην καὶ κρίμα, "went down into the wilderness to dwell there." And though this book is not admitted by Protestants into the canon, it is acknowledged to have been written by a Jew, and entirely in the idiom of his country, if not originally in their language.

CHAPTER VII.

3. "The thorn," τὴν δοκόν. E. T. "The beam. That the tropes employed by the orientals often appear to Europeans rather too bold and hyperbolic, is beyond a doubt. But I cannot help thinking, that the effect has been, in many cases, heightened by translators, who, when a word admits different interpretations, seem sometimes to have preferred that which is worst suited to the figurative application. The Gr. word *δοκός* has, even in classical use, more latitude of signification than the Eng. term 'beam.' It answers not only to the La. *trabs* or *tignum*, a 'beam' or rafter, but also to *lancea*, *hasta*, a 'spear' or 'lance.' In the latter signification, when used figuratively, I take it to have been nearly synonymous to *σκόλοψ*, which, from denoting *palus aculeatus*, *sudes*, *val-lus*, seems, at least in the use of Hellenists, to have been employed to denote any thing sharp-pointed, (however little), as 'a prickle,' or 'thorn.' Thus, in Numb. 33: 55, *σκόλοπες ἐν τοῖς ὀφθαλμοῖς ὑμῶν*; E. T. "pricks in your eyes;" the Heb. term to which *σκόλοπες* answers means no more than the Eng. makes it. The Gr. word is similarly rendered in the N. T. *ἰδοῦτε μοι σκόλοψ ἐν σαρκί* "there was given to me a thorn in the flesh." The like may be remarked of *βόλις*, answering to the La. words *jaculum*, *sagitta*, and to the Eng. *missile weapon*, of whatever kind, *javelin*, *dart*, or *arrow*. But in the Hellenistic use it sometimes corresponds to Heb. words denoting no more than *prickle* or *thorn*. Thus in Josh. 23: 13, *εἰς βολίδας ἐν τοῖς ὀφθαλμοῖς ὑμῶν*; E. T. "thorns in your eyes;" the word *βόλις* is put for a Heb. term which strictly means *thorn*. It is therefore evident that *δοκός* is used here by the same trope, and in the same meaning with *σκόλοψ* and *βόλις* in the places above quoted. And it is not more remote from our idiom to speak of *a pole* or *javelin*, than to speak of *a beam* in the eye. Nor is a greater liberty taken in rendering *δοκός*, *thorn*, than in rendering *βόλις* or *σκόλοψ* in that manner.

6. "Or," καί. This is one of the cases wherein *καί* is better rendered *or* in our language than *and*. The two evils mentioned are not ascribed to both sorts of animals; the latter is doubtless applied to the *dogs*, the former to the *swine*. The conjunction *and* would here, therefore, be equivocal. Though the words are not in the natural order, the sense cannot be mistaken.

8. "For whosoever asketh obtaineth; whosoever seeketh findeth. Diss. XII. Part i. sect. 29.

9. "Who amongst you men," *τις ἐστιν ἐξ ὑμῶν ἄνθρωπος*. E. T. "What man is there of you." There is evidently an emphasis in the word *ἄνθρωπος*, otherwise it is superfluous; for *τις ἐστιν ἐξ ὑμῶν* is all that is necessary: its situation at the end of the clause

is another proof of the same thing. The word *ἄνθρωπος* here makes the intended illustration of the goodness of the celestial Father, from the conduct of even human fathers, with all their imperfections, much more energetic. I think this not sufficiently marked in the common version; for *what man* is hardly any more than a translation of *τίς*.

14. "How strait is the gate." In the common Gr. we read, *ὅτι στενή πύλη*. But in a very great number of MSS. some of them of great antiquity, the reading is *εἶ*, not *ὅτι*. This reading is confirmed by the Vul. "Quam angusta porta;" and by most of the ancient versions, particularly by the old Itc. both the Sy. the Ara. the Cop. the Go. and the Sax. It was so read by Chr. The. and the most eminent Fathers, Gr. and La. and is received by Wet. and some of the best modern critics.

15. "False teachers," *ψευδοπροφητῶν*. E. T. "False prophets." But *προφήτης*, not only means a prophet, in our sense of the word, one divinely inspired, and able to foretell future events, but also a teacher in divine things. When it is used in the plural with the article, and refers to those of former times, it always denotes the prophets in the strictest sense. On most other occasions it means simply teacher of religious truths, and consequently *ψευδοπροφήτης*, a false teacher in religion. This is especially to be regarded as the sense, in a warning which was to serve for the instruction of his disciples in every age. I have, for the same reason, translated *προφητεύσαμεν*, ver. 22, *taught*; which, notwithstanding its connexion with things really miraculous, is better rendered thus in this passage; because to promote the knowledge of the gospel is a matter of higher consequence, and would therefore seem more to recommend men, than to foretell things future.

* "In the garb of sheep," *ἐν ἰνδύμασι προβάτων*. Si. renders it, "Converts de peaux de brebis," and says in a note, "It is thus we ought to translate 'indumentis ovium,' because the prophets were clothed with sheep-skins." It is true the author of the epistle to the Hebrews, 11: 37, in enumerating the great things which have been done and suffered, through faith, by prophets and other righteous persons, mentions this, that they wandered about in "sheep-skins and goat-skins," *ἐν μηλωταῖς καὶ αἰγίοις δέρμασιν*, "being destitute, afflicted, tormented; alluding to the persecutions to which many of them were exposed from idolatrous princes. That Elijah was habited in this manner, appears from 2 Ki. 1: 7, 8, compared with ch. 2: 13, and 1 Ki. 19: 13, in which two last places the word rendered in Eng. 'mantle,' is, in the Sep. translated *μηλωτή*. But I have not seen any reason to think that this was the common attire of the prophets. The first of the three passages serves as evidence rather of the contrary, inasmuch as Elijah seems to have been distinguished by his dress, not only from other men, but from

other prophets. That some indeed came afterwards hypocritically to affect a similar garb, in order to deceive the simple, is more than probable from Zech. 13: 4. But whatever be in this, as *ἔνδυμα* does not signify a skin, there is no reason for making the expression in the translation more limited than in the original.

17. "Evil tree," *σαπρὸν δένδρον*. E. T. "Corrupt tree." The word *σαπρός* does not always mean 'rotten,' or 'corrupted,' but is often used as synonymous to *πονηρός*, 'evil.' Trees of a bad kind produce bad fruit, but not in consequence of any rottenness or corruption. See ch. 13: 48, where, in the similitude of the net which enclosed fishes of every kind, the worthless, which were thrown away, are called *τὰ σαπρὰ* rendered in the common version 'the bad.' Nothing can be plainer than that this epithet does not denote that those fishes were *putrid*, but solely that they were of a noxious and poisonous quality, and consequently *useless*.

23. "I never knew you;" that is, 'I never acknowledged you for mine.'

* "Ye who practise iniquity," *οἱ ἐργαζόμενοι τὴν ἀνομίαν*. Be. "Qui operam datis iniquitati." Diss. X. Part v. sect. 12.

28. "At his manner of teaching," *ἐπὶ τῇ διδασκίᾳ αὐτοῦ*. E. T. "At his doctrine." The word *διδασκίη* denotes the 'doctrine' taught, sometimes 'the act' of teaching, and sometimes even 'the manner' of teaching. That this is the import of the expression here, is evident from the verse immediately following.

19. "As the Scribes." The Vul. Sy. Sax. and Arm. versions, with one MS. add "and the Pharisees."

CHAPTER VIII.

4. The Sy. says, "the priests," but in this reading is singular.

* "For notifying the cure of the people," *εἰς μαρτυρίον αὐτοῖς*. E. T. "For a testimony unto them." Both the sense and the connexion show that the 'them' here means 'the people.' It could not be 'the priests,' for it was only one priest (to wit, the priest then entrusted with that business) to whom he was commanded to go. Besides, the oblation could not serve as an evidence to the priest. On the contrary, it was necessary that he should have ocular evidence by an accurate inspection in private, before the man was admitted into the temple, and allowed to make the oblation; but his obtaining this permission, and the solemn ceremony consequent upon it, was the public testimony of the priest, the only legal judge, to the people, that the man's uncleanness was removed. This was a matter of the utmost consequence to the man, and of some consequence to them. Till such testimony was given, he lived in a most uncomfortable seclusion from society. No man

durst, under pain of being also secluded, admit him into his house, eat with him, or so much as touch him. The antecedent therefore to the pronoun *them*, though not expressed, is easily supplied by the sense. To me it is equally clear, that the only thing meant to be attested by the oblation was the cure. The suppositions of some commentators on this subject are quite extravagant. Nothing can be more evident, than that the person now cleansed was not permitted to give any testimony to the priest, or to any other, concerning the manner of his cure, or the person by whom it had been performed, Ὅρα μὴ δεῖν εἰπεῖς, "See thou tell nobody." The prohibition is expressed by the Evangelist Mr. in still stronger terms. Prohibitions of this kind were often transgressed by those who received them; but that is not a good reason for representing our Lord as giving contradictory orders.

6. "Afflicted," βασανιζόμενος, E. T. "Tormented." The Greek word is not confined, especially in the Hellenistic idiom, to this signification, but often denotes simply (as has been observed by Gro. and Ham.) 'afflicted' or 'distressed.' Palsies are not attended with torment.

13. "That instant," ἐν τῇ ᾠρᾷ ἐκείνῃ. E. T. "In the self-same hour." But ᾠρα does not always mean 'hour.' This is indeed the meaning when it is joined with a number, whether ordinal or cardinal, as, He went out about *the third hour*, and, Are there not *twelve hours* in the day? On other occasions it more commonly denotes the precise time, as, Mine *hour* is not yet come.

15. "Him." The common Gr. copies have αὐτοῖς, 'them.' But the reading is αὐτῷ in a great number of MSS. several of them ancient: it is supported also by some of the old versions and fathers, is approved by Mill and Wet. and is more agreeable than the other to the words in construction, none but Jesus having been mentioned in the preceding words.

17. "Verifying the saying of the prophet." We have here a remarkable example of the latitude in which the word πληρόω is used. Ch. 1: 22. N. In our sense of the term 'fulfilling,' we should rather call that the 'fulfilment' of his prophecy, which is mentioned 1 Pet. 4: 24. I have, in translating the quotation, rendered ἔλαβε 'carried off,' of which the original Heb. as well as the Gr. is capable, that the words, as far as propriety admits, may be conformable to the application.

18. "To pass to the opposite shore." Let it be remarked, once for all, that 'passing' or 'crossing' this lake or sea, does not always denote sailing from the east side to the west, or inversely; though the river Jordan, both above and below the lake, runs southwards. The lake was of such a form, that, without any impropriety, it might be said to be crossed in other directions even by those who kept on the same side of the Jordan.

19. "Rabbi," *διδάσκαλε*. Diss. VII. Part ii.

20. "Caverns," *φωλεούς*. The word *φωλεός* denotes 'the den,' 'cavern,' or 'kennel,' which a wild beast, by constantly haunting it, appropriates to himself.

² "Places of shelter," *κατασκήνώσεις*. E. T. "Nests." But *κατασκήνώσεις* signifies a place of shelter and repose, 'a perch,' or 'roost.' The Gr. name for *nest*, or place for hatching, is *νοσσία*, which occurs often in this sense in the Sep. as *ἐνοσσεύω* d es for 'to build a nest.' But *κατασκήνώσεις* is never so employed. The verb *κατασκήνώω* is used by the evangelists Mt. Mr. and L. speaking of birds, to express their *taking shelter*, *perching*, or *roosting* on branches. In the common version it is rendered by the verb *to lodge*.

22. "Let the dead bury their dead." This expression is evidently figurative; the word *dead* having one meaning in the beginning of the sentence, and another in the end. The import is, 'Let the *spiritually dead*, those who are no better than dead, being insensible to the concerns of the soul and eternity, employ themselves in burying those who, in the common acceptation of the word, are *dead*.'

26. "Commanded," *ἐπιτιμησε*. Mr. 9: 25, N.

28. "Gadarenes." I agree with Wet. that 'Gergesenes' appears to have been introduced by Origen upon mere conjecture. Origen's words imply as much. Before him, most copies seem to have read 'Gadarenes,' but some 'Gerasenes.' The latter is the reading of the Vul. and of the second Sy. The former is preferable on many accounts, and is the reading of the first Sy. I shall only add, that if Origen's conjectural correction were to be admitted, it ought to be extended to the parallel places in Mr. and L.

² "Demoniacs." Diss. VI. Part i. sect. 7. etc.

29. "What hast thou to do with us?" *τί ἡμῖν καὶ σοὶ*. E. T. "What have we to do with thee?" The sense of both expressions is the same. But the first is more in the form of an expostulation. J. 2: 4. ² N.

30. "At some distance," *μακρὰν*. E. T. "A good way off." Vul. "Non longè," probably from some copy which read *οὐ μακρόν*. This is one of those differences wherein there is more the appearance of discrepancy than the reality. In such general ways of speaking there is always a tacit comparison; and the same thing may be denominated 'far,' or 'not far,' according to the extent of ground with which, in our thoughts, we compare it. 'At some distance' suits perfectly the sense of the Gr. word in this place, is conformable to the rendering given in the Sy. and makes no difference in meaning from the La. The word *μακρόθεν*, L. 18: 13, where it is said of the publican *μακρόθεν ἐστὼς*, must be understood in the

same way. 'Afar off,' as it is rendered in the E. T. sounds oddly in our ears, when we reflect that both the Pharisee and the publican were in the outer court of the temple, on the same side of the court, and in the sight of each other at least, if not within hearing.

CHAPTER IX.

2. "Thy sins are forgiven thee," ἀφεόνται σοι αἱ ἁμαρτίας σου. E. T. "Thy sins be forgiven thee." The words are an affirmation, not a prayer or wish. As a prayer, the Scribes would not have objected to them. At the time the common version was made, the words *be forgiven* were equivocal; they would now be improper. At that time *be* was often used in the indicative plural, for what we always say at present *are*. But, even then, it would have been better, in this instance, to say *are*, which was also used, and would have totally removed the ambiguity.

3. "This man blasphemeth." Diss. X. Part ii. sect. 14.

5. "Thy sins are forgiven," ἀφεόνται σοι αἱ ἁμαρτίας. But there is a small difference of reading here. Many MSS. amongst which are some of principal note, have σου instead of σοι, a few have both pronouns. Agreeable to these last are the Vul. both the Sy. Ara. Eth. and Sax. I have followed with Wet. that which seems best supported by number and antiquity.

² "Or to say [with effect] Arise and walk." The supply of the words in this clause is, if not necessary, at least convenient, for showing more clearly the scope of the sentiment. Merely to say, that is, to pronounce the words of either sentence, is, no doubt, equally easy to any one; and to say both with effect, were equally easy to our Lord. Now, if the former only was said, "Thy sins are forgiven," the effect was invisible, and, for aught the people could know, there might be no effect at all. But to say to a man manifestly disabled by palsy, "Arise and walk," when instantly the man, in the sight of all present, arises and walks, is an ocular demonstration of the power with which the order was accompanied; and therefore was entirely fit for serving as evidence, that the other expression he had used was not vain words, but attended with the like divine energy, though, from its nature, not discoverable like the other by its consequences. To say the one with effect, whose effect was visible, is a proof that the other was said also with effect, though the effect itself was invisible. This is the use which our Lord makes of this cure, ver. 6, "But that ye may know," etc.

8. "Wondered," ἐθαύμασαν. Vul. "Timerunt." This doubtless arises from a different reading. Accordingly ἐφοβήθησαν is found in three or four MSS. agreeable to which are also the Sy.

the Go. the Sax. and the Cop. versions. The common reading not only has the advantage in point of evidence, but is more clearly connected with the context.

9. "At the toll-office," ἐπὶ τὸ τελώνιον. E. T. "At the receipt of custom." But the word *receipt* in this sense seems now to be obsolete. Some late translators say "at the custom-house." But have we any reason to think it was a house? The Sy. name is no evidence that it was; for, like the Hebrews, they use the word *beth*, especially in composition, with great latitude of signification. Most probably it was a temporary stall, or moveable booth, which could easily be erected in any place where occasion required. The name *tolbooth*, which Ham. seems to have preferred, would at present be very unsuitable, as that word, however well adapted in point of etymology, is now confined to the meaning of *jail* or *prison*. The word *office*, for a place where any particular business is transacted, whether within doors or without, is surely unexceptionable.

10. "At table." Diss. VIII. Part iii. sect. 3—7.

13. "I required humanity," ἔλεον θέλω. E. T. "I will have mercy." But this last expression in Eng. means probably, "I will exercise mercy." In the prophet here referred to, our translators have rendered the verb much better, 'I desired.' They ought not to have changed the word here.

"Humanity." E. T. "Mercy." The Gr. word commonly answers, and particularly in this passage, to a Heb. term of more extensive signification than *mercy*, which, in strictness, denotes only clemency to the guilty and the miserable. This sense (though Phavorinus thinks otherwise) is included in ἔλεος, which is sometimes properly translated *mercy*, but it is not all that is included. And in an aphorism, like that quoted in the text, it is better to interpret the word in its full latitude. The Heb. term employed by the prophet Isaiah, in the place quoted, is רַחֲמִים *chesed*, a general name for all the kind affections. See Diss. VI. Part iv. sect. 18.

³ "And not sacrifice," for "more than sacrifice;" a noted Hebraism.

⁴ "To reformation," εἰς μετάνοιαν. These words are wanting in a good many MSS. There is nothing to correspond to them in the Vul. Sy. Go. Sax. and Eth. versions. Critics are divided about them. To me there scarcely appears sufficient evidence for rejecting them. Besides, it is allowed by all, that if they be not expressed in this place, they are understood.

15. "Bridemen." Mr. 2: 19. N.

16. "Undressed cloth," ἄκτους ἀγνάφου. E. T. "New cloth." That this gives in effect the same sense cannot be doubted, as it answers literally to the expression used by L. who says ἱματίου κειρού. But as the expressions are different, and not even synonymous,

I thought it better to allow each evangelist to express himself in his own manner.

17. "Old leathern bottles," ἀσκούς παλαιούς. E. T. "Old bottles." Ἀσκός is properly a vessel for holding liquor. Such vessels were commonly then, and in some countries are still, of leather, which were not easily distended when old, and were consequently more ready to burst by the fermentation of the liquor. As this does not hold in regard to the bottles used by us, I thought it better, in translating, to add a word denoting the materials of which their vessels were made.

18. "Is by this time dead." ἄρτι ἐτελεύτησεν. E. T. "Is even now dead." Philostrat. ἄρτι, περὶ τὸν καιρὸν τῶν ἡμετέρων: "By this time dead," a natural conjecture concerning one whom he had left a-dying. As the words are evidently susceptible of this interpretation, candor requires that it be preferred, being the most conformable to the accounts of this miracle given by the other historians.

20. "The tuft of his mantle," τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ. E. T. "The hem of his garment." The Jewish mantle, or upper garment, was considered as consisting of four quarters, called in the oriental idiom 'wings,' πτερυγία. Every wing contained one corner, whereat was suspended a tuft of threads or strings, which they called κρασπέδον. See Numb. 15: 37. Deut. 22: 12. What are there called fringes are those strings, and the four quarters of the vesture are the four corners. In the Sy. version the word is rendered קרנא *karna*, 'corner.' As, in the first of the passages above referred to, they are mentioned as serving to make them remember the commandments of the Lord to do them, there was conceived to be a special sacredness in them, (see ch. 23: 5,) which must have probably led the woman to think of touching that part of his garment rather than any other. They are not properly, says Lamy, 'des franges' in our language, but 'des houpes.' See his description of them and of the phylacteries, Commentarius in Harmoniam, lib. v. cap. 11. Sc. has rendered it in this place *fringe*; but this word answers worse than *hem*, for their garments had no fringes.

27. "Son of David." This was probably meant as acknowledging him to be the Messiah; for at this time it appears to have been universally understood that the Messiah would be a descendant of David.

30. "Their eyes were opened." A Heb. idiom, neither remote nor inelegant, to denote "they received their sight."

² "Strictly charging them, said," ἐνεβριμήσατο αὐτοῖς λέγων. Vul. *Comminatus est illis, dicens.*" Si. who translates from the Vul. says, "Leur dit, en les menaçant rudement;" where, instead of softening the harsh words of his author, the La. translator, he has rendered them still harsher. In another place, Mr. 1: 43, ἐμβρι-

μφοάμενος αὐτῷ λέγει is thus expressed in his translation, "en lui disant avec de fortes menaces." It is strange that, when the very words used by our Lord, on both these occasions, are related by the evangelist, in which there is nothing of either threat or harshness, an interpreter should imagine that this is implied in the verb. Si. may use for his apology, that he translates from the Vul. The Sy. translator, who understood better the oriental idiom, renders the Gr. verb by a word in Sy. which implies simply 'he forbade,' 'he prohibited.' Mr. 9: 25, N.

35. "Among the people," *ἐν τῷ λαῷ*. This clause is wanting in many MSS. in the Vul. the Sy. and most other ancient versions. As in this case the evidence on the opposite sides may be said to balance each other, and as the admission or the rejection makes no alteration in the sense; that the clause possesses a place in the common Gr. editions, and in the E. T. is here sufficient ground for deciding in its favor.

36. "He had compassion upon them." *ἐσπλαγχνίσθη περὶ αὐτῶν*, E. T. "He was moved with compassion on them." Vul. "Misertus est eis." Be., imagining there was something particularly expressive in the Gr. verb here used, has rendered this clause "commiseratione intima commotus est super eis," and is followed by Pisc. Er. seems to have had in some degree the same notion. He says, "Affectu misericordiæ tactus est erga illos," and is followed by Cal. Leo de Juda adds only "intimè" to 'misertus est.' Cas. has preferred the unaffected simplicity of the Vul. and said "misertus est eorum." Lu. has taken the same method. Be.'s opinion had great weight with the Protestant translators of that age who came after him. Dio. says, "Sene mosse a gran pieta." G. F. "Il fut emeu de compassion envers icelles," which is literally the same with our common version, and which has also been adopted by L. Cl. The P. R. translators, "Ses entrailles furent emeues de compassion." Sa. after the Vul. says simply, "Il en aut compassion." Si. to the same purpose, "Il en eut pitié." So does Beau. who translates from the Gr. Of the late Eng. translations, An. Dod. Wor. and Wa. follow the common version. Wes. has chosen to go beyond it, "He was moved with tender compassion for them." But Wy. has in this way outstripped them all, "His bowels yearned with compassion on them." Sc. and Hey. render the expression as I do. Those strange efforts to say something extraordinary, result from an opinion, founded on etymology, of the signification of the Gr. word *σπλαγχνίζομαι*, from *σπλάγγνα*, *viscera*, 'the bowels.' This they consider as corresponding to the Heb. *רִחַם* *richam*, both noun and verb. The noun in the plural is sometimes interpreted *σπλάγγνα*. The verb is never by the Seventy rendered *σπλαγχνίζομαι*, a word which does not occur in that version, but generally *ἐλέω* or *οἰκτείρω*, which occur of-

ten, and are rendered 'I have compassion,' 'I have mercy,' or 'I have pity.' Nay, the Heb. word frequently occurs joined with a negative particle, manifestly denoting to have no mercy, etc. Now for this purpose the verb *richam* would be totally unfit, if it signified to be affected with an uncommon degree of compassion; all that would be then implied in it, when joined with a negative, would be, that an uncommon degree of compassion was not shown. In the historical part of the N. T. where the word *σπλαγχνίζομαι* occurs pretty often, and always in the same sense, not one of those interpreters who in this passage find it so wonderfully emphatical, judge it proper always to adhere to their method of rendering adopted here, but render it barely 'I have compassion.' Even Wes. who has been more uniform than the rest, thought fit to desert his favorite phrase in translating Mr. 9: 22, where the man who brought his son to Jesus to be cured says, as he renders it, If thou canst do any thing, "have compassion on us," *σπλαγχνισθεῖς ἐφ' ἡμᾶς*, "and help us." So also says Wy. Both have been sensible that 'emotions of tender compassion,' and 'the yearning of the bowels,' would make an awkward and affected figure in this place. The plea from etymology, in a point which ought to be determined solely by use, where use can be discovered, is very weak. If I should render this expression in Cicero, 'stomachabatur, si quid asperius dixerim;' if I happened to use a severe expression, instantly 'his stomach was disordered with vexation,' I believe I should be thought to translate ridiculously. And yet the last clause is exactly in the same taste with "his bowels yearned with compassion." The style of the evangelists is chaste and simple; no effort in them to say extraordinary things, or in an extraordinary manner. The diction, if not, when judged by the rhetorician's rules, pure and elegant, is, however, natural, easy and modest. Though they did not seek out fine words, the plainest, and to that class of people with whom they were conversant, the most obvious, came unsought. They aimed at no labored antithesis, no rounded periods, no ambitious epithets, no accumulated superlatives. There is a naked beauty in their manner, which is entirely their own. And with all the faults of the Vul. the barbarisms and solecisms with which it is chargeable, it has, in many places, more of that beautiful but unadorned simplicity than most modern translations. I should not have been at so much pains, where there is no material difference of meaning, but to take an occasion of showing, once for all, how idly some bestow their labor, hunting after imaginary emphasis through the obscure mazes of etymology; a method which, in explaining any author in any language, could, with the greatest facility, be employed to make him say what he never formed a conception of. Diss. IV. sect. 26.

² "They were scattered and exposed," *ἦσαν ἐκκελυμένοι καὶ*

ἐρρήμμένοι. E. T. "They fainted and were scattered abroad." It is acknowledged, that in a very great number of MSS. the word is not *ἐκλελυμένοι*, but *ἐσκυλμένοι*. In regard to the reading in those copies from which the Vul. and other ancient translations were made, this is one of those cases in which nothing can be concluded with certainty. The reason is, one of the senses of the word *ἐκλελυμένοι*, namely, 'fatigued,' 'exhausted,' nearly coincides with the meaning of *ἐσκυλμένοι*; consequently the version might have been the same, whichever way it stood in the translator's copy. Now if these translations be set aside, the preponderancy is not such as ought in reason to determine us against the reading which suits best the context. To me, the common reading appears, in this respect, preferable. Now the word *ἐκλύω*, when applied either to a flock or to a multitude of people, means *dissipo*, 'I scatter,' as well as *debilito*, 'I weaken;' nor can any thing be better suited to the scope of the passage. Be. has preferred that sense, and Elsner has well supported it; as he has, in like manner, the true meaning of *ἐρρήμμένοι* in this place, as signifying *exposed*. This interpretation has also the advantage of being equally adapted to the literal sense and to the figurative; to the similitude introduced, and to that with which the comparison is made. It is not a natural consequence of the absence of the shepherd that the sheep should be *fatigued* and *worn out*, or *languid*, but it is the consequence that they should be *scattered* and *exposed* to danger. The shepherd prevents their wandering and protects them.

CHAPTER X.

2. "Apostles," *ἀποστόλων*. That is 'missionaries,' 'messengers.' It is rarely applied to any but those whom God, or one representing his person, as the chief magistrate or the high-priest, sends on business of importance. The word occurs only once in the Septuagint, 1 Ki. 14: 6, where Ahijah the prophet is, by those interpreters, represented as saying to the wife of Jeroboam, *Ἐγὼ εἶμι ἀπόστολος πρὸς σε σκληρός*. After the captivity, in our Lord's time, the term was applied to those whom the high priest chose for counsellors, and to whom he commonly gave commission to collect the tribute payable to the temple from the Jews in distant regions. It continued in use, as we learn from Jerom, after the destruction of the temple and dispersion of the people by Titus Vespasian. Thus, accounting for the expression used by Paul, Gal. 1: 1, he says, "Usque hodie a patriarchis Judæorum apostolos mitti constat. Ad distinctionem itaque eorum qui mittuntur ab hominibus, et sui qui sit missus a Christo, tale sumpsit exordium. Paulus apostolus, non ab hominibus, neque per hominem." We may add,

that in the N. T. the term is once applied to Jesus Christ himself, Heb. 3: 1. Some are denominated, 2 Cor. 8: 23, ἀπόστολοι ἐκκλησιῶν. But the denomination, 'Apostle of Christ,' seems to have been given to none but the twelve, Matthias who was substituted in the place of Judas, and Paul and Barnabas who were commissioned to the Gentiles, J. 10: 36.

² "The first Simon," *πρῶτος Σίμων*. Though the Gr. here has no article, it is necessary to translate it *the first*, otherwise the word *first* would be an adverb, and could answer only to *πρωτον*.

³ "James," *Ἰακώβος*. The name is the same with that of the patriarch; but immemorial custom has appropriated in our language the name *James* to the two apostles, and *Jacob* to the patriarch. Diss. XII. Part. iii. sect. 13.

⁴ "James, son of Zebedee," *Ἰακώβος ὁ τοῦ Ζεβεδαίου*. And,

³ "James, son of Alpheus," *Ἰακώβος ὁ τοῦ Ἀλφαιου*. In both the above instances the Gr. article serves merely for supplying the ellipsis. It occupies the place of *υἱός*, and is therefore more justly rendered *son* than *the son*. Ch. 1: 6. N.

4. "Canaanite," *Καναανίτης*. E. T. "Canaanite." But this is the name always given in the O. T. to a descendant of Canaan, son of Ham, and grandson of Noah; and is in Gr. not *Καναανίτης* but *Χαναανῆος*. The Vul. indeed seems to have read so, rendering it 'Chanaanæus.' But this reading is not supported by either versions or MSS. nor has it any internal probability to recommend it. Some think the Gr. word imports a native or inhabitant of *Cana* in Galilee. Others are of opinion that it is a Sy. word used by Mt. and Mr. of the same import with the Gr. *ζηλωτής* employed by L. in reference to the same person. L. 6: 15. N.

"He who betrayed him," *ὁ καὶ παραδούς αὐτόν*. Vul. "Qui et tradidit eum." Ér. Zu. Be. Cas. Pisc. and Cal. all use 'prodidit,' instead of 'tradidit.' All modern translators I am acquainted with, (except Beau. and Si. who say "qui livra Jesus"), whether they translate from the Gr. or from the Vul. have in this particular, followed the modern La. interpreters. Now it is evident, that in this the Vul. has adhered more closely both to the letter and to the spirit of the original than the other versions. *Παραδοῦναι*, Wet. observes, is 'tradere,' *προδοῦναι* is 'prodere.' The former expresses simply the fact, without any note of praise or blame; the other marks the fact as criminal, and is properly a term of reproach. Now there is this peculiarity in the spirit of those writers, that, when speaking in their own character as historians, they satisfy themselves with relating the bare facts, without either using such terms, or affixing such epithets, as might serve to impress their readers with their sentiments concerning them, either of censure or commendation. They tell the naked truth, without hinting an opinion, and leave the truth to speak for itself. They have hit the hap-

py medium, in narrative writing, that they avoid equally the slightest appearance, on one hand, of coldness and indifference; and, on the other, of passion and prejudice. It was said of their Master, "Never man spake like this man?" May it not be justly affirmed of these his biographers, "Never men wrote like these men?" And if their manner be unlike that of other men in general, it is more especially unlike that of fanatics of all denominations. Some may be surprised after reading this remark, that I have not myself used the more general expression, and said, 'Delivered him up.' Had I been the first who rendered the Gospels into Eng. I should certainly have so rendered that passage. But the case is totally different, now that our ears are inured to another dialect, especially as the customary expression contains nothing but what is strictly true. It is not easy to make so great an alteration, and at the same time preserve a simple and unaffected manner of writing. A translator, by appearing to seek about for an unusual term, may lose more of the genius of the style in one way than he gains in another. There is the greater danger in regard to this term, as, for the same reason for which we render it *deliver up* in this passage, we ought to translate it so in every other, which in some places, in consequence of our early habits, would sound very awkwardly. But that the manner of the evangelists may not be in any degree mistaken from the version, I thought it necessary to add this note. Diss. III. sect. 23.

5. "A Samaritan city," πόλιν Σαμαρειτῶν. Vul. "Civitates Samaritanorum," in the plural. This reading has no support from MSS. or versions.

8. In the common Gr. copies, νεκροὺς ἐγείρατε, 'raise the dead,' is found immediately after λεπροὺς καθάριζετε. But it is wanting in a great number of the most valuable MSS. in the Com. Polyglot, and in the Arm. and Eth. versions. And, though it is retained in the Sy. and also in the Vul. where it is transposed, it is evident that Jerom did not find it in any of his best MSS. as he has omitted it totally in his Commentary, where every other clause of the sentence is specially taken notice of. Neither did Chr. Euth. or Theo. find it in the copies used by them. There is this further evidence against it, that it is not mentioned, either in the beginning of the chapter, where the powers conferred on the apostles are related, whereof this, had it been granted, must be considered as the principal; or in the parallel passages of L. where the apostles are said to have been commissioned, and to have had powers bestowed on them. This power they seem never to have received till after the resurrection of their Lord.

9. "In your girdles." Their purses were commonly in their girdles.

10. "No scrip," μὴ πήραν εἰς ὁδόν. E. T. "No scrip for your journey." I understand *scrip* to signify a travelling bag or

wallet, and, consequently to answer to *πῆρα εἰς ὀδὸν*. But whatever be in this, the words in connexion sufficiently show the meaning.

² "Staves." The common reading in Gr. is *ῥάβδον*. This is one of the few instances in which our translators have not scrupled to desert the ordinary editions, and say *staves*, notwithstanding that the Vul. agrees with the common Gr. and has *virgam*. There is sufficient ground, however, for preferring the other reading, which is not only well supported by MSS., some versions, and old editions, and is approved by Wet. and other critics; but is entirely conformable to those instructions as represented by the other evangelists.

³ "No spare coats, shoes, or staves," *μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ ῥάβδον*. E. T. "Neither two coats, neither shoes, nor yet staves." I consider the word *δύο* as equally belonging to all the three articles here conjoined, coats, shoes, and staves. Now, as it would be absurd to represent it as Christ's order, 'Take not with you two shoes;' and as the Heb. word rendered in the Sep. *ὑποδήματα* is, Am. 2: 6, and 8: 6, properly translated 'a pair of shoes,' being, according to the Massora, in the dual number, I have rendered the word *δύο* here 'spare,' (that is, such as ye are not using at present); for by this means I both avoid the impropriety, and exactly hit the sense in them all.

⁴ "Of his maintenance," *τῆς τροφῆς αὐτοῦ*. E. T. "Of his meat." But the three particulars last mentioned, *coat, staff, and shoes*, are surely not *meat*, in any sense of the word. This, if there were no other argument, sufficiently shows that our Lord included more under the term *τροφή* than *food*. He prohibits them from encumbering themselves with any articles of raiment, beside what they were wearing, or with money to purchase more, when these should be worn out. Why? Because they would be entitled to a supply from those on whom their labors would be bestowed, and money would be but an incumbrance to them. The word is used by a synecdoche perfectly agreeable to the oriental idiom, which sometimes makes the term *bread* denote every thing necessary for subsistence. Sc. has shown that this interpretation of *τροφή* is not supported by classical authority.

12. The Vul. subjoins to this verse, "Dicentes Pax huic domui," "Saying, Peace be to his house." The corresponding words in Gr. are found in some MSS. but not in so many as to give any countenance for relinquishing the common reading, which agrees with the Sy. and the greater number of ancient versions; more especially, as some editions of the Vul. omit these words, and as the connexion is complete without them. There is ground to think, that such corrections have sometimes arisen from an ill-judged zeal in transcribers to render the Gospels more conformable

to one another. That the common Jewish salutation was, "Peace be to this house," is well known. I have, therefore, for the greater perspicuity, rendered *ἡ εἰρήνη ὑμῶν*, in the 13th verse, "the peace ye wish them." This, at the same time that it gives exactly the sense, renders the addition to the 12th verse quite unnecessary.

14. "Shake the dust off your feet." It was maintained by the scribes, that the very dust of a heathen country polluted their land, and therefore ought not to be brought into it. Our Lord here adopting their language, requires his disciples by this action to signify, that those Jewish cities which rejected their doctrine deserved a regard noway superior to that which they themselves showed to the cities of pagans. It is added in the Gospels of Mr. and L. *εἰς μαρτύριον*, 'for a testimony;' that is, not a denunciation of judgments, but a public and solemn 'protestation against them.'

18. "To bear testimony to them," *εἰς μαρτύριον αὐτοῖς*. Mr. 13: 9. N.

20. "It shall not be ye—but"— The meaning is, "It shall not be ye so much as"— Chap. 9: 13. ³ N.

23. "When they persecute you in one city," *ὅταν διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ*. Two or three copies, none of the most esteemed, read *ἐκ τῆς πόλεως ταύτης*. Chr. and Orig. also, found this reading in those used by them. But neither the author of the Vul. nor any ancient translator, appear to have read so. Had there been ground for admitting this reading, the proper translation would have been, "When they banish you out of one city."

² "Another." Chap. 27: 61. N.

³ "Ye shall not have gone through the cities of Israel," *οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ*. Be. "Nequaquam obieritis urbes Israelis." The late learned Bishop Pearce objects to this version, that though *τελεῖν ὁδόν*, and *τελεῖν* alone (*ὁδόν* being understood), are used for accomplishing a journey; he had seen no example of *τελεῖν πόλεις*, for going over or travelling through towns. It is sufficient to answer, that we have seen no example of his sense of the word, adapted to the phrase here used; for *τελεῖν μυστηρία*, and *τελεῖν τινα ἀπορήγῃα*, are at least as dissimilar to *τελεῖν πόλιν*, as *τελεῖν ὁδόν* is. Besides, there is nothing in the scriptural style resembling that of the pagans, when speaking of what they called their mysteries; though I acknowledge that a great deal of this sort is to be found in the ecclesiastical writers of the fourth and fifth centuries, who affected to accommodate the pagan phraseology to the Christian doctrine and worship, which they not a little corrupted thereby. But nothing serves more strongly to evince, that the sense which Be. has given to the words is the natural and obvious sense, than the manner in which Chr. explains this passage. He does not seem to have discovered, that the word *τελεῖν*, joined with

πόλιν, had any thing either difficult or uncommon in it ; but observing the encouragement given to the apostles in the promise, he thus expresses in his own words, as is usual with him, the import of it, οὐ φθάσετε περιελθόντες τῆν Παλαιστίνην. "Ye shall not have finished your travelling through Palestine." I shall only add, that the word 'consummabitis,' used by the Vul. is rather ambiguous, and may be differently interpreted. Er. Zu. and Cal. who say 'perambulaveritis, perfectly agree in sense with Be. So I imagine, does Cas. though he uses the more indefinite and less proper term, 'perlustraveritis.'

25. "Beelzebub," Βεελζεβούλ. Vul. "Beelzebub." In this instance, our translators have adopted the reading of the Vul. in preference to that of the Gr. With the Vul. agree the Sy. Eth. and Ara. versions. It is remarkable, that there is no variation in the Gr. MSS. all of which make the word terminate in λ not in β. All the learned seem to be agreed, that Beelzebub was the oriental name. It were superfluous to examine the conjectures of critics on this subject. The obvious reason of this change appears to be that assigned by Gro. No Gr. word ends in β ; and those who wrote in that language, in order to accommodate themselves to the pronunciation of the people who spoke it, were accustomed to make some alterations on foreign names. Thus, Sennacherib is in the Sep. Σενναχηρείμ ; and Habakkuk, for a like reason, is Ἀμβακούμ. On how many of the Hebrew names of the O. T. is a much greater change made in the N. in regard to which we find no different reading in the MSS. ? I suppose, however, that the reason of the preference given by our translators, was not because the sound was more conformable to the oriental word, a thing of no consequence to us, but because, through the universal use of the Vul. before the Reformation, men were accustomed to the one name, and strangers to the other. The word Beelzebub means, the Lord of flies. It is thought to be the name of some Syrian idol ; but whether given by the worshippers themselves, or, as was not unusual, by the Jews in contempt, is to us matter only of conjecture.

26. "Therefore, fear them not." Μὴ οἶν φοβηθῆτε αὐτούς. Dr. Symonds asks (p. 74), "Could our Saviour mean, that the reason why his apostles had no just grounds of fear, was because they were sure to meet with barbarous treatment ?" I answer, 'No ; but because they could meet with no treatment, however bad, which he had not borne before, and which they had not been warned, and should therefore be prepared to expect.' This meaning results more naturally from the scope of the place than that given by him.

27. "From the house-tops." Their houses were all flat-roofed.

29 "A penny." Diss. VIII. Part i. sect 10.

31. "Ye are much more valuable than sparrows," πολλῶν στρουθίων διαφέρειτε ὑμεῖς. E. T. "Ye are of more value than many sparrows." One MS. and the Com. read πολλῶν for πολλῶν. This, I acknowledge, is of no weight. The same sense is conveyed either way. Cas. 'Longè passeribus antecellitis vos.' This expression is more conformable to modern idioms.

34. "I came not to bring peace, but a sword." } An exegetic
 35. "I am come to make dissension." } mode of expressing the certainty of a foreseen consequence of any measure, by representing it as the purpose for which the measure was adopted. This idiom is familiar to the orientals, and not unfrequent in other authors, especially poets and orators.

38. "He who will not take his cross and follow me." Every one condemned by the Romans to crucifixion, was compelled to carry the cross on which he was to be suspended, to the place of execution. In this manner our Lord himself was treated. Properly, it was not the whole cross that was carried by the convict, but the cross-beam. The whole was more than suited the natural strength of a man to carry. The perpendicular part probably remained in the ground; the transverse beam (here called *the cross*) was added, when there was an execution. As this was not a Jewish, but a Roman punishment, the mention of it on this occasion may justly be looked on as the first hint given by Jesus of the death he was to suffer. If it had been usual in the country to execute criminals in this manner, the expression might have been thought proverbial, for denoting to prepare for the worst.

39. "He who preserveth his life shall lose it." There is in this sentence a kind of paronomasia, whereby the same word is used in different senses, in such a manner as to convey the sentiment with greater energy to the attentive. 'He who, by making a sacrifice of his duty preserves temporal life, shall lose eternal life; and contrariwise.' The like trope our Lord employs in that expression, ch. 8: 22, "Let the dead bury their dead." Let the spiritually dead bury the naturally dead. See also ch. 13: 12. In the present instance, the trope has a beauty in the original, which we cannot give it in a version. The word ψύχη is equivocal, signifying both *life* and *soul*, and consequently is much better fitted for exhibiting with entire perspicuity the two meanings, than the Eng. word *life*. The Syro-Chaldaic, which was the language then spoken in Palestine, had, in this respect, the same advantage with the Gr.

CHAPTER XI.

1. "Give warning." Diss. VI. Part v. sect. 2. etc.

2 "In the cities," ἐν ταῖς πόλεσιν αὐτῶν. E. T. "In their cit-

ies." It is not uncommon in the oriental dialects to employ a pronoun, where the antecedent to which it refers is not expressed, but understood. In this way *αὐτῶν* is used; for it must refer to the Galileans, in whose country they then were. But as the pronoun is not necessary in Eng. and as in our ears it would appear to refer to disciples, and so might mislead, it is better omitted.

2. "Of the Messiah," *τοῦ Χριστοῦ*. A few MSS. and the Eth. version read *τοῦ Ἰησοῦ*. It is not in itself improbable that this is the true reading, though too weakly supported to authorize an alteration in the text. *Ἰησοῦς*, *Κυρίος*, *Θεός*, and *Χριστός*, having been anciently almost always written by contraction, were more liable to be mistaken than the other words. If, however, the common reading be just, it deserves to be remarked that the word *Χριστός* is never, when alone, and with the article used in the Gospels as a proper name. It is the name of an office. The import of the expression must therefore be, 'When John had heard that those works were performed by Jesus which are characteristic of the Messiah, he sent.' Diss. V. Part iv. sect. 6—9.

3. "He that cometh," *ὁ ἐρχόμενος*. E. T. "He that should come." I thought it better to render this literally, because it is one of the titles by which the Messiah was distinguished. It answers in Gr. to the Heb. *הָבָה* *haba*, taken from Ps. 108: 26, where he is denominated, "He that cometh in the name of the Lord." The beginning of a description is usually employed to suggest the whole. Indeed the whole is applied to him, chap. 21: 9. Mr. 11: 9. L. 19: 38. J. 12: 13, and sometimes the abbreviation, as here and in J. 6: 14. Heb. 10: 37, *ὁ ἐρχόμενος* seems to have been a title as much appropriated as *ὁ Χριστός* and *ὁ υἱὸς τοῦ Δαβὶδ*.

5. "Good news is brought." Diss. V. Part ii.

6. "To whom I shall not prove a stumbling-block," *ὅς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί*. Chap. 5: 29. N.

7. "A reed shaken by the wind?" A proverbial expression; implying, 'It is surely not for any trifling matter that ye have gone thither.'

8. *Ἄνθρωπον ἐν μαλακοῖς ἱματίοις ημφιεσμένον—οἱ τὰ μαλακὰ φοροῦντες*.—It was observed (Diss. X. Part v. sect. 2.), that when a particular species was denoted by an adjective added to the general name, the article, on occasion of repeating the name is made to supply the place of the adjective; but here we have an example wherein, on rejecting the adjective, the substantive is supplied by prefixing the article *τὰ μαλακὰ* for *μαλακὰ ἱματία*. There is evidently, therefore, neither redundancy nor impropriety in using the article here, as some have vainly imagined. Either it or the repetition of the noun was necessary, in point of precision.

10. "Angel." Diss. VIII. Part iii. sect. 9, etc.

12. "Invaded." The comparison is here to a country invaded and conquered, or to a city besieged and taken by storm.

13. "Were your instructors," *προεφητεύσαν*. Chap 7: 15. N.

15. "Whoever hath ears," etc. Diss. II. Part iii. sect. 5.

16. "In the market-place, *ἐν ἀγοραῖς*. E. T. "In the markets." But a great number of MSS. as well as the Vul. Go. and Sy. versions have the word in the singular. The passage was also read thus by some of the ancient expositors. Moreover, the reading itself appears preferable.

17. "We have sung mournful songs," *ἐθρηνήσαμεν*. E. T. "We have mourned." But mourning and lamenting are nearly synonymous. Hence that indistinctness in the E. T. which makes a reader at a loss to know what those children wanted of their companions. If it was to join them in mourning, it would have been more natural to retain the word, and say, 'But ye have not mourned with us.' There are other reasons which render this supposition improbable. One is, the former member of the sentence shows, that it was one part which one of the sets of boys had to play, and another that was expected from the other. A second reason is, the similarity of the construction in the corresponding clauses, and the difference in the contrasted; *ἠυλόσαμεν ὑμῖν—ἐθρηνήσαμεν ὑμῖν*, on one side, and *οὐκ οἰρχήσασθε—οὐκ ἐκόψασθε*, on the other. These things add a great degree of probability to the version I have given, after Er. and Cal. who say "lugubria cecinimus;" Dio. G. F. and L. Cl. who render the words in the same way; and Hey. who says, "sung mournful tunes." But what puts it with me beyond a doubt is, to find that the Seventy use *θρῆνος* for 'elegy,' or 'song of lamentation,' and *θρήνειν* for 'to sing such a song.' See 2 Sam. 1: 17. For that the 'lamentation' there following is a song or poem, is evident from its structure. See also the preamble in the Sep. to the book of Lamentations, where the song which immediately follows, composed alphabetically in the manner of some of the Psalms, is denominated *θρῆνος*, as indeed are all the other poems of that book. That the Jews used such melancholy music, sometimes instrumental, sometimes vocal, at funerals, and on other calamitous occasions, appears from several passages of Scripture. In Jeremiah's time, they had women whose occupation it was to sing them, Jer. 9: 17. They are called in the Sep. *θρηνοῦσαι*. The word is weakly rendered in our version 'the mourning women;' much better by Cas. 'præficas,' women who, in melodious strains, gave vent to their lamentations. For those who know the power of music in conjunction with poetry will admit that these, by a wonderful charm soothe, at the same time that they excite, the sorrow of the hearers. The words which follow in ver. 18, render the justness of this interpretation still more evident. They are thus translated by Houbigant, "Ut cito edant in nobis cantus lugubres,

ut lachrymas effundant oculi nostri," etc. And, in regard to the sense, not much differently by Cas. "Quæ nœniam de nobis editum prope veniant; profundantque oculi nostri lachrymas," etc. In ver. 20, which in our version is unintelligible, (for how mere wailing, artificially taught, could gratify a person in real grief, is beyond comprehension), the difficulty is entirely removed by a right translation. Houbigant, "Institute ad lamentum filias vestras, suam quæque sodalem ad cantus lugubres." Cas. to the same purpose, "F'lias vestras nœniam, et alias alæ lamentationem docete." In classical use also *θρηνεῖν* has often the same signification, and answers to 'nœniam edere.' "Nœnia," says Festus, "est carmen quod in funere, laudandi gratia, cantatur ad tibiam."

19. "Wisdom is justified." L. 7: 35. N.

20. "Began to reproach," *ἤρξατο ὀνειδίζειν*. Mr. 5: 17. N.

21. "Wo unto thee, Chorazin." L. 6: 24. N.

² "In sackcloth and ashes;" that is, 'the deepest contrition and sorrow.' *Sackcloth and ashes* were the outward signs of penitence in those days.

23. "Which has been exalted to heaven," *ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα*. Vul. "Numquid usque in cœlum exaltaberis?" The Cop. and the Eth. versions read in the same manner. In conformity to these, we find in a very few Gr. MSS. *μη ἕως τοῦ οὐρανοῦ ὑψωθείσῃ*.

³ "Hades." Diss. VI. Part ii. sect. 2, etc.

25. "I adore thee," *ἐξομολογούμαι σοι*. E. T. "I thank thee." The word sometimes denotes 'to confess sins,' sometimes 'to acknowledge favors,' and sometimes also 'to adore' or 'celebrate.' It is in the last of these senses I understand the word here. The nature of the sentiment makes this probable. But the reason assigned ver. 26, removes all doubt: "Yes, Father, because such is thy pleasure." 'Every thing in which I discover thy will, I receive, not with acquiescence barely, but with veneration.'

² "Having hidden these things,—thou hast revealed them," *ἀπέκρυψας ταῦτα,—καὶ ἀπεκάλυψας αὐτὰ*. E. T. "Thou hast hid these things—and hast revealed them." We have the same idiom, Rom. 6: 17, "God be thanked that ye were the servants of sin, but ye have obeyed." The thanks are not given for their having been formerly the servants of sin, but for their being then obedient. Is. 12: 1, rendered literally from the Heb. is, "Lord, I will praise thee, because thou wast angry with me, thine anger is turned away." In interpreting this, our translators have not been so scrupulous, but have rendered the middle clause "though thou wast angry with me." I know not why they have not followed the same method here. *Having hidden* implies barely *not having revealed*, Mr. 3: 4. N.

³ "From sages and the learned," *ἀπὸ σοφῶν καὶ συνετῶν*. E. T. "From the wise and prudent." *Σοφός*, as used by the evan-

gelist, must be understood as equivalent to the Heb. חָכָם *hacham*, which, from signifying *wise* in the proper sense, came, after the establishment of academies in the country, often to denote those who had the superintendency of these seminaries, or a principal part in teaching. It seems also to have been used almost synonymously with *scribe*; so that in every view it suggests rather the *literary honors* a man has attained, than the *wisdom* of which he is possessed. *Συνειός* answers to the Heb. word נָבוֹן *nabon*, which is more properly *intelligent* or *learned* than *prudent*; and both refer more to the knowledge acquired by study and application, than to what arises from experience and a good understanding. Accordingly they are here contrasted not with *μωροίς*, 'fools,' but with *νεπίοις*, 'babes,' persons illiterate, whose minds had not been cultivated in the schools of the rabbis.

29. "Be taught by me," μάθετε ἀπ' ἐμοῦ. E. T. "Learn of me." The phrase in Eng. is commonly understood to signify 'follow my example.' But this does not express the full import, which is, 'Be my disciples, be taught by me,' and is explanatory of the first order, "Take my yoke upon you." See J. 6: 45, where "being taught of God," and "learning of the Father," are used as synonymous.

² "Condescending," ταπεινός τῆ καρδία. E. T. "Lowly in heart." I think, with Elsner, that our Lord's direct aim in this address is not to recommend these virtues in him to the imitation of the people, but himself to their choice as a teacher. The whole is to be explained, therefore, as having a view to this end: 'Be instructed by me, whom ye will find a meek and condescending teacher; not rough, haughty, and impatient, but one who can bear with the infirmities of the weak; and who, more desirous to edify others than to please himself will not disdain to adapt his lessons to the capacities of the learners.'

CHAPTER XII.

1. "Began to pluck," ἤρξαντο τὸ πλῆν. Mr. 5: 17. N.

2. "What it is not lawful." Plucking the ears of corn they considered as a species of reaping and consequently as servile work, and not to be done on the Sabbath.

4. "The tabernacle," τὸν οἶκον. E. T. "The house." The temple, which is oftenest in Scripture called "the house of God," was not then built; and if the house of the high-priest be here denominated *God's house*, as some learned men have supposed, the application is, I suspect, without example. I think, therefore, it is rather to be understood of the tabernacle formerly used, including the sacred pavilion or sanctuary, and the court. These, before the

building of the temple, we find commonly denominated the house of God. Further, that it was not into the holy place that David went, appears from this circumstance,—the loaves of which he partook had been that day removed from before the Lord, and new bread had been put into their room, 1 Sam. 21: 6. For the sake of perspicuity, therefore, and because we do not apply the word *house* to such a portable habitation, I have thought it better to use some general name, as tabernacle or mansion; for under either of these terms the court or inclosure may be also comprehended.

2 “The loaves of the presence,” *τοὺς ἄρτους τῆς προθέσεως*. E. T. “The shew-bread.” The Heb. expression, rendered literally, is ‘the loaves of the face,’ or ‘of the presence.’ This I thought it better to restore, than to continue in using a term which conveys an improper notion of the thing. Purver, whose version I have not seen, uses, as I am informed, the same expression.

5. “Violate the rest to be observed on Sabbaths,” *τοῖς σάββασιν τὸ σάββατον βεβηλοῦσι*. E. T. “On the Sabbath days profane the Sabbath.” This looks oddly, as though the Sabbath could be profaned on any other day. Let it be observed that the Heb. word for *Sabbath* signifies also *rest*, and is used in both senses in this verse. The evangelist, or rather his translator into Gr. though he retained the original word, has, to hint a difference in the meaning, made an alteration on it when introduced the second time. Thus he uses *σάββασι*, from *σάββας*, for *the day*; but *σάββατον* for *the sabbatical rest*. If it be asked, how the priests violate the sabbatical rest? The answer is obvious, by killing and preparing the sacrifices, as well as by other pieces of manual labor absolutely necessary in performing the religious service which God had established among them.

6. “Something greater,” *μείζων*. E. T. “A greater.” But very many MSS. and some ancient expositors read *μείζον*. This is also more conformable to the style in similar cases. See 11: 9, and in this chap. see the note on ver. 41, and 42.

8. “Of the Sabbath,” *καὶ τοῦ σαββάτου*. E. T. “Even of the Sabbath.” The *καὶ* is wanting here in a very great number of MSS. in some early editions, in the Sy. and Cop. versions. It seems not to have been read by several ancient writers, and is rejected by Mill and Wetstein, and other critics.

14. “To destroy him,” *ὅπως αὐτὸν ἀπολέσωσι*. E. T. “How they might destroy him.” Most modern translations as well as the Eng. have in this followed the Vul. which says, “*Quomodo perderent eum.*” Yet *ὅπως* is not commonly ‘*quomodo*,’ but ‘*ut*.’ There seems to be no MS. which has *πῶς*, else I should have suspected that this had been the reading in the copy used by the La. translator. It is true that *ὅπως* answers sometimes to ‘*quomodo*’ as well as to ‘*ut* ;’ but it is a good rule in translating always to prefer

the usual signification, unless it would imply something absurd, or at least unsuitable to the scope of the place. Neither of these is the case here. If there be any difference, the ordinary acceptation is the preferable one. This is the first time that mention is made of a design on our Saviour's life. It is natural to think that the historian would acquaint us of their concurring in the design, before he would speak of their consulting about the means. The explanations given by the Gr. Fathers supply in some respects an ancient version, as they frequently give the sense of the original in other words. In this passage Chr. renders ὅπως by ἵνα 'ut,' not by πῶς or ὅν τρόπον 'quomodo.' Συμβουλευονται ἵνα ἀνέλκωσιν αὐτόν.

16. "Enjoining them." Mr. 9: 25. N.

20. "A dimly burning taper he will not quench," λίνον τυφόμενον οὐ σβέσει. E. T. "Smoking flax shall he not quench." By an easy metonymy, the material for the thing made, *flax*, is here used for the *wick* of a lamp or taper, and that by a synecdoche for the *lamp* or *taper* itself, which, when near going out, yields more smoke than light. The Sy. Ara. and Per. render it 'lamp,' Dios says, 'lucignuolo.' See Lowth's translation of Is. 42: 3.

23. "Is this the son of David?" μήτι οὗτός ἐστιν ὁ υἱὸς Δαβὶδ; E. T. "Is not this the son of David?" Vul. and Ar. "Numquid hic est filius David?" With this agree in Er. Zu. Cal. Pisc. and Cas. only using *num*, not *numquid*. Be. alone says, "Nonne iste est filius ille Davidis?" And in this he has been followed by the Eng. and some other protestant translators. The Sy. and most of the ancient versions agree with the Vul. Sc. observes that μήτι is not used by Mt. to interrogate negatively. He might have added, nor by any writer of the N. T. *Nonne* does not answer to μήτι; but *num* or *numquid*, in Eng. *whether*. Only let it be observed, that *whether* with us would often be superfluous, when μήτι in Gr. and *num* in La. would be necessary for distinguishing a question from an affirmation. See chap. 7: 16. Mr. 4: 14. 14. 19. L. 6: 39. J. 7: 31. 8: 22. 18: 35 21: 5. 2 Cor. 12: 18. In any one of these places, to render it by a negative would pervert the sense. These are all the places wherein it occurs in this form. The only other passage in the N. T. where it is found is 1 Cor. 6: 3. There it has an additional particle, and is not μήτι but μήτιγε, used for stating a comparison, and rendered 'how much more?' This, therefore, cannot be called an exception. I own at the same time, that to say, 'Is this,' or 'Is not this,' in a case like the present, makes little change in the sense. Both express doubtfulness, but with this difference, that the former seems to imply that *disbelief*, the latter that *belief*, preponderates. J. 4: 29. N.

24. "This man," οὗτος. E. T. "This fellow." Why did not our translators say in the preceding verse, 'Is not this fellow the son of David?' The pronoun is the same in both. Our idiom, in

many cases, will not permit us to use the demonstrative without adding a noun. But as the Gr. term does not imply, a translator is not entitled to add, any thing contemptuous. By such freedoms, one of the greatest beauties of these divine writers has been considerably injured. Diss. III. sect. 23.

29. "The strong one's house." L. 11: 21. N.

31. "Detraction," *βλασφημία*. Vul. "Blasphemia." E. T. "Blasphemy." Cas. "Maledictum." Er. Zu. Pisc. and Cal. "Convitium." The Gr. word denotes injurious expressions, or *detraction* in the largest acceptation, whether against God or man. When God is the object, it is properly rendered *blasphemy*. It is evident that in this passage both are included, as the different kinds are compared together; consequently the general term ought to be employed, which is applicable alike to both; whereas the term *blasphemy*, with us, is not used of any verbal injury that is not aimed directly against God. Diss. IX. Part ii.

² "In men is pardonable," *ἀφιεθεῖται τοῖς ἀνθρώποις*, E. T. "Shall be forgiven unto men." As the Heb. has no subjunctive or potential mood, the future tense is frequently made use of for supplying this defect. This idiom is common in the Sep. and has been thence adopted into the N. T. It is evidently our Lord's meaning here, not that every such sin shall actually be pardoned, but that it is, in divine economy, capable of being pardoned, or is *pardonable*. The words in connexion sufficiently secure this term from being interpreted *venial*, as it sometimes denotes. The words *remissible* and *irremissible* would have been less equivocal, but are rather technical terms than words in common use.

³ "Against the Spirit." Diss. IX. Part ii. sect. 17.

32. "In the present state,—in the future," *ἐν τούτῳ τῷ αἰῶνι, —ἐν τῷ μέλλοντι*. E. T. "In this world,—in the world to come." The word *state* seems to suit better here than either *age*, which some prefer, or *world*, as in the common version. Admit, though by no means certain, that by the two *αἰῶνες* are here meant the *Jewish* dispensation and the *Christian*: these we cannot in Eng. call *ages*; as little can we name them *worlds*. The latter implies too much and the former too little. But they are frequently and properly called *states*. And as there is an ambiguity in the original, (for the first clause may mean the present life, and the second the life that follows), the Eng. word *state* is clearly susceptible of this interpretation likewise. And though I consider it as a scrupulosity bordering on superstition, to preserve in a version every ambiguous phrase that may be found in the original, where the scope of the passage, or the words in construction, sufficiently ascertain the sense; yet where there is real ground to doubt about the meaning, one does not act the part of a faithful translator, who does not endeavor to give the sentiment in the same latitude to his readers

in which the author gave it to him. This may not always be possible; but where it is possible, it should be done. Diss. XII. Part i. sect. 23.

35. "Out of his good treasure," ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας. E. T. "Out of the good treasure of the heart." But the words τῆς καρδίας are wanting in so many MSS. even those of the greatest note, ancient versions, and commentators, that they cannot be regarded as authentic. Pearce, through I know not what inadvertency, has said that the word here should be rendered 'treasury.' *The treasury* is the place where treasure is deposited, which may be a very noble edifice, though all the treasure it contains be good for nothing. Now a man's producing good things, is surely an evidence of the goodness, not of his *store-house*, but of his *stores*.

36. "Pernicious word," ῥῆμα ἀργόν. E. T. "Idle word." Cas. "Maluum verbum." The epithet ἀργός, when applied to words, has been shown by several to denote 'pernicious,' 'false,' 'calumnious.' To this sense the context naturally leads. In the primitive meaning, *idle*, it is applicable only to persons. When it is applied to things, as the words or actions of men, it is understood to denote such in quality as spring from habitual idleness. And in this class the Jews were wont to rank almost all the vices of the tongue, particularly *lying* and *defamation*. See 1 Tim. 5: 13. Consider also the import of the phrase γαστέρες ἀργαί in the character given of the Cretans, Tit. 1: 12. This, if we render the word ἀργός as in the text, is 'idle bellies,' which, if we were to interpret it by our idiom, ought to denote 'abstemiousness,' as in the abstemious the *belly* may be said to be comparatively *idle* or unemployed. Yet the meaning is certainly the reverse. The author's idea is rather 'bellies of the idle,' those who spend their time merely in pampering themselves. Thus *cruel hands* are the hands of *cruel persons*, an *envious eye* is the eye of a man or woman actuated by envy, a *contemptuous look* the look of one who cannot conceal his contempt. From this rule of interpretation, in such cases, I do not know a single exception. And by this rule interpreted, ῥήματα ἀργά is such conversation as abounds most with habitual idlers. It was not uncommon with the Jewish doctors to make 'verba otii,' stand as a contrast to 'verba veritatis,' thus employing it as a euphemism for falsehood and lies. I am far from intending by this remark to signify, that what we commonly call *idle*, that is, vain and unedifying words, are not sinful, and consequently to be brought into judgment. If these be not comprehended in ῥήματα ἀργά of this passage, they may be included in the μωρολογία, 'foolish talking,' mentioned by the apostle Eph. 5: 4.

37. "Or," καὶ. As both clauses in this versè cannot be ap-

plied to the same person, this is one of the cases wherein the copulative is properly rendered *or*.

38. "A sign;" that is, 'a miracle in proof of thy mission.'

39. "Adulterous," *μοιχαλῖς*. Vul. "Adultera." "This may be understood," says Si. "suitably to the symbolical phraseology of ancient prophecy, as denoting *infidel, apostate*." He has accordingly, in his translation, rendered it "infidèle." I cannot help observing, that if this had been the rendering in the version of P. R. which here keeps the beaten road, and says "adultère," we should have been told by that critic, that the term employed by those interpreters was not a translation, but a comment, which they ought to have reserved for the margin. And I must acknowledge, that he would have had in this place more scope for the distinction, than in many places wherein he urges it. For it is very far from being evident, that our Saviour here adopts the allegorical style of the prophets. Besides, in their style, it is 'idolatry,' and not 'infidelity,' which in Jews is called 'adultery.' And with 'idolatry' we do not find them charged in the N. T.

40. "Of the great fish," *τοῦ κήτους*. E. T. "The whale's." But *κῆτος* is not a *whale*, it is a general name for any huge fish or *sea monster*. It was the word used by the Seventy, properly enough, for rendering what was simply called in Jonah "a great fish."

41. "They were warned by Jonah." Diss. VI. Part v. sect. 2.

41, 42. "Something greater," *πλεῖον*. E. T. "A greater." There is a modesty and a delicacy in the use made of the neuter gender in these verses, which a translator ought not to overlook. Our Lord chooses, on this occasion, rather to insinuate than to affirm the dignity of his character; and to afford matter of reflection to the attentive amongst his disciples, without furnishing his declared enemies with a handle for contradiction.

44. "Furnished," *κεκοσμημένον*. E. T. "Garnished." *Κοσμέω* signifies 'I adorn,' commonly, when applied to a person, 'with apparel,' and to a house, 'with furniture.' This in old Eng. has probably been the meaning of the word 'to garnish,' agreeably to the import of its Fr. etymon 'garnir.'

46. "Brothers." It is almost too well known to need being mentioned, that in the Heb. idiom near relations, such as nephews and cousins, are often styled 'brothers.' The O. T. abounds with examples.

CHAPTER XIII.

3. "In parables," *ἐν παραβολαῖς*. The word *παραβολή*, as used by the evangelists, has all the extent of signification in which the Heb. *מָשָׁל* *mashal* is used in the O. T. It not only means

what we call 'parable,' but also comparison of any kind; nay, 'proverb,' 'prediction,' or any thing figuratively or poetically expressed; sometimes any moral instruction, as L. 14: 7. Our translators have not always rendered it 'parable.' They call it 'comparison,' Mr. 4: 30, 'proverb,' L. 4: 23, 'figure,' Heb. 9: 9. 11: 19. They have, however, retained the word 'parable' in several places, where they had as good reason to change it as in those now mentioned. A *parable*, in the ordinary acceptation of the word in Eng. is a species of comparison. It differs from an *example*, in which there is properly no similitude, but an instance in kind. Of this sort is the story of the Pharisee and the Publican, who went up to the temple to pray; of the rich man and Lazarus, and of the compassionate Samaritan; also that of the fool, who, when his stores were increased, flattered himself that he had a security of enjoyment for many years. Nor is it every sort of comparison. What is taken entirely from still life, we should hardly call a parable. Such is the comparison of the kingdom to a grain of mustard seed, and to leaven. Rational and active life seems always to enter into the notion. Further, the action must be feasible, or at least possible. Jotham's fable of the trees choosing a king, is properly an *apologue*; because, literally understood, the thing is impossible. There is also a difference between *parable* and *allegory*. In *allegory* (which is no other than a lesson delivered in metaphor) every one of the principal words has, through the whole, two meanings, the literal and the figurative. Whatever is advanced should be pertinent, understood either way. The allegory is always imperfect where this does not hold. It is not so in parable, where the scope is chiefly regarded, and not the words taken severally. That there be a resemblance in the principal incidents, is all that is required. Smaller matters are considered only as a sort of drapery. Thus, in the parable of *the prodigal*, all the characters and chief incidents are significant, and can scarcely be misunderstood by an attentive reader; but to attempt to assign a separate meaning to *the best robe*, and *the ring*, and *the shoes*, and *the fatted calf*, and *the music*, and *the dancing*, betrays great want of judgment, as well as puerility of fancy. In those instructions of our Lord, promiscuously termed *parables*, there are specimens of all the different kinds above-mentioned, *apologue* alone excepted. Let it be observed, that it matters not whether the relation itself be true history or fiction. The truth of the parable lies in the justness of the application.

4. "The sower," *ὁ σείρων*. E. T. "A sower." The article here is, in my opinion, not without design, as it suggests that the application is eminently to one individual.

5. "Rocky ground," *τὰ πετρώδη*. E. T. "Stony places." But this does not express the sense. There may be many loose

stones, from which the place would properly be denominated *stony*, where the soil is both rich and deep. What is meant here is evidently continued rock, with a very thin cover of earth.

9. "Whoever hath ears." Diss. II. Part iii. sect. 5.

11. "The secrets," τὰ μυστήρια. E. T. "The mysteries." 'That the common signification of μυστήρια is, as rendered by Cas. 'arcana,' there can be no doubt. Diss. IX. Part. i. The moral truths here alluded to, and displayed in the explanation of the parable, are as far from being mysteries, in the common acceptation, 'doctrines incomprehensible,' as any thing in the world can be.

12. "To him that hath." Mr. 4: 24, 25. N.

14. "Is fulfilled," ἀναπληροῦται. I am not positive that the compound verb ἀναπληροῶ means more than the simple πληροῶ, which, for a reason assigned above, (note on ch. 1: 22), I commonly translate 'verify.' But as the word here is particular, and not used in any other passage of the Gospels, and as ἀνά in composition is sometimes what grammarians call intensive, I have imitated the evangelist in changing the word. Though it is evident, from the passage in Isaiah, that the character quoted was that of the people in the prophet's time, we have reason to think that there must have been in the description a special view to the age of the Messiah, which the obduracy of Isaiah's contemporaries was exhibited chiefly to prefigure; for, of all the passages in the O. T. relating to these events, this is that which is the oftenest quoted in the New.

15. "Understanding," καρδία. Diss. IV. sect. 23.

16. "Blessed," μακάριοι. Though I commonly render this word 'happy,' to distinguish it from εὐλογητός, I do not think the application of the word *happy* in this verse would suit the Eng. idiom.

19. "Mindeth it not," μὴ συνιέντος. E. T. "Understandeth it not." Be. and Pisc. "Non attendit." Beau. "Ne la goute point." P. R. and Sa. "N'y fait point d'attention." That the verb συνιῆμι frequently means, both in the Sep. and in the N. T. 'to mind,' 'to regard,' 'to attend to,' is unquestionable. See Ps. 41: 1. 106: 7. Prov. 21: 12. Rom. 3: 11. In two of these passages the common translation has 'considereth;' and though the verb 'understand' is used in the other two, the context makes it manifest that the meaning is the same. In the passage under review, An. Hey. Wes. use the verb 'consider;' War. and Wa. 'regard.' This remark affects also ver. 13.

19, etc. "That which fell," etc. ὁ σπέρμης. E. T. "He which received seed." I agree with Ham. in thinking that ὁ σπόρος, 'the seed,' a word in common use both in the Sep. and the N. T. is here understood. It is this which alone can be said to be sown, and not the persons who are figured by the different soils. In the

other way of explaining it, there is such a jumble of the literal sense and of the figurative, as presents no image to the mind, and is unexampled in holy writ.

² "Εστι, in such cases, is properly rendered "denotes."

21. "He relapseth," *σκανδαλίζεται*. E. T. "He is offended." For the general import of the Gr. word, see the note on ch. 5: 29. The precise meaning in this passage is plainly indicated by the connexion. Notice is taken of a temporary convert made by the word, whom persecution causes to relapse into his former state. Cas. renders it 'desciscit.' This is agreeable to the sense, and an exact version of the word *ἀφίστανται* used in the parallel place, L. 8: 13.

24. "May be compared to a field, in which the proprietor had sown good grain," *ἀμοιώθη ἀνθρώπων σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ*. It is admitted on all sides, that, in translating these similitudes, the words ought not to be traced with rigor. The meaning is sufficiently evident.

25. "Darnel," *ζιζανία*. E. T. "Tares." Vul. Ar. Er. Zu. Cal. Be. Pisc. "Zizania." Cas. (because *zizanium* is not Lat.) has chosen to employ a general appellation, and say, "Malas herbas." It appears from the parable itself, 1st, That this weed was not only hurtful to the corn, but otherwise of no value, and therefore to be severed and burnt. 2dly, That it resembled corn, especially wheat, since it was only when the wheat was putting forth the ear that these weeds were discovered. Now neither of these characters will suit *the tare*, which is excellent food for cattle, and sometimes cultivated for their use; and which, being a species of vetch, is distinguished from corn the moment it appears above ground. Lightfoot observes that the Talmudic name answering to *ζιζανίον* is *זיזין zonin*, which is probably formed from the Gr. and quotes this saying, "Triticum et zonin non sunt semina heterogenea." Chr. remarks to the same purpose, *οὐκ ἄλλο τι σπέρμα, ἀλλὰ ζιζανία καλεῖ, ὃ καὶ κατὰ τὴν ὄψιν, ἔοικε πῶς τῷ σίτῳ*, "he mentions no other weed but *zizania*, which in its appearance bears a resemblance to wheat." It may be remarked by the way, that Chr. speaks of it as a plant at that time known to every body. Now, as it cannot be *the tare* that is meant, it is highly probable that it is the *darnel*, in La. 'lolium,' namely that species called by botanists 'temulentum,' which grows among corn, not the 'lolium perenne,' commonly called *ray*, and corruptly *rye grass*, which grows in meadows. For, 1st, This appears to have been the La. word by which the Gr. was wont to be interpreted. 2dly, It agrees to the characters above-mentioned. It is a noxious weed; for when the seeds happen to be mingled and ground with the corn, the bread made of this mixture always occasions sickness and gid-

diness in those who eat it ; and the straw has the same effect upon cattle : it is from this quality, and the appearance of drunkenness which it produces, that it is termed ' yvraie' in Fr. and has the specific name ' temulentum' given it by botanists. And probably for the same reason it is called by Virgil, ' infelix lolium.' It has also a resemblance to wheat sufficient to justify all that relates to this in the parable, or in the above quotations. By that saying, " non sunt semina heterogenea," we are not to understand, with Lightfoot, that they are of the same genus, but that they are of the same class or tribe. Both are comprehended in the ' gramina " nay more, both terminate in a bearded spike, having the grains in two opposite rows. All the Fr. translations I have seen render it ' yvraie :' Dio. ' zizzanie,' which, in the Vocabolario della Crusca, is explained by the Læ. ' lolium.' Those who render it *cockle*, are as far from the truth as the common version. The only English translation in which I have found the word *darnel*, is Mr. Wesley's.

32. " The smallest of all seeds ;" that is, of all those seeds with which the people of Judea were then acquainted. Our Lord's words are to be interpreted by popular use. And we learn from this Gospel, 17: 20, that *like a grain of mustard seed* was become proverbial for expressing a very small quantity.

a " Becometh a tree." That there was a species of the *sinapi*, or at least what the orientals comprehended under that name, which rose to the size of a tree, appears from some quotations brought by Lightfoot and Buxtorf from the writings of the rabbis, men who will not be suspected of partiality, when their testimony happens to favor the writers of the N. T.

33. " Measures," *σατα*. The word denotes a particular measure ; but as we have none corresponding to it, and as nothing seems to depend on the quantity, I have, after our translators, used the general name, chap. 5: 15. N.

35. " Things whereof all antiquity hath been silent," *κεκρυμμένα ἀπὸ καταβολῆς κόσμου*. E. T. " Things which have been kept secret from the foundation of the world." The evangelist has not followed literally either the Heb. *סֵתֵר מִיְסוּדֵי הָעוֹלָם*, or the version of the Seventy, *προβλήματα ἀπ' ἀρχῆς*, but has faithfully given the meaning. I have endeavored to imitate him in this, attaching myself more to the sense than to the letter. This is in a more especial manner allowable in translating quotations from a poem. Diss. XII. Part i. sect. 10. As to the phrase *καταβολή κοσμοῦ* see chap. 24: 34. N.

39. " Conclusion of this state," *συντέλεια τοῦ αἰῶνος*. E. T. " The end of the world ;" *αἰὼν*, ' state,' chap. 12: 32. N. I commonly render *τέλος* ' end,' *συντέλεια*, ' conclusion.'

41. " All seducers," *πάντα σκάνδαλα*. This term commonly

denotes the actions or things which insnare or seduce; here it is the persons, being jointed with *τοὺς ποιούντας*, and is therefore rendered seducers.

48. "The useless," *τὰ σαπρὰ*, chap. 7: 17. N.

52. "New things and old," *καινὰ καὶ παλαιά*. E. T. "Things new and old." There is no ambiguity in the Gr. Each of the adjectives, by its gender and number, virtually expresses its own substantive. In the E. T. both adjectives, *new* and *old*, are construed with the same substantive *things*, though they do not relate to the same subject; for *the new things* are certainly different from *the old*. Either, therefore, the word *things* ought to be repeated, and it should be *things new*, and *things old*; or the arrangement should be altered. If both adjectives immediately precede the noun or immediately follow, both are regarded as belonging to the same substantive, and ought to relate to the same subject. If the noun be placed after one of the adjectives, and before the other, it will be understood as belonging only to the first, and suggesting the repetition of the term after the second. In the present case, common sense secures us against mistake; but, if we do not avoid improprieties in plain cases, we have no security for escaping them where they may perplex and mislead. See Phil. of Rhet. B. ii. chap. 6. sect. ii. part 2.

54. "Synagogue." One MS. with the Vul. Sy. and Arm. versions, reads "synagogues."

55. "The carpenter's son," *ὁ τοῦ τέκτονος υἱός*. Some affirm that all the evidence we have that Joseph was a *carpenter* is from tradition; that the word used in the Gospels means *artificer* in general, at least, one who works in wood, stone, or metal. I admit that the Gr. *τέκτων* answers nearly to the La. *faber*, which, according to the word accompanying it, as *lignarius*, *ferrarius*, *atarzius*, *eboris* or *marmoris*, expresses different occupations. Thus we have also *τέκτων ξύλων*, *σιδήρου*, *χαλκοῦ*, *λίθων*, for so many sorts of artificers. But there is no inconsistency in saying also, that when the word is used alone, it commonly denotes one of these occupations only and not any of them indifferently. That this is actually the case with this word in the usage of the sacred writers; and that, when it is by itself, it implies a *carpenter*, may be proved by the following amongst other passages in the Sep., 2 Ki. 26: 6. 2 Chron. 24: 12. 34: 11. Ezr. 3: 7. Is. 41: 7. Zech. 1: 20. On the other hand, I have not found a single passage where it is employed in the same manner, to denote a man of different occupation. There is something analogous, though the words are not equivalent, in the use of the word *smith* with us. It is employed in composition to denote almost every artificer in metal, the species being ascertained by the word compounded with it. Hence we have *goldsmith*, *silversmith*, *coppersmith*, *locksmith*, *gunsmith*,

blacksmith. But if we use the word *smith* simply, and without any thing connected to confine its signification, we always mean *blacksmith*.

55, 56. "Do not his brothers, James, and Joses, and Simon, and Judas, and all his sisters, live amongst us?" οἱ ἀδελφοὶ αὐτοῦ Ἰακώβος, καὶ Ἰωσήφ, καὶ Σίμων, καὶ Ἰουδας, καὶ αἱ ἀδελφαὶ αὐτοῦ, οὐχὶ πάσαι πρὸς ἡμᾶς εἰσι. Upon reflection, it appears the more natural way of translating these two clauses, to make but one question of both.

² Πρὸς ἡμᾶς. Mr. 6: 3. N.

57. "They were scandalized at him," Ἰσκανδαλίζοντο ἐν αὐτῷ E. T. "They were offended in him." This is one of the few instances in which the Eng. verb *scandalize* expresses better the sense of the Gr. than any other in the language. To be *scandalized*, is to be offended on account of something supposed criminal or irreligious. This was the case here. Their knowledge of the meanness of our Lord's birth and education, made them consider him as guilty of an impious usurpation in assuming the character of a prophet, much more in aspiring to the title of the Messiah. The verb *to be offended*, does not reach the sense, and *to be offended in*, can hardly be said to express any thing, because not in the idiom of the tongue. Chap. 5: 29. N.

CHAPTER XIV.

1. "Tetrarch," Τετραρχῆς. Properly, the governor of the fourth part of a country; commonly used as a title inferior to *king*, and denoting chief ruler. The person here spoken of was Antipas, a son of Herod the Great. The name *king* is sometimes given to tetrarchs. See ver. 9.

3. "His brother." Sons of the same father, Herod the Great, by different mothers.

² "Philip's." The name is not in the Vul. nor in the Cam. MS. It is in the Sax:

4. "It is not lawful for thee to have her." As it appears from Josephus, (Antiq. l. xviii. c. 7), that this action was perpetrated during the life of her husband, it was a compication of the crimes of incest and adultery. There was only one case wherein a man might lawfully marry his brother's widow, which was, when he died childless: But Herodias had a daughter by her husband.

6. "But when Herod's birth-day was kept," γενεσίων δὲ ἀγομένων τοῦ Ἡρώδου. Some think, that by *γενεσία* is here meant the day of Herod's ascension to his tetrarchy. The word may sometimes be used with this latitude; but unless where there is positive evidence that it has that meaning, the safer way is to prefer the customary interpretation.

9. "The king was sorry ; nevertheless, from a regard to his oath," etc. In how dispassionate a manner, and with what uncommon candor does Mt. relate this most atrocious action ! No exclamation ! no exaggeration ! no invective ! There is no allowance, which even the friend of Herod would have urged in extenuation of his guilt, that his historian is not ready to make. "He was sorry ; nevertheless, from a regard to his oath, and his guests." The remark of Raphelius on the whole story is so pertinent, that I cannot avoid subjoining it : "Vide, quanta simplicitate rem narret, ne graviori quidem verbo factum indignissimum notans. Neque hæc aliter scribi oportuit. Ne quis igitur forsitan imperitior ista aspernetur, quasi crasso nimis filo, nulloque artificio, sint contexta : aliis formis alia ornamenta conveniunt. Hanc, quam Matthæus sermone suo induit, natus maximè color, et nuda rerum expositio honestat."

13. "By land," πεζῆ. E. T. "On foot." The Gr. word has unquestionably both significations. It means *on foot*, when opposed to *on horseback* ; and *by land*, when contrasted with *by sea*.

15. "Towards the evening." See ver. 23. N.

19. "Blessed them," εὐλόγησε. E. T. "He blessed." With us, *to bless* is an active verb ; and it may be asked, Whom, or what did he bless ? The words in connexion lead us to apply it to the loaves. Thus, "He blessed, and brake, and gave the loaves." Oriental use, however, would incline us to think that the meaning is, 'blessed God,' that is, gave thanks to him. Thus, in the other miracle of the same kind, recorded in the next chapter, instead of εὐλόγησε we have εὐχαριστήσας, "having given thanks." See also Mr. 8: 6. J. 6: 11. The same things take place in the accounts given by the sacred writers of the Last Supper. What one calls εὐλόγησας, another calls εὐχαριστήσας. This would make us suspect the terms to be synonymous. But as we find the word εὐλογέω applied, L. 9: 16. and 1 Cor. 10: 16, to the things distributed, it is better here to give it the interpretation to which the construction evidently points. The Jews have, in their rituals, a prayer used on such occasions, which they call בְּרַחָה *brachah*, that is, the 'blessing,' or 'benediction.' It is probable, that no more was meant by either verb than that he said such a prayer.

23. "It was late." It may appear strange to an ordinary reader, that the same phrase, ὀψίας γενομένης, is used, ver. 15, to express the time when his disciples applied to him to dismiss the multitude, which was immediately before he fed them miraculously in the wilderness ; and now, after they had eaten and were dismissed, after the disciples were embarked, and had sailed half way over the sea of Galilee, and after he himself had retired to a mountain, and been occupied in prayer, the time is represented by the phrase, ὀψίας γενομένης. Let it be observed, for the sake of removing

this difficulty, that the Jews spoke of two evenings : the first was considered as commencing from *the ninth hour* ; that is, in our reckoning, *three o'clock afternoon* ; the second from *the twelfth hour*, or *sunset*. This appears from several passages of the O. T. In the institution of the Passover, for instance, the people are commanded (Ex. 12: 6), to kill the lamb *in the evening*. The marginal reading, which is the literal version of the Heb. is 'between the two evenings ;' that is, between three and six o'clock afternoon. What is said, therefore, ver. 15, denotes no more than that it was about three ; what is said here implies, that it was after sunset. The attendant circumstances remove all ambiguity from the words. But as it was impossible to make this peculiarity in the idiom perspicuous in a translation, I have given, in the version, the import which the phrase has in the different places, and have added this explanation for the sake of the unlearned. Mr. 15: 42. N.

33. "A son of God," *υἱὸς Θεοῦ*. E. T. "The Son of God." In regard to the title *ὁ υἱὸς τοῦ Θεοῦ*, which alone expresses definitely 'the Son of God,' Mt. mentions it only once as given, by any man, to our Lord, before his resurrection ; and that was in the memorable confession made by Peter, ch. 16: 16, which gave occasion to a remarkable declaration and promise. It may be asked, Did not these mariners mean that our Lord was the Messiah, and, by consequence, more eminently than any other *the Son of God* ? It is not certain that this declaration implies their belief in him as the Messiah : they might intend only to say that he was a prophet ; for such are denominated sons of God : but supposing they meant the Messiah, we know too well the notions which at that time obtained universally concerning the Messiah, as a temporal deliverer, to conclude that they annexed to the appellation *Son of God*, aught of that peculiarity of character which Christians now do, on the best authority. If, instead of *God*, we should say *a God*, the version would be still more literal, and perhaps more just. Some think that those mariners were Pagans, of whom there was a great mixture in some places on the coasts of this lake. If they were, *the Son of a God* would be the proper expression of their meaning. Ch. 27: 54. N.

35. "That country," *τὴν περίχωρον ἐκείνην*. E. T. "That country round about." Mr. 1: 28. N.

CHAPTER XV.

1. "Of Jerusalem," *ἀπὸ Ἱερουσολύμων*. That *ἀπὸ* before the name of a place, often denotes simply *of* or *belonging to*, and not *from* that place, many proofs might be brought from classical wri-

ters, as well as from sacred. Of the latter sort, the three examples following shall suffice: J. 11: 1. Acts 17: 13. Heb. 13: 24.

4. "Revileth," κακολογῶν E. T. "Curseth." I am astonished that modern translators have so generally rendered the Gr. κακολόγειν by the word *to curse*, or some equivalent term. 'To curse,' that is, to pray imprecations, is always expressed in the N. T. by καταράσθαι, αναθεματίζειν, κατανανθεματίζειν; 'a curse,' by κατάρα, ανάθεμα, κτανάθεμα; 'cursed,' by καταραμένος and ἐπικαίρατος. The proper import of the word κακολόγειν is 'to give abusive language,' to revile, to calumniate. It may, indeed, be said justly, that *cursing*, as one species of abusive words, is also included. But it is very improper to confine a term of so extensive signification to this single particular. Nay more, the application, in the present instance, is evidently to reproachful words quite different from *cursing*. Our Lord, by quoting both the commandment and the denunciation against the opposite crime, has shown, that the Pharisees not only allowed the omission, but, in a certain case, prohibited the observance of the duty; nay, which is worse, made no account of the commission of a crime which, by the law, had been pronounced capital. First, They had devised for children an easy method of eluding the obligation to maintain their indigent parents, which is implied in *the honor* enjoined by the precept; and, secondly they made light of a man's treating his parents abusively, when they permitted him to say with impunity, "I devote whatever of mine shall profit thee;" which though not properly cursing his parent, was threatening him, and venting an implicit imprecation against himself, that he might be held guilty of perjury and sacrilege if ever he contributed to his support. This I take to be the κακολογία, the abuse of which our Lord signifies, that, instead of being the means of releasing them from the observance of an express command of God, was itself a crime of the most heinous nature. The Heb. verb is כָּלַל *kalal*, the signification of which is equally extensive with that of the Gr. and it has, in some places of the O. T. been as improperly rendered as the Gr. is in the N.: In none indeed more remarkably than in Nehem. 13: 25, where the inspired writer says only, "I reproach them," our interpreters have, not very decently, made him say, "I cursed them." The Heb. *kalal*, and the Gr. *cacologeo*, are both rightly rendered, by all the La. translators, *maledico*, a term exactly of the same import. But those Gr. words above quoted, which signify properly 'to curse,' are rendered very differently by them all. For this purpose, they use *imprecor*, *execror*, *detestor*, *devoveo*, *diris ago*, and *anathematizo*. The verb καταράσθαι, is only once in the Vul. translated *maledico*; and into this I imagine the translator has been led by an inclination to verbal antithesis, which has often occasioned a greater deviation from the sense. "Benedicite maledicentibus vobis."

The only Eng. versions I have seen, which render *κακολογῶν γενί-
leth*, are Wes.'s Wor.'s, and Wa.'s. Sa. after the version of P.
R. has well expressed the sense in Fr. by a periphrasis, "qui aura
outragé de paroles."

5. "I devote." Mr. 7: 11. N.

² "Honor by his assistance." Diss. XII. Part i. sect. 15.

8. "This people address me with their mouth, and honor me with
their lips." Ἐγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς
χειλεσὶ με τιμᾷ. Vul. "Populus hic labiis me honorat." There is
nothing to answer to these words, Ἐγγίζει μοι τῷ στόματι αὐτῶν καὶ:
the like defect is in the Sy. the Cop. the Sax. the Eth. and the
Arm. versions. The words are also wanting in the three MSS.
The passage in the prophecy quoted, is agreeable to the common
reading.

9. "Institutions merely human," ἐντάλματα ἀνθρώπων. E. T.
"The commandments of men." The word ἐντάλμα occurs but
thrice in the N. T., namely, here, in the parallel place Mr. 7: 7,
and in Col. 2: 22. In all these places it is joined with ἀνθρώπων;
as it is also in the passage of the Sep. here quoted. Moreover, in
all these places, the ἐντάλματα are mentioned with evident disappro-
bation, and contrasted, by implication, with the precepts of God,
which in the N. T. are never denominated ἐντάλματα, but ἐνόμοι.
For these reasons, I thought it more suitable to the original to dis-
tinguish them in the version.

12. "Scandalized." Ch. 13: 57. N.

15. "Saying," παραβολήν. E. T. "Parable." What Peter
wanted to be explained, as the following words show, was that sen-
tence, maxim, or proverb, we have in ver. 11, "It is not what go-
eth into the mouth."—This on no principle could be rendered *par-
able*, except that of Ar. of always translating the same word by the
same word; a principle which our interpreters have not often fol-
lowed, in regard to this or any other term. Ch. 13: 3. N.

17. "The sink." Mr. 7: 19. N.

26. "To the dogs," τοῖς κυναροῖς. Our Lord, in this expres-
sion, did but adopt the common style of his countrymen the Jews
in relation to the Gentiles, to whom this woman belonged; and he
did this, evidently with a view to make the reflection in ver. 28,
strike more severely against the former.

30, 31. "The cripple," κυλλός. E. T. "Maimed." Though
maimed is sometimes expressed by κυλλός, the Gr. word is not con-
fined to this sense, but denotes equally one who wants a limb, and
one who has not the use of it. In a relation such as this, it ought
to be rendered in its fullest latitude. Where the context shows it
refers to one deprived of a member, as 18: 8, it should be *maimed*.
In ver. 31, there is nothing in the Vul. Cop. Ara. Eth. and Sax.
versions answering to κυλλός ὑγιεῖς.

32. "Lest their strength fail," μήποτε ἐκλυθῶσιν. E. T. "Lest they faint." Vul. "Ne deficient." Be. more explicitly, "Ne viribus deficient." Cas. to the same purpose, "Ne defatiscantur." None of these implies so much as the Eng. "to faint." The Lat. phrase corresponding to it is "animi deliquium pati." It appears indeed, from several passages in the Bible, that when the common translation was made, the Eng. verb *to faint* meant no more than what we should now express by the phrase *to grow faint*, to become languid, to fail either in strength or resolution. See Josh. 2: 9, 24. Prov. 24: 10. Isa. 40: 30, 31. L. 18: 1. 2 Cor. 4: 16. Gal. 6: 9. Eph. 3: 13. Diss. XI. Part ii. sect. 6.

37. "Maunds," σπυρίδας. Ch. 16: 9, 10. N.

39. "Magdala," Μαγδαλά. The Vul. "Magedan," in which it has the concurrence only of the Cam. MS. and of the Sax. version.

CHAPTER XVI.

1. "To try him." πειράζοντες. E. T. "Tempting." For the import of the Gr. word, see the note on ch. 4: 7, for there is here no difference in signification between the simple πειράζω, and the compound ἐκπειράζω. An. substitutes for this word, "with a captious design," and Wor. "captiously." These expressions neither give the sense, nor are in the spirit of the evangelists. I admit that it appears from the story that those men were *captious*. It is certain, however, that the sacred writer does not call them so, but leaves us to collect it from the naked fact. Their putting questions to make trial of Jesus, did not of itself imply it; that might have proceeded from the best of motives. The historian invariably preserves the same equable tenor, never betraying the smallest degree of warmth against any person, or attempting to prepossess the minds, or work upon the passions of his readers. There are few mistakes so injurious to the original, as these infusions of a foreign temper.

3. Ὑποκριταί. E. T. "Hypocrites." But this word is not found in some of the most valuable MSS. Nor has it been in those copies from which the Vul. second Sy. Arm. Eth. and Sax. versions were made. Nor was it in the copies used by Chr.

8. "Distrustful." Ch. 6: 30. ³ N.

9, 10. "Baskets"—"maunds," κοφίνους—σπυρίδας. E. T. "Baskets"—"baskets." In the relation formerly given of both miracles, and here, where our Lord recapitulates the principal circumstances of each, the distinction of the vessels employed for holding the fragments is carefully marked. Now, though our words are not fit for answering entirely the same purpose with the origin-

al terms, which probably conveyed the idea of their respective sizes, and consequently of the quantity contained; still there is a propriety in marking, were it but this single circumstance, that there was a difference. *A maund* is a hand-basket. It is mentioned by Thevenot* as used in the East. Harmer also takes notice of this circumstance, Obs. xxvi. Hence (according to Spelman) the term *Maunday-Thursday*, the name given to the *Thursday* before Easter; because annually, on that day, the king was wont to put into a *maund*, or hand-basket, his alms to the poor. All the La. and foreign translations I have seen, ancient and modern, Lu.'s alone excepted, make the distinction, though their words are as ill adapted as ours. How it has been overlooked by all the Eng. translators, and, I had almost said, by them only, I cannot imagine.

13. "Who do men say that the Son of Man is?" E. T. "Whom do men say that I the Son of Man am?" Our translators have been generally very attentive to grammatical correctness: Here they seem to have overlooked it, through attending more to the sound than to the construction of the words in Gr. and La. *Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου*; Vul. "Quem dicunt homines esse filium hominis?" It must be *τίνα* and *quem*, as agreeing with *με* and *filium hominis* in the accusative, and connected with the substantive verb *εἶναι*, and *esse* in the infinitive. Thus we should say properly in Eng. 'Whom do they take me to be?' for the very same reason; *whom* agreeing with *me* in the accusative, and both suiting the verb *to be* in the infinitive. But, in any of these languages, if the sentence be so constructed as that the verb is in the indicative or the subjunctive mood, the pronouns must be in the nominative. We say, *Who* (not *whom*) *is he?* for the same reason that we should say, *Quis* (not *quem*) *est hic*; or *τίς* (not *τίνα*) *ἐστίν οὗτος*. I should not have thought this grammatical criticism worth making, had I not observed that the most of our late translators had, I suppose through mere inattention, implicitly followed the manner of the Eng. interpreters.

² "That the Son of Man is?" E. T. "That I the Son of Man am?" This is conformable to the common reading. The *με*, however, was not found in any of the copies used by Jerom. The Vul. Ara. Sax. Cop. and Eth. versions have no word corresponding to it. Besides, it is unsuitable to the style of the Gospels. In no other passage, where our Lord calls himself *the Son of Man*, does he annex the personal pronoun, or express himself in the first person, but in the third.

18. "Thou art named Rock; and on this rock," *ὃ ἐπὶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ*— E. T. "Thou art Peter; and upon this rock—" But here the allusion to the name, though specially in-

* Travels, Part I. b. ii. Ch. 24.

tended by our Lord, is totally lost. There was a necessity, therefore, in Eng. in order to do justice to the declaration made, to depart a little from the letter. I say in Eng. because in several languages, La. Ita. and Fr. for instance, as well as in Sy. and Gr. the name, without any change, shows the allusion.

² "The gates of hades." Diss. VI. Part ii. sect. 17.

19. "Whatever thou shalt bind"—"whatever thou shalt loose"— Ch. 18: 18. N.

20. The name *Jesus* is wanting in many MSS. and some ancient versions.

21. "Began to discover," *ἤρξατο δεικνύειν*. Mr. 5: 17. N.

22. "Taking him aside," *προσλαβόμενος αὐτόν*. E. T. "Took him and—" This expression is quite indefinite. Some render the words, 'embraced him;' others, 'took him by the hand.' I can discover no authority for either. To take aside, evidently suits the meaning which the verb has in other places. In Acts 18: 26, it cannot be interpreted otherwise; and even in other parts of that book where the word is used to denote the admission or reception of converts, this sense may be said to be included. An admission into the church was in several respects a separation from the world.

² "Reproved him," *ἤρξατο ἐπιτιμᾶν αὐτῷ*. Some interpreters, to put the best face on Peter's conduct on this occasion, rendered the words thus, "Began to expostulate with him." To translate the verb in this manner, is going just as far to an extreme on one hand, as to translate it *threaten* is going on the other. Mr. 9: 25. N. It cannot be questioned, that when the verb *ἐπιτιμᾶν* relates to any thing past, it always implies a declaration of censure or blame: and if it be thought that this would infer great presumption in Peter, it may be asked, Does not the rebuke which he drew on himself, ver. 23, from so mild a Master, evidently infer as much? When we consider the prejudices of the disciples in regard to the nature of the Messiah's kingdom, we cannot be much surprised that a declaration such as that in ver. 22, totally subversive of all their hopes, should produce, in a warm temper, as great impropriety of behavior as (admitting the ordinary interpretation of the word) Peter was then chargeable with.

³ "God forbid," *ἰλεώς σοι*. E. T. "Be it far from thee." In the common use of this phrase in the Sep. it answers exactly to a Heb. word signifying *absit*, 'God forbid.' It is thus also rendered in the common version. See 1 Sam. 14: 45. 1 Chron. 11: 19. In the Apocrypha the use is the same. Thus, 1 Mac. 2: 21, *ὡς ἡμῖν καταλείπειν νόμον καὶ δικαιοσύματα*, is justly rendered in the common version, "God forbid that we should forsake the law and the ordinances." In most other places it is translated "Far be it." The sense is the same.

23. "Adversary," *Σατανᾶ*. Diss. VI. Part i. sect. 5.

² "Obstacle," *σκάνδαλον*. Chap. 5: 29. N.

24. "If any man will come," *εἴ τις θέλει ἔλθειν*. Dod. and others, "If any one is willing to come." I acknowledge that the Eng. verb, *will* does not always reach the full import of the Gr. *θέλειν*: as *will* with us is sometimes no more than a sign of the future, it does not necessarily suggest volition. But this example does not fall under the remark. In a case like the present, if no more than the futurity of the event were regarded, the auxiliary ought to be *shall*, and not *will*, as thus: 'If it shall be fair weather to-morrow, I will go to such a place.' 'If he shall call on me, I will remind him of his engagement.' In fact, to say, 'if any man be *willing* to come,' is to say less than 'if any man *will* come.' The former expresses only a present inclination, the latter a resolution strong enough to be productive of its effect. But when put in form of a question, it is equally good either way. L. 13: 31. N.; J. 7: 17. N.

² "Under my guidance," *ὀπίσω μου*. E. T. "After me." But the Eng. phrase to come after one, means quite another thing.

26. "With the forfeit of his life," *τὴν δὲ ψυχὴν ζημιωθῆ*. E. T. "Lose his own soul." *Forfeit* comes nearer the import of the original word, which Dod. has endeavored to convey by a circumlocution, "Should be punished with the loss of his life." But the chief error in the E. T. lies in changing, without necessity, the word answering to *ψύχη*, calling it, in the preceding verse, 'life,' and in this 'soul.' The expressions are proverbial, importing, 'It signifies nothing how much a man gain, if it be at the expense of his life.' That our Lord has a principal eye to the loss of the soul, or of eternal life, there can be no doubt. But this sentiment is couched under a proverb, which, in familiar use, concerns only the present life. That *ψύχη* is susceptible of both meanings, is beyond a question.

² "Not give." Mr. 8: 37. N.

28. "Shall not taste death." 'To taste death,' and 'to see death,' are common Hebraisms for 'to die.'

² "Enter upon his reign;" to wit, by the miraculous displays of his power, and the success of his doctrine.

CHAPTER XVII.

1. "Apart," *κατ' ἰδίαν*. As this adverbial expression immediately follows *ὄρος ὑψηλόν*, some have thought that it refers to the situation of the mountain, as standing by itself, far from other mountains; and have thence concluded that the mountain meant was *Tabor* in Galilee, which exactly fits this description, being of a conical figure, surrounded by a plain. (Maunder's Travels.)

But it is more agreeable to the ordinary application of the words *κατ' ἰδίαν*, to interpret them as denoting the privacy of persons in particular transactions, and not the situation of places.

2. "As the light," *ὡς τὸ φῶς*. Vul. "Sicut lux." The Cam. *ὡς χλῶν*. The Eth. and Sax. versions are the only other authorities for this reading.

4. "Booths," *σκηνάς*. E. T. "Tabernacles." The word *σκηνή* denotes not only what we properly call 'a tabernacle,' or moveable wooden house, and 'a tent,' which is also a sort of portable house, consisting of either cloth or skins extended on a frame, and easily put up or taken down, but also a temporary *shed* or *booth*, made of the branches of trees, which abounded in the mountainous parts of Judea, where the materials proper for rearing either *tent* or *tabernacle* could not be found on a sudden. It was of such branches that they reared booths for themselves on 'the feast of tabernacles,' which would be more properly styled 'the feast of booths,' if changing the name of a festival did not savor of affectation.

11. "To consummate the whole," *καὶ ἀποκαταστήσει πάντα*. E. T. "And restore all things." The original sense of the verb *ἀποκαθίστημι* is 'instaurō,' redintegro,' *I begin anew*. It is most properly applied to the sun and planets, in regard to which the finishing and the recommencing of their course are coincident. Besides, their return to the place whence they set out does, as it were, restore the face of things to what it was at the beginning of their circuit. Hence the word has got two meanings, which, on reflection, are more nearly related than at first they appear to be. One is 'to restore,' the other to finish.' In both senses the word was applicable to the Baptist, who came as a reformer to re-establish that integrity from which men had departed. He came also as the last prophet of the old dispensation, to finish that state of things, and usher in a new one. When it is followed, as in the text, by so comprehensive a word as *πάντα*, without any explanation, it must be understood in the sense of finishing. When the meaning is *to restore*, there never fails to be some addition made, to indicate the state to which, or the person to whom, the restoration is made. See ch. 12: 13. Mr. 3: 25. L. 6: 10. Acts 1: 6. Heb. 13: 19. But when the meaning is *to finish*, no addition is requisite. In the present instance, he shall restore all things, is, to say the least, a very indefinite expression. This remark must be extended to the verbal noun *ἀποκατάστασις*, which, when similarly circumstanced, ought to be rendered 'completion,' 'consummation,' or 'accomplishment,' not restoration, re-establishment, or restitution. In Acts 3: 21, Peter says concerning our Lord, as it stands in the common version, "Whom the heavens must receive, until the times of restitution of all things which God hath spoken by the mouth of all his

holy prophets, since the world began." To me it is manifest that these words, "the restitution of all things which God hath spoken by his prophets," convey no meaning at all. Substitute 'accomplishment' for 'restoration,' and there remains not a vestige either of difficulty or of impropriety in the sentence. I have chosen the verb 'to consummate, in the present instance, as it conveys somewhat of both the senses of ἀποκαθίστημι. It denotes to render perfect, which coincides with the reformation or restoration to integrity he was sent to promote, and also to conclude, or finish, the Mosaic economy. All the La. and most other modern translators, have implicitly followed the Vul. which renders it 'restitute.' Several Eng. interpreters have varied a little, and given at least a more definite sense, some saying 'regulate all things,' others, 'set all things to right.' But some of the oriental versions, particularly the Sy. and the Per. render it as I have done.

15. "Lunacy." This man's disease we should, from the symptoms, call *epilepsy* rather than *lunacy*. But I did not think it necessary to change the name, as the circumstances mentioned sufficiently show the case, whilst the appellation given it (σεληνιαίεται) shows the general sentiments at that time concerning the moon's influence on this sort of malady.

21. "This kind is not dispossessed." Mr. 9: 29. N.

22. "Is to be delivered up," μέλλει παραδίδοσθαι. In my notion of the import of this compound future, there is much the same difference between παραδοθήσεται and μέλλει παραδίδοσθαι in Gr. as there is between the phrases 'will be delivered,' and 'is to be delivered,' in Eng. The latter gives a hint of the nearness of the event, which is not suggested by the other. Ch. 3: 7. N.

24. The didrachma ;" a tribute exacted for the support of the temple, from which Jesus, as being the Son of God, whose house the temple was, ought to have been exempted.

CHAPTER XVIII.

3. "Unless ye be changed," εἰ μὴ στραφῆτε. E. T. "Except ye be converted." But the Eng. term 'to convert,' denotes always one or other of these two things—either to bring over from infidelity to the profession of the true religion, or to recover from a state of impenitence to the love and obedience of God. Neither of these appears to be the meaning of the word here. The only view is, to signify that they must lay aside their ambition and worldly pursuits, before they be honored to be the members, much more the ministers, of that new establishment or kingdom, he was about to erect. Cas. renders it, very properly, "nisi mutati fueritis," and has in this been followed by some Fr. translators.

1. "An upper millstone," *μύλος ὄνικος*. E. T. "A millstone." All the La. translators have rendered it "mola asinaria," a mill-stone turned by an ass. All the foreign translations I have seen adopt this interpretation. That given by Phavorinus appears to me preferable. He explains *μύλος ὄνικος*, 'the upper millstone.' *ὄνος* alone was the common name for the upper, as *μύλη* was for the nether millstone. *Μύλος* might denote either. Sometimes an adjective was joined to *ὄνος*, when used in this sense, to prevent ambiguity. Xenophon calls it *ὄνος ἄλετης*. In the same way it appears that Mt. adds to *μύλος*, 'millstone,' the epithet *ὄνικος*, to express the upper. I own that, in the version, the last mentioned term, after the example of other Eng. translators, might have been dropt, as not affecting the import of the sentence. But as Mr. has employed a different phrase, *λίθος μυλωνός*, which expresses the thing more generally, I always endeavor, if possible, that the Gospels may not appear, in the translation, more coincident in style and manner than they are in the original.

7. "Wo unto the world." L. 6: 24, 25, 26. N.

10. "Their angels." It was a common opinion among the Jews, that every person had a guardian angel assigned to him.

12. "Will he not leave the ninety-nine upon the mountains, and go." *Οὐχὶ ἀφείς τὰ ἐννενηκονταεννέα ἐπὶ τὰ ὄρη πορευθεῖς*. E. T. "Doth he not leave the ninety and nine, and goeth into the mountains." Vul. "Nonne relinquit nonagintanovem in montibus, et vadit." The Sy. to the same purpose. The Gr. is susceptible of either interpretation, according as we place the comma before, or after, *ἐπὶ τὰ ὄρη*. The parallel passage L. 15: 4, which has no ambiguity, decides the question. What is here called *ὄρη* is there *ἐρήμος*. Both terms signify a hilly country, fitter for pasture than agriculture. Mr. 1: 3. N.

17. "Acquaint the congregation with it," *εἰπέ τῇ ἐκκλησίᾳ*. E. T. "Tell it to the church." I know no way of reaching the sense of our Lord's instructions, but by understanding his words so as they must have been understood, by his hearers, from the use that then prevailed. The word *ἐκκλησία* occurs frequently in the Sep. and is that by which the Heb. *קָהָל* *kahal* is commonly translated. That word we find used in two different, but related senses, in the O. T. One is for a whole nation, considered as constituting one commonwealth or polity. In this sense the people of Israel are denominated *πᾶσα ἡ ἐκκλησία Ἰσραήλ*, and *πᾶσα ἡ ἐκκλησία Θεοῦ*. The other is for a particular congregation or assembly, either actually convened, or accustomed to convene, in the same place. In this sense it was applied to those who were wont to assemble in any particular synagogue; for every synagogue had its own *ἐκκλησία*. And as the word *συναγωγή* was sometimes employed to signify, not the house but the people, those two Gr. words were often used pro-

miscuously. Now, as the nature of the thing sufficiently shows that our Lord, in this direction, could not have used the word in the first of the two senses above given, and required that every private quarrel should be made a national affair, we are under a necessity of understanding it in the last, as regarding the particular congregation to which the parties belonged. What adds great probability to this, as Lightfoot and others have observed, is the evidence we have that the like usage actually obtained in the synagogue and in the primitive church. Whatever foundation, therefore, there may be, from those books of Scripture that concern a later period, for the notion of a church representative, it would be contrary to all the rules of criticism to suppose, that our Lord used this term in a sense wherein it could not then be understood by any one of his hearers; or that he would say *congregation*, for so the word literally imports, when he meant a few heads or directors. L. Cl. renders this passage in the same manner, "dites le à l'assemblée." But in chap. 16: 18, where our Lord manifestly speaks of all, without exception, who, to the end of the world, should receive him as the Messiah, the Son of the living God, I have retained the word *church*, as being there perfectly unequivocal. Simon, in effect, gives the same explanation to this verse that I do; for, though he retains the word *église* in the version, he explains it in a note as importing no more than the particular assembly or congregation to which the parties belong.

18. "Whatsoever ye shall bind," ὅσα ἐὰν δήσητε. The promise made especially to Peter, chap. 19, is made here to all the apostles. It is with them our Lord is conversing through the whole of this chapter. The Jewish phraseology seems to warrant the explanation of *binding* and *loosing*, by *prohibiting* and *permitting*. The connexion here would more naturally lead us to interpret it of *condemning* and *absolving*, thus making it a figurative expression of what is spoken plainly, J. 20: 23. "Whose sins soever ye remit, they are remitted to them; and whose sins soever ye retain, they are retained." It is not impossible, that under the figure of *binding* and *loosing* both may be comprehended. It is a good rule in doubtful cases to translate literally, though obscurely, rather than run the hazard of mistranslating, by confining an expression to a meaning of which we are doubtful whether it be the author's.

23. "The administration of heaven," ἡ βασιλεία τῶν οὐρανῶν
Diss. V. Part. i. sect 7.

25. "That he, and his wife, and children, and all that he had, should be sold." A custom, for the satisfaction of creditors, which, how cruel soever we justly account it, was, in the early ages, established by the laws of many countries in Europe as well as in Asia, republican as well as monarchical.

29. "I will pay thee." The common Gr. adds πάντα, "all."

But this word is not found in many MSS. several of them of principal note, nor in some ancient versions and editions. Mill and Wetstein have both thought proper to reject it.

34. "To the jailors," *τοῖς βασανισταῖς*. E. T. "To the tormentors." The word *βασανιστής* properly denotes 'examiner,' particularly one who has it in charge to *examine by torture*. Hence it came to signify 'jailor,' for on such, in those days, was this charge commonly devolved. They were not only allowed, but even commanded, to treat the wretches in their custody with every kind of cruelty, in order to extort payment from them, in case they had concealed any of their effects; or, if they had nothing, to wrest the sum owed from the compassion of their relations and friends, who, to release an unhappy person for whom they had a regard from such extreme misery, might be induced to pay the debt; for, let it be observed, that the person of the insolvent debtor was absolutely in the power of the creditor, and at his disposal.

35. "Who forgiveth not from his heart the faults of his brother," *ἐὰν μὴ ἀφήτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν*. There is nothing in the Vul. answering to the three last words. The same may be said of the Ara. the Cop. the Sax. and the Eth. versions. They are wanting also in the Cam. and three other MSS.

CHAPTER XIX.

1. "Upon the Jordan." Chap. 4: 15. N.

4. "When the Creator made man, he formed a male and a female," *ὁ ποιήσας, ἔρσεν καὶ θήλυ ἐποίησεν αὐτούς*. E. T. "He which made them, made them male and female." But they could not have translated the clause differently, if the Gr. expression had been *ἀρρένας καὶ θηλείας ἐποίησεν αὐτούς*: yet it is manifest that the sense would have been different. All that this declaration would have implied is, that when God created mankind, he made people of both sexes. But what argument could have been drawn from this principle to show that the tie of marriage was indissoluble? or how could the conclusion annexed have been supported, "For this cause a man shall leave father and mother?" Besides, it was surely unnecessary to recur to the history of the creation, to convince those pharisees of what all the world knew, that the human race was composed of men and women, and consequently of two sexes. The weight of the argument, therefore, must lie in this circumstance, that God created at first no more than a single pair, one of each sex, whom he united in the bond of marriage, and in so doing exhibited a standard of that union to all generations. The very words, "and these two," show that it is implied in the

historian's declaration, that they were two, one male and one female, and no more. But this is by no means implied in the common version. It lets us know, indeed, that there were two sexes, but gives us no hint that these were but two persons. Unluckily, Eng. adjectives have no distinction of number; and through this imperfection there appears here, in all the Eng. translations I have seen, something inconclusive in the reasoning, which is peculiar to them. In our idiom, an adjective construed with the pronoun *them*, or indeed with any plural noun or pronoun, is understood to be plural. There is therefore a necessity, in a case like this, if we would do justice to the original, that the defect occasioned by our want of inflections be supplied, by giving the sentence such a turn as will fully express the sense. This end is here easily effected, as the words *male* and *female*, in our language, may be used either adjectively or substantively. And when they are used as substantives, they are susceptible of the distinction of number.

5. "They two shall be one flesh," *ἔσονται οἱ δύο εἰς σάρκα μίαν*. This is a quotation from Gen. 2: 24, in which place it deserves our notice, that there is no word answering to *two* in the present Masoretic editions of the Heb. Bible. But, on the other hand, it ought to be observed that the Samaritan copies have this word; that the Sep. reads exactly as the Gospel does. So do also the Vul. the Sy. and the Ara. versions of the O. T. It has been observed of this passage, that it is four times quoted in the N. T. to wit, here, in Mr. 10: 8. 1 Cor. 6: 16. and Eph. 5: 31, and in none of them is the word *δύο* wanting. The only ancient version, of any consideration, wherein it is not found, is the Chaldee. But with regard to it we ought to remember, that as the Jewish rabbis have made greater use of it, in their synagogues and schools, than of any other version, they have had it in their power to reduce it, and in fact have reduced it, to a much closer conformity than any other, to the Heb. of the Masorets. It is well known how implicitly the rabbis are followed by their people. And they could not have adopted a more plausible rule than that the translation ought to be corrected by the original. But as there can be no doubt about the authenticity of the reading in the N. T. I think, for the reasons above-named, there is the greatest ground to believe that the ancient reading in the O. T. was the same with this of the New.

7. "Why did Moses command to give a writing of divorcement, and dismiss her?" By the manner in which they put the question, one would imagine that Moses had commanded both, to wit, the dismissal and the writing of divorcement; whereas, in fact, he had only permitted the dismissal; but, in case they should use the permission given them, commanded the writing of divorcement.

8. "Untractable disposition," *σκληροκαρδίαν*. Diss. IV. sect. 22.

12. "Let him act this part who can act it," ὁ δυνάμενος χωρεῖν χωρεῖτω. E. T. "He that is able to receive it, let him receive it." This expression is rather dark and indefinite. Χωρεῖν, amongst other things, signifies 'to receive,' 'to admit,' 'to be capable of.' It is applied equally to things speculative, and, in that case, denotes 'to understand,' 'to comprehend;' and to things practical, in which case it denotes 'to resolve,' and 'to execute.' Every body must perceive that the reference here is to the latter of these.

13. "Lay his hands upon them and pray." It appears to have been customary among the Jews, when one prayed for another who was present, to lay his hand upon the person's head.

17. "Why callest thou me good?" Τί με λέγεις ἀγαθόν; Vul. "Quid me interrogas de bono?" Five MSS. read, in conformity to the Vul. Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; With this agree also the Cop. the Arm. the Sax. and the Eth. versions. This reading is likewise approved by Origen, and some other ancients after him, and also by some moderns amongst whom are Er. Gro. Mill, and Ben. The other reading is nevertheless, in my opinion, preferable on more accounts than one. Its evidence from MSS. is beyond comparison superior; the versions on both sides may nearly balance each other; but the internal evidence arising from the simplicity and connexion of the thoughts, is entirely in favor of the common reading. Nothing can be more pertinent than to say, 'If you believe that God alone is good, why do you call me so?' whereas nothing can appear less pertinent than 'If you believe that God alone is good, why do you consult me concerning the good that you must do?'

² "That life," τὴν ζωὴν. Diss. X. Part v. sect. 2.

20. "The young man replied, All these I have observed from my childhood." Λέγει αὐτῷ ὁ νεανίσκος, Πάντα ταῦτα ἐβουλάξαμην ἐκ νεότητός μου. E. T. "The young man saith unto him, All these things have I kept from my youth up." As he was a young man who made this reply, the import of νεότης must be 'childhood,' as relating to an earlier stage of life, and is therefore badly rendered 'youth.'

23. "It is difficult for a rich man to enter the kingdom of heaven." By *kingdom of heaven* is sometimes understood in this history the Christian church, then soon to be erected, and sometimes the state of the blest in heaven after the resurrection. In regard to this declaration of our Lord, I take it to hold true, in which way soever the kingdom be understood. When it was only by means of persuasion that men were brought into a society, hated and persecuted by all the ruling powers of the earth, Jewish and Pagan; we may rest assured, that the opulent and the voluptuous, (characters which, in a dissolute age, commonly go together), who had so

much to lose and so much to fear, would not, among the hearers of the gospel, be the most easily persuaded. The apostle James, 2: 5, 6, accordingly attests this to have been the fact; it was the poor in this world whom God hath chosen, rich in faith, and heirs of the kingdom; whereas, they were "the rich in this world who oppressed them, dragged them before their tribunals, and blasphemed that worthy name by which they were called." As little can there be any doubt of the justness of the sentiment in relation to the state of the blessed hereafter, when the deceitfulness of riches, and the snare into which it often inveigles men, are duly considered. So close an analogy runs through all the divine dispensations, that, in more instances than this, it may be affirmed with truth that the declarations of Scripture are susceptible of either interpretation.

24. "A camel," *κάμηλον*. The. observes that some explain the word as signifying here 'a cable.' A good authority, however, for this signification, though adopted by Cas. who says 'rudentem,' I have never seen. The frequency of the term, amongst all sorts of writers, for representing the beast so denominated, is undeniable. Besides, *the camel* being the largest animal they were acquainted with in Judea, its name was become proverbial for denoting any thing remarkably large, and *a camel's passing through a needle's eye* came, by consequence, as appears from some rabbinical writings, to express a thing absolutely impossible. Among the Babylonians, in whose country *elephants* were not uncommon, the phrase was *an elephant's passing through a needle's eye*; but the elephant was a stranger in Judea.

^a "To pass through the eye of a needle," *διὰ τρυπήματος ῥαφίδος διελθεῖν*. A great number of MSS. some of the most valuable, though neither the Al. nor the Cam. instead of *διελθεῖν* read *εἰσελθεῖν*, 'enter.' Agreeable to this are both the Sy. the Cop. Eth. and Ara. versions. The Vul. and other versions follow the common reading. Should the external evidence appear balanced on both sides, the common reading is preferable, as yielding a better sense. Passing through a needle's eye is the circumstance in which the impossibility lies. There was no occasion for suggesting whither: there is even something odd in the suggestion, which is very unlike the manner of this author. Wet. adopts the alteration.

28. "That at the renovation, when the Son of Man shall be seated on his glorious throne, ye, my followers, sitting also upon twelve thrones, shall judge," *ὅτι ὑμεῖς οἱ ἀκολουθήσαντες μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρίνοντες*. E. T. "Ye which have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye shall also sit upon twelve thrones, judging." In regard to which version, two things occur to

be observed: 1st, That ἐν τῇ παλιγγενεσίᾳ (in which there is an ambiguity, as was remarked in Diss. XII. Part i. sect. 22), is rendered as though it belonged to the preceding clause ἀκολουθήσαντες μοι, whereas the scope of the passage requires that it be construed with the clause which follows it. 2dly, That the word παλιγγενεσία is, in this place, better translated 'renovation.' We are accustomed to apply the term *regeneration* solely to the conversion of individuals; whereas its relation here is to the general state of things. As they were wont to denominate *the creation γένεσις*, a remarkable restoration, or *renovation*, of the face of things, was very suitably termed παλιγγενεσία. The return of the Israelites to their own land, after the Babylonish captivity, is so named by Josephus, the Jewish historian. What was said on verse 23, holds equally in regard to the promise we have here. The principal completion will be at the general resurrection, when there will be, in the most important sense, a *renovation* or *regeneration* of heaven and earth, when all things shall become new; yet, in a subordinate sense, it may be said to have been accomplished when God came to visit, in judgment, that guilty land; when the old dispensation was utterly abolished, and succeeded by the Christian dispensation, into which the Gentiles, from every quarter, as well as Jews, were called and admitted.

CHAPTER XX.

1. This chapter, in the original, begins, Ὅμοια γάρ. The γάρ shows manifestly that what follows was spoken in illustration of the sentence with which the preceding chapter concludes, and which, therefore, ought not to have been disjoined from this parable. The Vul. has no particle answering to γάρ. In that version the chapter begins thus: "Simile est regnum cœlorum." But this does not seem to have sprung from a different reading, as there is no diversity here in the Gr. MSS. nor, for aught I can learn, in ancient translations. I rather think that the omission has happened after the division into chapters, and has arisen from a notion of the impropriety of beginning a chapter with the causal particle. It adds to the probability of this, that several old La. MSS. have the conjunction as well as the Gr.

2. "The administration." Diss. V. Part i. sect 7.

6. "Unemployed," ἀργούς, wanting in the Cam. and two other MSS. not in the Vul. Sax. and Cop. versions.

7. "And ye shall receive what is reasonable," καὶ ὃ ἐὰν ᾗ δίκαιον λήψεσθε. This clause is wanting in the Cam. and two other MSS. and there is nothing answering to it in the Vul. and Sax. versions.

13. "Friend," *ἑταῖρε*. Diss. XII. Part. i. sect. 11.

15. "May not I do what I will with mine own?" *οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἑμοῖς*, Vul. "Non licet mihi quod volo facere?" Here there is no translation of the words *ἐν τοῖς ἑμοῖς*, though of manifest importance to the sense. There is the same defect in the Sax. and Arm. versions, but not in any Gr. MS. that has yet appeared, nor in any other translation.

22. "Undergo an immersion like that which I must undergo," *τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι*. E. T. "To be baptized with the baptism that I am baptized with." The primitive signification of *βάπτισμα* is 'immersion,' of *βαπτίζειν* 'to immerse,' 'plunge,' or 'overwhelm.' The noun ought never to be rendered *baptism*, nor the verb *to baptize*, but when employed in relation to a religious ceremony. The verb *βαπτίζειν* sometimes, and *βάπτισεν*, which is synonymous, often occurs in the Sep. and Apocryphal writings, and is always rendered in the common version by one or other of these words, 'to dip,' 'to wash,' 'to plunge.' When the original expression, therefore, is rendered in familiar language, there appears nothing harsh or extraordinary in the metaphor. Phrases like these, to be overwhelmed with grief, to be immersed in affliction, will be found common in most languages.

It is proper here further to observe, that the whole of this clause, and that corresponding to it in the subsequent verse, are in this Gospel wanting in the Vul. and several MSS. As they are found, however, in the far greater number both of ancient versions and of MSS., and perfectly coincide with the scope of the passage, I did not think there was weight enough in what might be urged on the opposite side, to warrant the omission of them; neither indeed does Wet. But Gro. and Mill are of the contrary opinion.

23. "I cannot give, unless to those," *οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς*. E. T. "Is not mine to give; but it shall be given to them." The conjunction *ἀλλά*, when, as in this place, it is not followed by a verb, but by a noun or pronoun, is generally to be understood as of the same import with *εἰ μὴ, nisi*, 'unless,' 'except;' otherwise the verb must be supplied, as is done here in the common version. But as such an ellipsis is uncommon, recourse ought not to be had to it without necessity. Of the interpretation I have given of the conjunction *ἀλλά*, we have an example Mr. 9: 8, compared with Mt. 17: 8. Vul. "Non est meum dare vobis." See Mr. 10: 40. N.

36. "Servant," *διάκονος*. E. T. "Minister." } In the proper

27. "Slave," *δούλος*. E. T. "Servant." } and primitive sense of *διάκονος*, it is a *servant* who attends his master, waits on him at table, and is always near his person to obey his orders, which was accounted a more creditable kind of service. By the word

δούλος is not only meant a *servant* in general, (whatever kind of work he be employed in), but also a *slave*. It is solely from the scope and connexion that we must judge when it should be rendered in the one way, and when in the other. In the passage before us, the view in both verses is to signify, that the true dignity of the Christian will arise more from the service he does to others, than the power he possesses over them. We are to judge, therefore, of the value of the words, from the import of those they are contrasted with: and as desiring to be *great* is a more moderate ambition than desiring to be *chief*, we naturally conclude, that as the word opposed to the former should be expressive of some of the inferior stations in life, that opposed to the latter must be expressive of the lowest. When this sufficiently suits the ordinary signification of the words, there can hardly remain any doubt. As this is manifestly the case here, I did not know any words in our language by which I could better express a difference in degree, so clearly intended, than the words *servant* and *slave*. The word *minister* is now appropriated to the servants, not of private masters, but of the public. It is from the distinctions in private life, well known at the time, that our Lord's illustrations are borrowed.

31. "Charged them to be silent," *ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν*. E. T. "Rebuked them, because they should hold their peace." The historian surely did not mean to blame the poor men for their importunity. Our Lord, on the contrary, commends such importunity, sometimes expressly in words, and always by making the application successful. But to render *ἵνα because*, appears quite unexampled. It answers commonly to the La. 'ut,' sometimes to 'ita ut,' but never, as far as I remember to 'quia.' It is rendered 'ut' in this passage in all the La. versions. The import of *ἵνα* ascertains the sense of *ἐπιτιμάω*, which is frequently translated 'to charge,' even in the common version. In proof of this several places might be produced; but I shall only refer the reader to the parallel passage in Mr. 10: 48, where *ἐπιτιμῶν αὐτῷ πολλοὶ ἵνα σιωπήσῃ* is translated, "Many charged him that he should hold his peace; and to Mr. 9: 25. N.

CHAPTER XXI.

4. "Now all this was done, that the words of the prophet might be fulfilled," *τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου*. Our Lord's perfect knowledge of all that the prophets had predicted concerning him, gives a propriety to this manner of rendering these words, when every thing is done by his direction, which it could not have in any other circumstances.

5. "The daughter of Zion," that is, Jerusalem," so named

from Mount Zion, which was in the city, and on which was erected a fortress for its defence. This poetical manner of personifying the cities and countries to which they addressed themselves, was familiar to the prophets.

² From the other evangelists it would appear, that our Lord rode only on the colt : from this passage, we should be apt to think that both had been used. But it is not unusual with the sacred authors, when either the nature of the thing spoken of, or the attendant circumstances, are sufficient for precluding mistakes, to employ the plural number for the singular.

7. "Covering them with their mantles," *ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν*. The Sy. interpreter, either from a different reading in the copies he used, or (which is more likely) from a desire to express the sense more clearly, has rendered it "they laid their mantles on the colt."

9. "Blessed be he that cometh," *εὐλογημένος ὁ ἐρχόμενος*. E. T. "Blessed is he that cometh." But acclamations of this kind are always of the nature of prayers, or ardent wishes ; like the Fr. "vive le roi," or our "God save the king." Nay, the words connected are entirely of this character. "Hosanna to the son of David," is equivalent to 'God preserve the son of David ;' and consequently what follows is the same as 'Prosperous be the reign of him that cometh in the name of the Lord.'

² "In the highest heaven." L. 2: 14. N.

12. "The temple," *τὸ ἱερόν*. Let it be observed, that the word here is not *ναός*. By the latter was meant properly 'the house,' including only the vestibule, the holy place or sanctuary, and the most holy : whereas, the former comprehended all the courts. It was in the outer courts that this sort of traffic was exercised. For want of peculiar names in European languages, these two are confounded in most modern translations. To the *ναός*, or temple, strictly so called, none of those people had access, not even our Lord himself, because not of the posterity of Aaron. L. 1: 9. N. It may be thought strange that the Pharisees, whose sect then predominated, and who much affected to patronize external decorum in religion, should have permitted so gross a violation of decency. But let it be remembered, that the merchandise was transacted in the court of the Gentiles ; a place allotted for the devotions of the proselytes of the gate, those who, having renounced idolatry, worshipped the true God, but did not subject themselves to circumcision and the ceremonial law. To the religious service of such, the narrow-souled Pharisees paid no regard. The place they did not account holy. It is even not improbable, that, in order to put an indignity on those half-conformists, they had introduced and promoted this flagrant abuse. The zeal of our Lord, which breathed nothing of the pharisaical malignity, tended as much to unite and conciliate, as theirs tended to

divide and alienate. Nor was there any thing in the leaven of the Pharisees which he more uniformly opposed, than that assuming spirit, the surest badge of the sectary, which would confine the favor of the universal Parent to those of his own sect, denomination or country. See ch. 8: 11, 12. L. 4: 23, etc. 10: 29, etc.

13. "A house." Mr. 11: 17.

² "Of robbers," *ληστών*. E. T. "Of thieves." Diss. XI. Part ii. sect. 6.

25. "Whence had John authority to baptize?" *τὸ βάπτισμα Ἰωάννου πόθεν ἦν*; E. T. "The baptism of John, whence was it?" But a man's baptism means, with us, solely his partaking of that ordinance; whereas this question relates, not to John's receiving baptism, but to his right to enjoin and confer baptism. The question, as it stands in the common version, conveys to the unlearned reader a sense totally different from the author's. It sounds as though it had been put, 'Was John baptized by an angel, sent from heaven on purpose, or by an ordinary man?' In all such cases, if one would neither be unintelligible, nor express a false meaning, one must not attempt to trace the words of the original. Diss. XII. Part i. sect. 14.

31. "The first," *ὁ πρῶτος*. In the old Itc. it was "novissimus." The Cop. Arm. Sax. and Ara. read in the same manner. In the Cam. and two other Gr. MSS. it is *ὁ ἔσχατος*. This is one of those readings which it would require more than ordinary external evidence to authorize.

32. "In the way of sanctity," *ἐν ὁδῷ δικαιοσύνης*. E. T. "In the way of righteousness." This is one proof among many of the various significations given to the word *δικαιοσύνη* in the N. T. There can be no doubt that this is spoken principally in allusion to the austerities of John's manner of living in the desert, in respect of food, raiment and lodging. The word *sanctity*, in our language, though not quite so common, suits the meaning here better than *righteousness*.

33. "Went abroad," *ἀπεδήμησεν*. E. T. "Went into a far country." This is an exact translation of what is said of the prodigal, L. 15: 13, *ἀπεδήμησεν εἰς χώραν μακρὰν*, but not of what is said here. The word *ἀπεδήμησεν* implies barely that it was a foreign country he went to; nothing is added to inform us whether it was *far* or *near*.

35. "Drove away with stones another," *ὃν δὲ λιθοβολήσαν*. E. T. "Stoned another." But *λιθοβολεῖν* does not always denote to kill by stoning, as the Eng. word *stoned* seems to imply. That it does not signify so in this place, is evident from the distinction made in the treatment given *ὃν δὲ ἀπέκτειναν*.

36. "More respectable," *πλείονας τῶν πρώτων*. E. T. "More than the first:" *πλείονας* means *more*, either *in number* or *in value*.

As vouchers for the latter use in the N. T. see Mt. 5: 20. 6: 25. 12: 41, 42. Mr. 12: 33. L. 11: 31, 32. Heb. 11: 4. The Heb. *rab* signifies both *many* and *great*. The reasons which have induced me, on reconsidering this passage, to prefer, with Markland, the second meaning, are these: 1. If the number of servants first sent had been mentioned, or even alluded to by an epithet, as *many*, or *few*, *πλειονας* could not have been rendered otherwise than 'in greater number;' but not where there is neither mention of number, nor allusion to it. 2. A climax is evidently intended by the historian, in representing the husbandmen as proceeding from evil to worse. Now the climax is much better supported by making *πλειονας* relate to dignity than by making it refer to number. He first sent some inferior servants; afterwards the most respectable; last of all, his son.

41. "He will put those wretches to a wretched death," *κακούς κακῶς ἀπολέσει αἰετούς*. E. T. "He will miserably destroy those wicked men." This idiom is entirely Grecian. Lucian says, *κακοὶ κακῶς ἀπολούνται, Icaromenippus*. Several other examples have been produced by Sc. and Wa. I have been lucky enough here to express the meaning without losing the paronomasia, which is not without its emphasis. *Wretches* and *wretched*, like *κακούς* and *κακῶς*, are equally susceptible of both significations, *wicked* and *miserable*. It is not possible always, in translating, to convey both the sense and the trope. And when both cannot be done, no reasonable person will be at a loss which to prefer.

43. "Know therefore." This is one of the clearest predictions of the rejection of the Jews, and of the call of the Gentiles, which we have in this history.

² "To a nation," *ἔθνει*. Some render the word, "To the Gentiles." That the Gentiles are meant cannot be doubted. But the Eng. (especially where there is no risk of mistake) ought not to be more explicit than the Gr. Had it been our Lord's intention flatly to tell them this, his expression would have been *τοῖς ἔθνεσι*. The article and the plural number are invariably used in such cases. They are here called "a nation," because, though collected out of many nations, they will as Christians constitute *one nation*, the *ἔθνος ἄγιον* mentioned 1 Pet. 2: 9.

CHAPTER XXII.

12. "Friend," *ἑταῖρε*. Diss. XII. Part. i. sect. 11.

14. "For there are many called, but few chosen," *πολλοὶ γὰρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί*. E. T. "For many are called, but few are chosen." The difference in these two ways of rendering is to appearance inconsiderable, but it is real. Let it be observed,

that the Gr. words *κλητοί* and *ἐκλεκτοί* are merely adjectives; *called* and *chosen* in the E. T. can be understood no otherwise than as participles; insomuch that, if we were to turn the Eng. into Gr. we should use neither of those words, but say, *Πολλοὶ γὰρ εἰσι κλημένοι, ὀλίγοι δὲ ἐκλεκμένοι*, which does not perfectly coincide in meaning with the expression of the Evangelist. I acknowledge, it is impossible to mark the difference, with equal precision, in any language which has only one term for both uses. The distinction with us is similar, and nowise inferior to that which is found between Olivetan's and more modern Fr. versions. The former says "Plusieurs sont appellés, mais peu sont élus;" the latter, "Il y a beaucoup d'appelés, mais peu d'élus."

16. "Herodians." Probably partisans of Herod Antipas, tetrarch of Galilee; those who were for the continuance of the royal power in the descendants of Herod the Great. This was an object which, it appears, the greater part of the nation, especially the Pharisees, did not favor. They considered that family, not indeed as idolaters, but as great conformists to the idolatrous customs of both Greeks and Romans, whose favor it spared no pains to secure. The notion adopted by some, that the Herodians were those who believed Herod to be the Messiah, hardly deserves to be mentioned, as there is no evidence that such an opinion was maintained by any body.

18. "Malice," *πονηρίαν*. Ch. 25: 26. N.

² "Dissemblers," *ὑποκριταί*. E. T. "Hypocrites." Diss. III. sect. 24.

19. "A denarius." Diss. VIII. Part. i. sect 4.

23. "Who say that there is no future life," *οἱ λέγοντες μὴ εἶναι ἀνάστασιν*. E. T. "Which say there is no resurrection." The word *ἀνάστασιν*, or rather the phrase *ἀνάστασις τῶν νεκρῶν*, is indeed the common term by which the *resurrection*, properly so called, is denominated in the N. T. Yet this is neither the only, nor the primitive import of the word *ἀνάστασις*: it denotes simply, being raised from inactivity to action, or from obscurity to eminence, or a return to such a state after an interruption. The verb *ἀνίστημι* has the like latitude of signification; and both words are used in this extent by the writers of the N. T. as well as by the Seventy. Agreeably therefore to the original import, *rising* from a seat is properly termed *ἀνάστασις*, so is *awaking* out of sleep, or *promotion* from an inferior condition. The word occurs in this last sense, L. 2: 34. In this view, when applied to the dead, the word denotes, properly, no more than a *renewal of life* to them, in whatever manner this happen. Nay, that the Pharisees themselves did not universally mean by this term, the reunion of soul and body, is evident from the account which the Jewish historian gives of their doctrine, as well as from some passages in the Gospels; of both

which I had occasion to take notice in Diss. VI. Part ii. sect. 19. To say therefore in Eng. in giving the tenets of the Sadducees, that "they deny the resurrection," is at least to give a very defective account of their sentiments on this very topic. It is notorious, not only from Josephus, and other Jewish writers, but from what is said Acts 23: 8, that they denied the existence of angels, and all separate spirits. In this they went much further than the Pagans, who did indeed deny what Christians call "the resurrection of the body," but acknowledged a state after death, wherein the souls of the departed exist, and receive the reward, or the punishment, of the actions done upon the earth. But not only is the version here given a juster representation of the Sadducean hypothesis, at the same time that it is entirely conformable to the sense of the word; but it is the only version which makes our Lord's argument appear pertinent and levelled against the doctrine he wanted to refute. In the common version, they are said to deny the resurrection, that is, that the soul and the body shall hereafter be reunited; and our Lord brings an argument from the Pentateuch to prove—What? not that they shall be reunited, (to this it has not even the most distant relation), but that the soul survives the body, and subsists after the body is dissolved. This many would have admitted, who denied the resurrection. Yet so evidently did it strike at the root of the scheme of the Sadducees, that they were silenced by it, and, to the conviction of the hearers, confuted. Now this, I will take upon me to say, could not have happened, if the fundamental error of the Sadducees had been barely the denial of the resurrection of the body, and not the denial of the immortality of the soul, or rather of its actual subsistence after death; for I speak not here of what some call the natural immortality of the soul. If possible, the words in L. 20: 38, πάντες αὐτῷ ζῶσιν, make it still more evident, that our Lord considered this as all that was incumbent on one who would confute the Sadducees, to prove, namely, that the soul still continued to live after the person's natural death. Now, if this was the subversion of Sadduceism, Sadduceism must have consisted in denying that the soul continues to live separated from the body, or which is nearly the same, in affirming, that the dissolution of the union is the destruction of the living principle. It may be objected, that in ver. 23, there is a clear reference to what is specially called *the resurrection*, which, by the way, is still clearer from the manner wherein it is expressed Mr. 12: 23, ἐν τῇ οὐν ἀναστᾶσει, ὅταν ἀναστῶσι. This mode of expression, so like a tautology, appears to me to have been adopted by that evangelist, on purpose to show that he used the word ἀνάστασις here in a more confined sense than he had done in the preceding part of the story. The Sadducee, as is common with disputants, thinks it sufficient for supporting his own doctrine, to show some absurdity in that of his antagonist; and

he considers it as furnishing him with a better handle for doing this, to introduce upon the scene the woman, and the seven claimants, all at once, who are no sooner raised than they engage in contests about their property in her. But this is no reason why we should not interpret our Lord's words, and the words of the historian, relating to the opinions of the sect, in all the latitude which the nature of the subject, and the context, evidently show to belong to them. The only modern version I have seen, wherein *ἀνάστασις* is rendered *future life*, is the Eng. An.

24. "Leave no children," *μη ἔχων τέκνα*. Vul. "Non habens filium." It may be doubted whether this version has proceeded from a different reading, as it is quite unsupported either by MSS. or by other translations. But it agrees exactly with the Heb. in the passage of Deut. 25: 5, referred to. The words are there *יבן-אין בן*. The sense is the same in both, as in several instances the Heb. *ben* is used for a child indefinitely, of either sex. In the place quoted, the words are rendered in the Vul. "absque liberis," and in the E. T. "have no child."

32. "God is not a God of the dead," *οὐκ ἔστιν ὁ Θεός, Θεός νεκρῶν*. Vul. "Non est Deus mortuorum." The Sy. Sax. and Cop. agree with the Vul. in using no word answering to the first *ὁ Θεός*, which is also omitted in the Cam. Dr. Priestley says, (Harmony, sect. lxxii.), "This argument of our Saviour's evidently goes on the supposition of there being no intermediate state." Now, to me it is evident, that the direct scope of the argument is to prove that there is such a state, or, at least, that the soul survives the body, and is capable of enjoyment after the natural death. The reason which the Doctor has subjoined, is, if possible, more wonderful still. "For admitting," says he, "this [intermediate state], God might, with the strictest propriety, be said to be the God of those patriarchs, as they were then living, and happy, though their bodies were in the grave." Is it then a maxim with this learned gentleman, that nothing can be admitted which would show the words to be strictly proper, and the reasoning conclusive? So it appears; for, in perfect consistency with this maxim, he concludes his explanation (if I may so call it) with these remarkable words: "There does not, however, seem to be much force in the argument, except with the Jews, to whom it was addressed, and who admitted similar constructions of Scripture. For, though Abraham, Isaac, and Jacob, were perished, the person who spake to Moses might make himself known to him, as he whom they had worshipped." If so, this critic should have said, not that there was not much force, but that there was no force at all in the argument. The whole then of this memorable confutation amounts, according to him, to no more than an argument *ad hominem*, as logicians term it, that is, a fallacious argument, which really proves nothing, and is adopted

solely because the medium, though false, is admitted by the antagonist, who is therefore not qualified to detect the fallacy. But unluckily, in the present case, if the argument be inconclusive, it has not even that poor advantage of being an argument *ad hominem*. The Doctor should have remembered that our Lord, in this instance, was disputing with Sadducees, who paid no regard to the traditionary interpretations and mystical constructions of Scripture admitted by the Pharisees. Yet even these Sadducees were put to silence by it. The truth is, our Lord's argument stands in no need of such lame apology, as that it is an argument *ad hominem*. Consider it as it lies, without the aid of artificial comments, and it will be found evidently decisive of the great point in dispute with the Sadducees, whether the soul perish with the body. "God," says our Lord, "when he appeared to Moses in the bush, which was long after the death of the patriarchs, said to him, *I am the God of Abraham, and of Isaac, and of Jacob; now God is not a God of the dead*, of those who, being destitute of life, and consequently of sensibility, can neither know nor honor him; he is the God of those only who love and adore him, and are, by consequence, alive." These patriarchs therefore, though dead, in respect of us who enjoy their presence here no longer, are alive, in respect to God, whom they still serve and worship. However true then it may be, as the Doctor remarks, that "though Abraham, Isaac, and Jacob, were perished, the person who spoke to Moses might make himself known to him as he whom they had worshipped," this remark does not suit the present case: nor could the words of God, on that supposition, have been the same with those which we find recorded by the sacred penman. For God, as in the passage quoted, made himself known to Moses, not as he whom the patriarch had worshipped, but expressly as he whom they then worshipped; for he says not, *I was* the God of Abraham, and of Isaac, and of Jacob, to wit, when the patriarchs lived upon the earth, but *I am* their God at present. It is manifestly from this particularity in the expression, which cannot, without straining, be adapted either to the past or to the future, that Jesus concludes they were then living. Nor let it be thought too slight a circumstance for an argument of this importance to rest upon. The argument is, in effect, founded, as all reasoning from revelation, in the veracity of God; but the import of what God says, as related in Scripture, we must, not in this instance only, but in every instance, infer from the ordinary construction and idioms of language. When the Creator, in treating with his creatures, condescends to employ their speech; as his end is to inform, and not to deceive, his words must be interpreted by the common rules of speaking, in the same way wherein we should interpret what is said by any of our fellow-creatures. Now, if we should overhear one man say to another, 'I wish to

have you in my service, and to be your master, as I am your father's, and your grandfather's master, should we not conclude that the persons spoken of are alive, and his servants at this very moment? And would it not be reasonable to insist, that, if they were dead, his expression would be, 'As I was your father's and your grandfather's master?' This is, in effect, the explanation given of the reasoning in this passage by the most ancient Gr. expositors, Chr. Euth. and The. I know it is urged, on the other side, that though the verb *εἶμι* is used in the Gr. of the evangelist, and in the Sep. there is nothing which answers to it in the Heb., and consequently, the words of Moses might as well have been rendered *I was*, as *I am*. But this consequence is not just. The Heb. has no present of the indicative. This want, in active verbs, is supplied by the participle; in the substantive verb, by the juxtaposition of the terms to which that verb in other languages serves as the copula. The absence of the verb, therefore, is as much evidence in Heb. that what is affirmed or denied is meant of the present time, as the form of the tense is in Gr. or La. Wherever either the past or future is intended by the speaker, as the orientals are not deficient in these tenses, the verb is not left to be supplied by the hearer. Thus God says to Joshua (chap. 1: 5), "As I was with Moses," that is, when he was employed in conducting the sons of Israel in the wilderness, "so will I be with thee." The verb is expressed in both clauses. See also ver. 17, and 1 Kings 8: 57. All which examples are, except in the single circumstance of time, perfectly similar to this of the evangelist; and are sufficient evidence, that, where the substantive verb is not expressed, but the personal pronoun is immediately conjoined with what is affirmed, the sense must, in other languages, be exhibited by the present. Now, to make the force of the argument, as certain expositors have done, result from something implied in the name *God*, is to convert it into a mere sophism. To affirm that the term itself includes the perpetual preservation of the worshippers, is to take for granted the whole matter in dispute. To have argued thus with a Sadducee, would have been ridiculous. In Scripture, as every where else, the God of any persons or people, means simply that which is acknowledged by them, and worshipped as such. Thus, Dagon is called the god of the Philistines, Judg. 16: 23, and Baalzebub the god of Ekron, 2 Kings 1: 3. But the sacred writers surely never meant to suggest, that these gods were the authors of such blessings to their worshippers. Nay, it is not even clear that the latter ever expected such blessings from them. What seems to have occasioned the many unnatural turns that have been given to this argument by later commentators, is solely the misunderstanding of the word *ἀνάστασις*, through not attending to the latitude of signification wherein it was

often used in the days of the apostles. Nor is this the only term in which the modern use does not exactly tally with the ancient.

34. "Flocked about him," *συνήχθησαν ἐπὶ τὸ αὐτό*. E. T. "Were gathered together." In this interpretation, the clause, *ἐπὶ τὸ αὐτό*, is a mere pleonasm, as *συνήχθησαν* alone implies the whole. Now let it be observed, that thus much might have been affirmed, in whatever place the Pharisees had met; whereas it is the manifest design of the evangelist to acquaint us, that the preceding confutation of the Sadducees occasioned a concourse of Pharisees to him, which gave rise to the following conversation. I approve, therefore, the way in which Cas. has understood the words *ἐπὶ τὸ αὐτό*, who says "converunt eodem;" and not that which has been adopted by the Vul. and Er. who say, "convenerunt in unum;" or by the Zu. translator, who says, "convenerunt simul;" which has been followed by our translators, and which in effect destroys the connexion of the passage. The Cam. reads *ἐπ' αὐτόν*; but as in this it is singular, we can lay no stress on it. We only say, that it is of the less consequence, as it makes no difference in the sense. Be. who adopts that reading, says, "aggregati sunt apud eum."

35. "A lawyer," *νομικὸς*. Diss. VII. Part ii. sect. 2, 3, and Diss. XII. Part. v. sect. 12.

42. "Whose son should he be?" *τίνος υἱὸς ἐστὶ*; E. T. "Whose son is he?" The indicative mood, in the Gr. of the N. T. has often all the extent which is given to that mood in Heb. where it supplies most of the other moods. The import of it in this place is justly rendered in Fr. both by L. Cl. L. and Beau. "De qui doit-il être fils?" which answers exactly to the way I have translated it.

43. "Call him his Lord." Diss. VII. Part i. sect. 8.

CHAPTER XXIII.

2. "Sit in Moses' chair." The Jewish doctors always taught sitting.

5. "Phylacteries," *φυλακτήρια*. A Gr. word exactly corresponding in etymology to the word *conservatories*. They were scraps of parchment used for preserving some sentence of the law written on them, which, from the literal interpretation of Deut 6: 8, they thought themselves obliged, on several occasions, especially at their prayers, to wear bound upon their forehead, and on their left arm.

8. "Assume not the title of rabbi, for ye have only one teacher," *μὴ κληθῆτε ῥαββὶ εἰς γὰρ ἔστιν ὑμῶν ὁ καθηγητής*. E. T. "Be not ye called rabbi, for one is your master." Vul. "Vos nolite vocari rabbi, unus est enim magister vester." The Vul. seems to have read *διδάσκαλος*, where it is in the common Gr. *καθηγητής*; for *διδάσκαλος* is commonly rendered in that version *magister*; and

διδάσκαλος is given by John (1: 39,) as an interpretation into Gr. of the Sy. *rabbi*. At the same time it must be owned, this conclusion, in regard to the reading found in the copies used by the La. translator, does not possess a high degree of probability, inasmuch as the word *καθηγητής* is twice rendered by him *magister* in ver. 10. The same may be said of the Sax. and perhaps some other versions. But it is equally evident, that the Sy. interpreter has read differently. For the word *καθηγητής*, in ver. 10, (where there is no such difference of reading,) is by him, as it ought to be, rendered by the word signifying *leader*, or *guide*; whereas the term *rabbi* is repeated in ver. 8, agreeably to his uniform practice in rendering the Gr. *διδάσκαλος*. Besides this evidence of a different reading, there is a great number of Gr. MSS. which read *διδάσκαλος*, ver. 8. This reading is approved by Orig. and Chr. and many modern critics; amongst whom are Gro. Drusius, Be. Selden, De Dieu, Mill, and Ben. The internal evidence is entirely in favor of this reading. The sense requires that the term, in the latter clause, be equivalent to *rabbi* in the former. That *διδάσκαλος* is such a term, we learn not only from the evangelist John, in the place above quoted, but from the use of the Sy. interpreter, who always renders the one term by the other; whereas *καθηγητής* has in that version, a distinct interpretation in ver. 10. Further, in ver. 10, in the common Gr. we find the disciples prohibited from assuming the title of *καθηγητής*, for the very reason repeated which we find given in ver. 8, for their not assuming the title of *rabbi*. Thus it stands in the two verses: "Assume not the title of *rabbi*, for ye have only one *categetes*; assume not the title of *categetes*, for ye have only one *categetes*." For my part, I have seen no instance of such a tautology, or so little congruity of expression, in any of the instructions given by our Lord. I therefore approve in ver. 8, the reading of the Sy. interpreter, which is also the reading of many MSS. replacing *διδάσκαλος*, which is perfectly equivalent to *rabbi*. I also think, with that interpreter, that our Lord meant, in the 10th verse, to say something further than he had already said in the 8th. I acknowledge that the sentiments are nearly related; but if there had not been some difference, there would have been no occasion for recurring to a different, and even unusual term. Our Lord; in my opinion, the more effectually to enforce this warning against an unlimited veneration for the judgments and decisions of men, as a most important lesson, puts it in a variety of lights, and prohibits them from regarding any man with an implicit and blind partiality, as teacher, father, or guide. Now this end is not answered, if all or any two of them be rendered as synonymous. The very uncommonness of the word *καθηγητής*, (for it occurs in no other place of the N. T.), shows an effort to say something more than was comprehended in the preceding words. And let it be observed, that

whatever serves to prove that its meaning is not coincident with *διδάσκαλος*, serves also to prove that it is not the authentic reading in ver. 8.

² "The Messiah," *ὁ Χριστός*. This is wanting in the Sy. Vul. Cop. Sax. and Eth. versions, and in a few MSS.; but the authorities, both in weight and in number are greatly in its favor. It makes, however, no difference in the sense; because, if not read, the context manifestly supplies it.

9. "And all ye are brethren." In the common Gr. the words answering to these, to wit, *πάντες δὲ ὑμεῖς ἀδελφοί ἐστε*, are placed in the end of the preceding verse, with which they have little connexion. I have followed a considerable number of copies, in transposing them to the end of ver. 9, immediately after "he alone is your Father who is in heaven," with which they are intimately connected. The arrangement is manifestly more natural, gives a closer connexion to the sentiments, and throws more light on the passage than the common arrangements, which places this clause at the end of ver. 8, and thereby adds an abruptness to the whole. The intrinsic evidence is therefore entirely in favor of the change.

12. "Whoever will exalt himself, shall be humbled; and who-soever will humble himself, shall be exalted," *ὅστις ὑψώσει ἑαυτὸν, ταπεινωθήσεται· καὶ ὅστις ταπεινώσει ἑαυτὸν, ὑψωθήσεται*. E. T. "Whosoever shalt exalt himself, shall be abased; and he that shall humble himself, shall be exalted." What has induced our translators to render the verb *ταπεινώω* differently in these two clauses, in one 'to abase,' in the other 'to humble,' it would not be easy to say. To *humble* is, in respect of meaning, equally well adapted to both. When that is the case, a change, by weakening the antithesis, hurts the energy of the expression. In the parallel passages, L. 14: 11. 18: 14, they make the same variation. I do not find this mode of rendering adopted by any ancient, or any foreign interpreter. It seems peculiar to Eng. translators, some of whom before, and some since, the publication of the common versions, have taken this method.

13, 14, 15, 16, 23, 25, 27, 29, "Wo unto you," *οὐαὶ ὑμῖν*. L. 6: 24, 25, 26. N.

14. "Use long prayers for a disguise," *προφάσει μακροῦ προσευχόμενοι*. E. T. "For a pretence make long prayer." This is rather too elliptical, and consequently obscure. Otherwise it does not differ in import from that here given. For what is a *pretence*, but a false appearance employed for concealing the truth! The true motive of their attention and assiduities was avarice; devotion was only their mask. This verse is wanting in some MSS., in others it is transposed, being placed before the 13th.

³ "Punishment," *κράμα*. E. T. "Damnation," Mr. 19: 40. N. 16, 18. "Bindeth not," *οὐδὲν ἐστιν*. E. T. "It is nothing;"

that is, 'Though it is in appearance, it is not in reality an oath; it has not the power of binding.'

19. "Foolish and blind," *μωροὶ καὶ τυφλοὶ*. The words *μωροὶ καὶ* are wanting in the Cam. and two other MSS. The like defect is found in the Vul. and Sax. versions.

23. "Dill," *τὸ ἄνηθον*. E. T. "Anise." In the same way it is rendered in all the Eng. versions I have seen. Yet *ἄνηθον* does not mean *anise*, but *dill*. Our translators have been first misled by a mere resemblance in sound, and afterwards implicitly copied by all their successors. This mistake, though of small consequence, is the more remarkable, as no other but Eng. translators seem to have fallen into it. All the La. interpreters say rightly 'anethum,' the Itn. 'aneto,' the Fr. 'aneth,' Lu. in his Ger. version says 'till,' and the Sax. version is *bile*. It is the more observable, as, in most of those languages, the word for *anise* has the like resemblance in sound to *ἄνηθον* with the Eng. word, though with them it has occasioned no mistake. Thus, 'anise' is, in Gr. *ἀνισσον*, in La. 'anismo,' in Itn. 'aniso,' and in Fr. 'anis.'

2 "Justice, humanity, and fidelity," *τὴν κρίσιν, καὶ τὸν ἔλεον, καὶ τὴν πίστιν*. E. T. "Judgment, mercy, and faith." The word *judgment*, in our language, when it has any relation to the distribution of justice, never means the virtue or duty of judging justly, but either the right of judging, the act of judging, or the result of judging, that is, the doom or sentence given, right or wrong; sometimes, when spoken in reference to the celestial Judge, it means the effect of that sentence, the punishment inflicted. To this the Gr. word *κρίμα* more properly corresponds; though it must be owned, that the word *κρίσις*, which, by analogy, should be rather *judicatio* than *judicium*, is also often used to denote it. But it is evident that the word *κρίσις* likewise signifies 'distributive justice,' and even sometimes 'justice' in the largest acceptation. It is in this place rendered by Cas. 'jus,' and by the five Fr. translators, P. R. Si. Sa. L. Cl. and Beau. 'la justice.' For the meaning of *τὸν ἔλεον*, see ch. 9: 13. 2 N. 'Fidelity,' or faithfulness, is agreed, on all sides, to be the meaning of *τὴν πίστιν* here, where it is ranked among the social virtues.

24. "Who strain your liquor, to avoid swallowing a gnat," *οἱ δουλίζοντες τὸν κύνωπα*. E. T. "Who strain at a gnat." I do not understand the import of this expression. Some have thought, that it has sprung originally from a mere typographical error of some printer, who has made it *strain at*, instead of *strain out*. Accordingly, most of the late Eng. translators have said *strain out*. Yet this expression, *strain out a gnat*, it must be confessed, sounds very oddly; and it may be justly questioned, whether any good Eng. authority can be produced for such a manner of construing the

verb. For this reason, I thought it safer here, though with the aid of circumlocution, to give what is evidently the sense.

25. "Which within are laden," *ἔσωθεν δὲ γέμουσιν*. Vul. "Intus autem pleni estis." This has, doubtless, sprung from a different reading, but is quite unsupported.

² "Iniquity," *ἀκρασίας*. Vul. "Immunditia." E. T. "Excess." But there is such a general consent of MSS. and fathers, with the Sy. Ara. and Eth. versions, for the word *ἀδικίας*, that it is hardly possible to doubt of its being the genuine reading. Besides, it suits much better with all the accounts we have, in other places, of the character of the Pharisees, who are never, as far as I remember, accused of intemperance, though often of injustice. The former vice is rarely found with those who, like the Pharisees, make great pretensions to religion.

32. "Fill ye up then," *καὶ ὑμεῖς πληρώσατε*. A very few copies, and those not of the highest value, read *ἐπληρώσατε*, "Ye have filled up;" or interrogatively, "Do ye fill up?" But as they are unsupported alike by ancient versions and ecclesiastical writers, this reading cannot be admitted. I see no difficulty in considering the words as an ironical order, which is always understood to be a severe reproach, like that in the *Æneid*, lib. v. "I, sequare Italiam ventis." Irony is a trope which several times occurs in Scripture; and we have at least one other instance, Mr. 7: 9, of its having been used by our Saviour. Ch. 26: 45. N.

34. "Banish from city to city," *διώξετε ἀπὸ πόλεως εἰς πόλιν*. E. T. "Persecute them from city to city." That *διώκω* has both significations, cannot be doubted. But the words in construction commonly remove all ambiguity. *Διώκειν ἀπὸ πόλεως* is unquestionably to banish from, or drive out of a city. If it had been, as in ch. 10: 23, where the expression is, *ὅταν διώκωσιν ὑμᾶς ἐν τῇ πόλει*, not *ἀπὸ τῆς πόλεως*, it ought to have been rendered 'persecute.' See note on that verse. This distinction seems not to have been attended to by modern translators.

35. "Son of Barachiah." In the book of Chronicles, to which this passage plainly alludes, Zechariah is called *son of Jehoiada*. But no Gr. MS. extant, or ancient version of this Gospel, has *Jehoiada*. Jerom indeed acquaints us, that he found it so in the Heb. Gospel of the Nazarenes. But, considering the freedoms which have been taken with that Gospel in other places, we cannot account it sufficient authority for changing a term which is supported by the amplest evidence. It is more reasonable to think, with Father Si. that though not mentioned in the O. T. *Jehoiada* must have also had the name *Barachiah*. To have two names was not then uncommon.

³ "The sanctuary," *τοῦ ναοῦ*. L. 1: 9. N.

36. "All shall be charged upon this generation." As I under-

stand it, this expression must not be interpreted as implying that those individual crimes, which happened before the time of the people then living, would be laid to their charge; but that, with every species of cruelty, oppression, and murder, which had been exemplified in former ages, they of that age would be found chargeable; inasmuch as they had permitted no kind of wickedness to be peculiar to those who had preceded them; but had carefully imitated, and even exceeded all the most atrocious deeds of their ancestors from the beginning of the world. There is no hyperbole in the representation. The account given of them by Josephus, who was no Christian, but one of themselves, shows, in the strongest light, how justly they are here characterized by our Lord.

CHAPTER XXIV.

2 "All this ye see," *ὃ βλέπετε πάντα ταῦτα*. E. T. "See ye not all these things?" The *ὃ* is wanting in many MSS. The Vul. Eth. Cop. Ara. and Sax. versions have no negative particle in this place. As the expression must be read interrogatively if we admit the negative, and affirmatively if we reject it, the difference cannot be said to affect the sense. The composition is rather simpler without it. I have, therefore, with many modern critics, omitted it.

3. "The conclusion of this state." Ch. 12: 32: N.

5. "Many will assume my character," *πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου*. E. T. "Many shall come in my name." But to come in one's name, signifies with us, more properly, to come by one's authority or order, real or pretended. Thus, "Blessed be he who cometh in the name of the Lord." In this sense, as the Messiah came in the name of God, the apostles came in the name of the Messiah. This is far from being the sense of the phrase in the passage under review. Here it plainly signifies, that many would usurp his title, make pretensions to his office and character, and thereby lead their followers into the most fatal delusion. That this is the sense here, is plain from what is immediately subjoined, *λέγοντες, Ἐγὼ εἰμι ὁ Χριστός*. The expression is rendered not badly into Itn. by Dio. "Molti verranno sotto il mio nome;" which has been followed in Fr. by the translators of P. R. Si. Sa. and Beau. who say, "Plusieurs viendront sous mon nom;" but L. Cl. says more explicitly, "Il viendra bien des gens qui prendront mon nom."

10. "Will be insnared," *σκανδαλισθήσονται*. Ch. 5: 29: N.

15. "On holy ground," *ἐν τόπῳ ἁγίῳ*. E. T. "In the holy place." But this expression, with us invariably denotes *the sanctuary*, or the outer part of the *ναός*, or temple, strictly so called.

This is not the meaning here; neither is *ἱερός ἅγιος* the name by which *the sanctuary* is ever distinguished in the N. T. It is called simply *τὸ ἅγιον*, or *ἡ σκήνη πρώτη*, or *ἅγια*; the inner part of the house, or most holy place, being distinguished by the appellation *ἡ σκήνη δευτέρα*, or *ἅγια ἁγίων*. *Τῦπος ἅγιος*, therefore, denotes any place which, comparatively, may be denominated *holy*. The whole temple *τὸ ἱερόν*, including all the courts, is twice so termed in the Acts. Nay, the whole city Jerusalem, with its suburbs and environs, was *holy*, compared with other cities; and such, also, was the whole land of Judea, compared with other countries. Besides, it deserves to be remarked, that the expression here is indefinite, as it wants the article, and is therefore more justly, as it is more literally rendered by Sc. 'a holy place,' than in the common version. The place or ground here called *holy* is, undoubtedly, the environs of Jerusalem. Accordingly, in the parallel passage in L. we are told: "When ye shall see Jerusalem compassed with armies, know that the desolation thereof is nigh."

² "The desolating abomination," *τὸ βδελύγμα τῆς ἐρημώσεως*. E. T. "The abomination of desolation;" that is, when expressed in the common idiom, 'the abomination which desolateth,' or maketh desolate. By *abomination*, nothing is more commonly understood, in the language of Scripture, than idols of every kind. It is here generally, and I think justly, supposed to refer to the Roman standards to be erected round the city, when it would be besieged by Titus Vespasian. The expressions used here, and in the parallel passages, especially when compared with the history of the siege as related by Josephus, who, though a Jew, is the best commentator on this prophecy, add the highest probability to the interpretation now given. Those standards had images on them, which were adored by the Romans. Nothing could be more properly styled a desolating abomination, as they accompanied the armies which came for the utter destruction of the place; and as the appearance of those detested ensigns was rendered, to all who received this prophecy, a sure signal of the impending ruin.

³ "(Reader, attend!)" (*ὁ ἀναγινώσκων νοετω*.) E. T. "(Who-so readeth, let him understand.)" The verb *νοεῖν* signifies not only 'to understand,' but 'to consider,' 'to mind,' 'to attend.' See 2 Tim. 2: 7. In regard to the words themselves, after the strictest examination, I cannot help concluding that they are not the words of our Lord, and consequently make no part of this memorable discourse, but the words of the evangelist, calling the attention of his readers to a very important warning and precept of his Master, which he was then writing, and of which many of them would live to see the utility, when the completion of these predictions should begin to take place. I have, therefore, given them in the character by which I always distinguish the words of the writer. My reasons

for ascribing them rather to him than to the speaker, are as follows : First, The words are too abrupt, and too much out of the syntactic order for a common parenthesis ; for if this had been a clause immediately connected with the preceding, (as those must imagine who think that *the reader* here means the reader of Daniel's prophecy), the *τότε*, which follows, should have preceded ; and the whole would have run thus : "*Όταν ἴδητε τὸ βδέλυγμα τὸ ᾄθθέν δια Δανιήλ,—εἰσιῶς ἐν τότῳ ἀγίῳ τότε ὁ ἀναγεννώσκων νοεῖτω, οἱ ἐν τῇ Ἰουδαίᾳ φειγέτωσαν,—ὁ ἐπὶ τοῦ θώματος μὴ καταβαινέτω, καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρέψαιτω—* With so small an alteration, the sentence would have been grammatical and perspicuous. As it stands, nothing can be more detached than the clause under review. At the first glance, one is apt to think that there should be a full stop at *νοεῖτω*. And indeed, if the latter part were entirely away, the former would make a complete sentence. It is not necessary that the second member of a sentence beginning with *ὅταν*, should be introduced with *τότε* ; though this adverb is sometimes used for rendering the expression more energetic. The clause, therefore, *ὁ ἀναγεννώσκων*, is here thrust in between the two constituent parts of the sentence, and properly belongs to neither. That it does not belong to the first member, is evident from the mood, as well as the want of the copulative ; and it is excluded from the second by the following *τότε*, which, wherever it is used, ushers in all the subjunctive part of the sentence. But though it cannot be made to coalesce with our Lord's words, it appears, when understood as a call to attention from the evangelist, extremely pertinent. Let it be observed, that our Lord pronounced this prophecy about forty years before the fulfilment of what related to Jerusalem. As this evangelist is supposed to have written at least eight or ten years after our Lord's crucifixion, this would be about thirty years before the accomplishment. Jesus said, when he spoke this discourse, that there were of his hearers who would live to see the things happen which he had predicted : now, as the time was still nearer when the evangelist wrote, it was natural for him to conclude, that a great proportion of his readers would be witnesses of the fatal catastrophe, and, therefore, that it was of the last importance to them to fix their attention on a warning, wherein the time is so critically marked, and on the proper use of which, not only their temporal safety, but their conviction of the truth of the gospel, and consequently their spiritual interest, might much depend. In this view, this apostrophe is, though short, a complete sentence, and inserted in the only proper place, between the infallible signs of immediate danger, and the conduct then to be pursued. This makes the *τότε*, which ushers in the sequel of the sentence, particularly emphatical, as serving to recal the former part. Nor is this at all unbecomable to the best use in writing. Such short interruptions as, *Now mark what fol-*

lows! or, *Would God this were duly weighed!* when suitable, serve to awaken attention, and do not suspend the sense long enough to create obscurity. Perhaps it will be said, If there be nothing unsuitable in the figure, ought we not rather to think it has been used by our Lord than by the evangelist? The answer is obvious. Our Lord did not write, but speak. Those who received instruction immediately from him, were not readers, but hearers. Had the expression been *ὁ ἀκούων νοεῖτω*, it must have been part of the discourse; as it is, it ought to be regarded as a call from the writer, and consequently no part of the discourse. There is another objection. The evangelist Mr. uses the expression exactly in the same situation. This, if it was spoken by our Lord, is no more to be wondered at, than their coincidence in any other part of the narrative; but, if it was a sentiment of the writer, that it should have struck both precisely in the same part of the narration, may appear extraordinary. That this should have happened to two writers, neither of whom knew of the writings of the other, is no doubt improbable. But that is not the case here. Mt. who was an apostle, and an eye and ear-witness of most of the things which he relates, doubtless wrote first. That Mr. who had not the same advantages, but drew his knowledge in a great measure from the apostles of our Lord, particularly Peter, had read with attention Mt.'s Gospel, there is no reason to doubt. And though he does not copy or follow him implicitly, (for there is a considerable difference of circumstances in several parts of the narrative), the coincidence, in many things, is so great, as could not otherwise be accounted for. And if this acquaintance with our apostle's history be admitted, it will account sufficiently for adopting a figure so apposite to the occasion.

17. "To carry things," *ἄρας τ.* E. T. "To take any thing." This is a just version of the common reading. But there is a very general consent of the MSS. early editions, ecclesiastical writers, and some ancient versions, which read *τὰ* instead of *τ.* This reading I have, after Mill and Wet. preferred.

20. "Nor on the sabbath," *μηδέ ἐν σαββάτῳ*. E. T. "Neither on the sabbath day." There is no word in the original to which the term *day* corresponds. Now, as some expositors maintain that it is the sabbatical year, and not the weekly sabbath, which is here meant, the translator ought to preserve, if possible, all the latitude of expression employed by the author.

22. "If the time were protracted," *εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖνας*. E. T. "Except those days should be shortened." To shorten any thing, means always to make it shorter than it was; or, at least, to make it shorter than was intended. Neither of these meanings is applicable here. The like exception may be made to the Gr. verb in this place, which is used in the idiom of the synagogue. See a similar use of *μεγαλύνω* and *πλατύνω*, ch. 23: 5.

24. "Will perform great wonders and prodigies," *δώσουσι σημεῖα μεγάλα καὶ τέρατα*. Wa. "Will propose great signs and wonders." No other interpreter that I know, ancient or modern, has so rendered the word *δώσουσι*. They all present the signs or wonders, as given or shown (not proposed or promised) to the people. This author, indeed, uses as little ceremony as Beza in assigning his reason for this singularity—no other version, it seems, could be made to suit his doctrine of miracles. It may be so: but as the only topics which ought to weigh with a critic, are the import of the words and the scope of the passage; the question is, what meaning do these indicate? As to the first, the words *δίδοναι σημεῖα καὶ τέρατα*, which literally represents the Heb. first occur in the Sep. in Deut. 6: 22. "Ἐδωκε Κύριος σημεῖα καὶ τέρατα, μεγάλα καὶ πορῆα ἐν Αἴγυπτῳ," "The Lord showed signs and wonders, great and sore, upon Egypt." Again, in a public address to God by the Levites, on a solemn fast, Nehem. 9: 10. "Ἐδωκας σημεῖα καὶ τέρατα ἐν Αἴγυπτῳ," "Thou showedst signs and wonders in Egypt." Did the sacred penman mean to tell us, that God only proposed, but did not exhibit signs and wonders; that he threatened Egypt with plagues, but did not inflict them? I cannot suppose that even Mr. Wa. will affirm this. That *δοῦναι σημεῖον* invariably denotes to exhibit, not to promise a miracle, might be proved by examples both from the O. T. and from the N. The only passage which this author quotes as favoring his hypothesis, is Deut. 13: 1, etc. "If there arise among you a prophet or a dreamer, who giveth thee a sign or a wonder, and the sign or the wonder come to pass," etc. Is any one at a loss to discover that the sign here meant is the prediction of some event that exceeds human sagacity to foresee? Such a prediction is a miracle, which, though in fact performed when it is uttered, cannot be known to others as miraculous till the accomplishment. The names *prophet* and *dreamer* serve to confirm this explanation. As to the scope of the passage in the Gospel, every body sees that it is to warn the disciples against the artifices of false teachers. Now, if all the art of these teachers consisted in promising great things which they never performed, it could not surely have been spoken of as enough to seduce if possible, even the elect. To promise much and do nothing, far from fitting those impostors to be successful antagonists to men endowed with supernatural powers, did not qualify them as rivals to an ordinary juggler, who, if he have not the reality, has at least the appearance of a wonder-worker. Mere proposers or promisers are fitted for deceiving only the weakest and the most credulous of the people.

30. "Then shall appear the sign of the Son of Man in heaven," *τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ*. The Gr. *σημεῖον*, like the La. 'signum,' means not only 'sign' in

general, but 'standard,' 'banner,' which is indeed one species of sign. As the Eng. word *ensign* is equivocal in the same way, the passage may be rendered, 'Then shall the ensign of the Son of Man be displayed in heaven.' Such military ideas are not unsuitable to the prophetic style, or even the tenor of this prophecy, which is highly figurative. But as there appears in the words a plain reference to the question put by the disciples, ver. 3, "What will be the sign (*τὸ σημεῖον*) of thy coming?" I judged it better to follow the E. T. and retain the reference. We have no reason to think that a particular phenomenon in the sky is here suggested. The striking evidences which would be given of the divine presence, and avenging justice, are a sufficient justification of the terms.

36. "But, of that day and that hour," *περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας*. Bishop Newton, in his excellent work on the prophecies, (Diss. xxi.), says, "It seemeth somewhat improper to say, *Of that day and hour knoweth no man*; for if the *day* was not known, certainly the *hour* was not; and it was superfluous to make the addition;" he therefore prefers the word *season* to *hour*. In my opinion the sentence has less the appearance of redundancy when *ἡμέρα* is rendered *hour*. One who says he knows the day when such a thing will be done, is understood to mean 'the day of the year, suppose the 7th of April; now, if that be known, the season is known. But a man may know the *day*, who knows not the *hour* or time of the day when a particular event shall take place.

² Three MSS. after *ὁφθαλῶν* read *οὐδε ὁ υἱὸς*. The Eth. version has read so. Some MS. copies of the Vul. have "neque filius," and some of the fathers seem to have read so. But it is the general opinion of critics, (and I think is probable), that this clause has been borrowed from the parallel place in Mr. where there is no diversity of reading.

38. "Marrying," *γαμοῦντες καὶ ἐγαμιζοντες*. The Eng. word comprehends the sense of both the Gr. words, and therefore needs no addition.

40. "Two men."

41. "Two women."

} Diss. XII. part iv. sect. 7, 8, 9.

Immediately after ver. 41, we find in two or three MSS. only, *ἔσονται δύο ἐπὶ κλίνης μιᾶς*, as in L. 17: 34, from which it has doubtless been taken.

48. "Vicious," *κακός* E. T. "Evil." Ch. 25: 26. N.

49. "Shall beat," *ἄρξεται τύπτειν*. Mr. 5: 17. N.

51. "Having discarded him," *διχοτομήσει αὐτόν*. E. T. "Shall cut him asunder." But this ill suits what follows of his punishment, which supposes him still alive. It is no answer to say, that the punishment of the wicked will affect both the present life and the future. Let it be remembered, that this is a parable wherein our Lord represents to us, under the conduct of earthly

rulers and masters towards their subjects and servants in regard to the present state only, what will be the conduct of our Lord and Master in heaven in regard to both, but principally the future. Now, to mingle thus, and confound the letter and the spirit of the parable, or the story and the application, and to ascribe to the earthly master the actions peculiar to the heavenly, would be as contrary to all propriety as it is repugnant to our Lord's manner. In regard to the word *διχοτομῶ*, we have little or no light from scriptural use. In the N. T. it occurs only here and in the parallel passage in L., and in the Sep. it occurs only once. But it has been observed, that the Sy. uses the same word to express the sense of *διχοτομῶ* here and in L. which it employs in other places for rendering *διχάζω* and *μερίζω*, 'to divide,' 'to make a breach,' 'to separate.' Now, the language spoken by our Lord was a sister-dialect of the Sy. Bishop Pearce has observed, that *ἀποτέμνω* is used by the son of Sirach, Ecclus. 25: 26, and *ἐκκόπτω* and *ἀποκόπτω* by the apostle Paul, Rom. 11: 22. Gal. 5: 12, in the same signification, for *discarding*, cutting off from one's family or society. Nor needs there stronger evidence, especially when the absurdity implied in the other interpretation is considered, to satisfy us that this is no more than a Syriasm, to denote, he will deprive him of his office, and so cut him off from his family. Be. has therefore justly rendered it 'separabit eum,' in which he has been followed by Pisc. as well as by all the Fr. translators I am acquainted with, whether they translate professedly from the Gr. or from the Vul. They also say 'le separera;' for the Vul. which says 'dividet eum,' will bear this version. All the Eng. translators of this century, except An. who says, 'shall turn him out of his family,' have followed the common version.

² "With the perfidious," *μετὰ τῶν ὑποκριτῶν*. E. T. "With the hypocrites." But this word with us is confined to that species of dissimulation which concerns religion only. It is not so with the Gr. term, which is commonly and not improperly rendered by *Cassimulator*, *dissembler*. Nay, from the use of *ὑποκριτής* and its conjugates, in the Sep. and in the Apocrypha, it appears to have still greater latitude of signification, and to denote sometimes what we should call an unprincipled person, one unworthy of trust. I acknowledge that in the N. T. it commonly, not always, refers to religious dissimulation; but in a parable whose literal sense regards secular affairs, the term ought not to be so much limited.

CHAPTER XXV.

1. "To meet the bridegroom," *εἰς ἀπάντησιν τοῦ νυμφίου*.
 Vul. "Obviam sponso et sponsæ;" "to meet the bridegroom and
 Vol. II. 17

the bride." The Sy. Arm. and Sax. versions have the like addition; *καὶ τῆς νύμφης* is found in three MSS. of which the Cam. is one. This is no support. The internal evidence arising from the customs is clearly against the addition. The virgins conducted the bride as her companions from her father's house. The bridegroom went out from his own house to meet them, and to bring her home with joy and festivity.

9. "Lest there be not enough for us and you; go rather to them who sell, and buy for yourselves," *μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσθε δὲ μάλλον πρὸς τοὺς πωλοῦντας, καὶ αγοράσατε ἑαυταῖς.* E. T. "Not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves." Vul. "Ne forte non sufficiat nobis et vobis, ite potius ad vendentes, et emite vobis." Several interpreters have thought that there is an ellipsis in the original. Our translators, who were of this number, have supplied it by the words *not so*. Elsner and others suppose that it ought to be supplied by the word *ὄρατε* or *βλέπετε*, before *μήποτε*, and therefore render the expression "take care, lest there be not enough." But it concerned themselves surely (not those who asked the favor) to take care, before granting it, that there should be a sufficiency for both. Such an answer as this would not be a refusal, as was plainly the case here, but a conditional grant of the request, the askers themselves being made the judges of the condition. The quotation from Acts 5: 39, is nowise applicable. The supply of *ὄρατε* before *μήποτε καὶ θεομάχοι εὐρεθῆτε*, nobody can doubt to be pertinent, because it was entirely the concern of those to whom Gamaliel addressed himself, to take care that they did nothing which might imply fighting against God. It is evident therefore, that, to make the words before us suit the sense, it would be necessary to supply *δέ* ἡμᾶς σκοπεῖν, we must take care. But an ellipsis such as this, is unexampled in these writers. I have judged it, therefore, more reasonable, to follow the authors of the Vul. who have not discovered any ellipsis in this passage. The only thing which can be considered as an objection is the *δέ* in the second clause. Suffice it for answer, that this particle is wanting in the Al. Cam. and other MSS. of principal note, as well as in the Vul. and is rejected by some critics of eminence, ancient and modern. And even were it allowed to stand, it would not be impossible to show that in some instances it is redundant.

13. To this verse there is, in the common editions, a clause annexed, which I have not translated, *ἐν ἣ ὁ υἱὸς τοῦ ἀνθρώπου ἐρχεται.* E. T. "Wherein the Son of Man cometh." But it is wanting in so many MSS. and in the Vul. Sy. and most of the ancient versions, as well as the early ecclesiastical writers who commented on the Gospel, that it cannot, in a consistency with the rules of criticism, be received. There is an evident defect in the next verse,

14. Which is the beginning of a new paragraph. Something (it is not said what) is compared to a man who went abroad. This defect is supplied in the common version by these words, "The kingdom of heaven is." In my opinion, it has been originally, "The Son of Man is;" and, from the mistake of supposing this to refer to the words preceding, (for in the ancient manner of writing they had neither points nor distances between the words), has arisen the interpolation of some words in the 13th verse, and the want of some in the 14th. This, I acknowledge, is but conjecture, though I think a very probable one. At any rate, as a supply of some words must be made to ver. 14, those I have used are at least as well adapted to the words in connexion, as any other that have been employed for the purpose.

26. "Malignant and slothful servant," *πονηρὸν δούλε καὶ ἀκηρὸν*. E. T. "Thou wicked and slothful servant." There are several words in Gr. and indeed in all languages, which may be justly said to be nearly synonymous, but not entirely so. Of this kind especially are those epithets which relate to character, as *κάκος*, *πονηρὸς*, *ἄνομος*, *ἄδικος*, and some others. That they are sometimes used promiscuously, there can be no doubt. And when a translator renders any of them by a general term, as *evil*, *bad*, *wicked*, he cannot be said to mistranslate them. Nay, sometimes, when used without reference to a particular quality in character or conduct, they ought to be so translated. There is, nevertheless, a real difference among them; and one of them is fitted for marking more especially, one species or one degree of depravity, and another for marking another. *Ἄδικος*, for example, in its strictest signification, is 'unjust;' *ἄνομος*, 'lawless,' 'criminal.' The first relates more to a man's principles of acting, the second to his actions themselves, considered as open violations of law. *Κάκος*, when applied to character, answers nearly to our word 'vicious,' and *πονηρὸς* to 'malicious,' or 'malignant:' *κάκος* is accordingly properly opposed to *ἐναγέιος*, 'virtuous,' or *δίκαιος*, 'righteous,' for the former term does not occur in Scripture; *πονηρὸς* to *ἀγαθός*, 'good.' *Κακία* is 'vice,' *πονηρία*, 'malice' or 'malignity.' The use of these words in the Gospel, will be found pretty conformable to the account now given. Thus, in chap. 24: 48, the servant, who not only neglected his master's business, but ill-treated his fellow-servants, and rioted with debauchees, is very properly denominated *κάκος δούλος*, 'a vicious servant.' The bad servant, in this parable, appears in a different light. We learn nothing of his revellings or debaucheries; but, first, of his *sloth*, which entitles him to the epithet *ἀκηρὸς*, and, secondly, of the *malignity* of his disposition, shown in the unprovoked abuse which, under pretence of vindicating his own conduct, he threw upon his master. The cruel and inexorable is also called *πονηρὸς*, chap. 20: 32. Let it be remarked also, that a *malignant*,

that is, an *envious eye*, is *πονηρός* not *κάκος ὀφθαλμός*; that the disposition of the Pharisees to our Lord is, chap. 22: 18, called *πονηρία*, and that the devil is commonly called *ὁ πονηρός* not *ὁ κάκος*. *Malice* is the most distinguishing feature in his character; but *vice*, which seems more connected with human nature, is not so properly applied to an unembodied spirit. It may be said, is not then the *evil one* too vague a translation of *ὁ πονηρός*? I acknowledge it is; but have adopted it merely because it is hazardous, in a term become so common, to depart from established custom. The Gr. *ὁ διάβολος* does not correspond exactly to the Heb. *Satan*; yet, as the Seventy had employed it, the penmen of the N. T. did not judge it necessary to change it. It is true, however, in general, that there is much more justness in the epithets employed in the Gospel, than is commonly attended to. Too many, in translating, seem to have no other aim in regard to these, than, when the epithet is expressive of a bad quality, to select one to answer to it, as opprobrious as the language they write can afford them. I am far from saying that this was the way of those to whom we owe the common version. Though sometimes the import of an original term might have been more exactly hit, they rarely fail to express themselves so as to preserve propriety with regard to the speaker. Now, it deserves to be remarked, that though our Lord, in his rebukes of the hardened offender, (for it is only of such I am speaking), often express himself with sharpness, it is always with justice and dignity. In some translations, on the contrary, he is made to express himself so as we should rather call passionately. In the passage under review, one makes him begin his reply with, "Thou base and indolent slave;" another with, "Thou vile slothful wretch." But do we ever hear such expressions, except from one in a violent passion? And can any body seriously imagine that it adds weight to the sentence of a Judge, to suppose that he spoke it in a rage? Our Lord spoke the language of reproof; such interpreters make him speak the language of abuse. Allow me to add, that, in his language, there is more of pointed severity than in theirs. The reason is, his words touch the particular evils; theirs signify only evil in general, in a high degree; and are much more expressive of the resentment and contempt of the speaker, than of the demerit of the person addressed. The terms, *base, vile, slave, wretch*, used thus, are manifestly of this sort. Like *rascal, villain, scoundrel*, they are what we properly call scurrility. To abound in appellatives of this sort, is not to be severe, but abusive. Such translators invert that fundamental rule in translating, to make their pen the organ of their author for conveying his sentiments to their readers: they, on the contrary, make their author, and the most dignified characters recorded by him, their instruments for conveying to the world, not only their opinions, but even the asperities of their passions.

27. "With interest," *σὺν τόκῳ*. E. T. "With usury." An-

ciently the import of the word *usury* was no other than profit, whether great or small, allowed to the lender for the use of borrowed money. As this practice often gave rise to great extortion, the very name at length became odious. The consideration, that the Jews were prohibited, by their law, from taking any profit from one another for money lent, (though they were allowed to take it from strangers), contributed to increase the odium. When Christian commonwealths judged it necessary to regulate this matter by law, they gave to such profit as does not exceed the legal, the softer name of *interest*; since which time *usury* has come to signify solely extravagant profit disallowed by law; and which, therefore, it is criminal in the borrower to give, and in the lender to take. As it is not this kind of profit that is here meant, the word *usury* is now become improper.

29. "From him that hath not." Mr. 4: 24, 25. N.

² "That which he hath," ὃ ἔχει. In a considerable number of MSS. but few of any note, it is ὁ δοκεῖ ἔχειν. Agreeable to which is the Vul. "quod videtur habere," also the second Sy. and the Sax. This expression has probably been borrowed by some copyists, as more correct, from L. 8: 18, where its genuineness cannot be questioned.

34. From the formation of the world," ἀπὸ καταβολῆς κόσμου. E. T. "From the foundation of the world." Vul. "A constitutione mundi." Ar. "A fundamento mundi." Er. "Ab exordio mundi. Zu. "A primordio mundi." Cas. "Ab orbe condito." Be. "A jacto mundi fundamento." It is very uncommon to find every one of these translators adopting a different phrase, and yet perhaps more uncommon to find, that, with so great a variety in the expression, there is no difference in the sense. If any of the above-mentioned versions be more exceptionable than the rest, it is that which renders *καταβολή* 'foundation:' for, first, this term, except in the sublimer sorts of poetry, is not very happily applied to the world, in which there is nothing that can be said to correspond to the foundation of a house. Secondly, the word is never used in Scripture to express that part of a house, or edifice of any kind, which we call *the foundation*; for though there is frequent mention of this part of a building, the word is never *καταβολή*, but always *θεμελιος*, or some synonymous term: and this observation holds equally of the N. T. the Sep. and the Jewish Apocryphal writings. I admitted that in the highly figurative style of the Heb. poets, such an image as that of laying the foundation might be applied to the world. I find it in the O. T. twice applied to the earth, which is nearly the same; but it deserves our notice, that in neither of the places is the word in the Sep. *καταβολή*, or any of its derivatives. One of the passages is Psal. 102: 25, (in the Sep. 101: 26), "Of old thou hast laid the foundation of the earth," Κατ' ἀρχαίς

τὴν γῆν ἐθεμελίωσας: the other quite similar, Isa. 48: 13, where the same verb is used. Thirdly, in the only place where καταβολή occurs in Hellenistic use, as applied to a house, (which is in the Apocrypha, 2 Mac. 2: 29), it is so far from meaning the foundation, that it denotes the whole structure, as contradistinguished to the several parts. See the passage in Gr. and in the common translation, where καταβολή is rightly rendered 'building.'

36. "Ye assisted me," ἐπεσκέψασθέ με. E. T. "Ye visited me." The Eng. word *visited* does not sufficiently express the import of the Gr. verb, when the subject of discourse is a sick person, or one in distress. In such cases, ἐπισκέπτομαι is strictly 'visit to ut opem feram.' That more is meant here than a visit of friendship, for giving consolation, is probable from the expression used in the next clause, ἦλθετε πρὸς με, which is intended to denote such friendly visits being often all that a Christian brother can do for prisoners. Some late translators render ἐπεσκέψασθέ με, "ye took care of me." This, I think, is in the opposite extreme, as it is hardly applicable to any but the physician or the nurse.

CHAPTER XXVI.

3. "The clause καὶ οἱ γραμματεῖς is wanting in a few noted MSS. The authors of the Vul. and of some other versions have not read it in their copies. But as it is found in the Sy. and the much greater number both of MSS. and of ancient versions, and is not unsuitable to the scope of the place, I have retained it.

2 "Palace," αὐλήν. Though αὐλή strictly signifies an open court before the entry of a house or palace, (see note on ver. 56), it is not uncommon to employ it by synecdoche for the palace.

5. "Not during the festival," μὴ ἐν τῇ ἑορτῇ. E. T. "Not on the feast-day." As there is nothing in the original answering to the word *day*, the term *ἑορτή* may include the whole *festival*; to wit, the day of the paschal sacrifice, and the seven days of unleavened bread that followed it. As, therefore, it is not certain that one day only is spoken of, it is better to leave it in the same latitude in which we found it. *Festival* may either denote the first day, which was properly the day of celebrating the passover, or it may include all the eight days.

7. "Balsam," μύρον. E. T. "Ointment." But it is evident, from what is said here, and in other places, both in the O. T. and in the New, that their μύρα were not of the consistency of what we denominate *ointment*, but were in a state of fluidity like oil, though somewhat thicker.

12. "It is to embalm me," πρὸς τὸ ἐνταφιάσαι με. E. T. "For my burial." The πρὸς τὸ, in several instances, expresses rather

the intention of Providence, than the intention of the person spoken of. This circumstance is mentioned by our Lord here, with a view to suggest the nearness of his funeral. For the import of the word *ἐνταφιάσαι*, see the note on J. 19: 40.

"Thirty shekels," *τριάκοντα ἀργύρια*. Diss. VIII. Part i. sect. 10.

16. "To deliver him up," *ἵνα αὐτὸν παραδῶ*. E. T. "To betray him." We say a man has sold what he has concluded a bargain about, though he has not delivered it to the purchaser. In like manner, Judas *betrayed* his master to the pontiffs when the terms were settled between them, though he did not then put them in possession of his person.

22. "Began every one of them to say," *ἤρξαντο λέγειν αὐτῶ ἕκαστος αὐτῶν*. Mr. 5: 17. N.

26. "The loaf," *τὸν ἄρτον*. E. T. "Bread." Had it been *ἄρτον*, without the article, it might have been rendered either 'bread,' or 'a loaf;' but as it has the article, we must, if we would fully express the sense, say 'the loaf.' Probably, on such occasions, *one loaf*, larger or smaller, according to the company, was part of the accustomed preparation. This practice, at least in the apostolic age, seems to have been adopted in the church in commemorating Christ's death. To this, it is very probable, the apostle alludes, 1 Cor. 10: 18. "*Ὅτι εἰς ἄρτος, ἐν σῶμα οἱ πολλοὶ ἐσμεν· οἱ γὰρ πάντες ἐκ τοῦ ἐνός ἄρτου μετέχομεν*." That is, 'Because there is one loaf, we, though many, are one body; for we all partake of the one loaf.' It is in the common translation, "For we, being many, are one bread and one body; for we are all partakers of that one bread." Passing at present some other exceptions which might be made to this version, there is no propriety in saying *one bread*, more than in saying *one water*, or *one wine*. Ch. 4: 3. N.

27. "Having given thanks," *εὐλογήσας*. But the number of MSS. many of them of principal note, editions, fathers, etc. that read *εὐχαριστήσας*, is so great, as to remove every doubt of its being genuine. Mill and Wet. both receive it. Indeed it may be said to be of little consequence here which way we read, as the two words are admitted by critics to be, in this application, synonymous. Ch. 14: 19. N.

28. "Of the new covenant," *τῆς καινῆς διαθήκης*. Diss. V. Part iii.

29. "Of the product of the vine," *ἐκ τούτου τοῦ γεννήματος τῆς ἀμπέλου*. E. T. "Of this fruit of the vine." But the Gr. term for fruit is *κῆρπος*. The word *γεννήμα* I have literally rendered. Besides, *the fruit of the vine* is not *wine*, but *grapes*; and we speak of *eating*, but never of *drinking*, *fruit*. In the phrase corresponding to this in the Heb. rituals, a term is employed that commonly signifies *fruit*. But our original is the language of the evange-

lists, not that of the rabbis. *The product* is here equivalent to *this product*; because it cannot be this individual, but this in kind, that is meant.

² "Until the day when I shall drink it with you in my Father's kingdom." I confess I do not see the difficulty which some fancy they see in these words. That the expression is figurative, will not, I believe, be denied; yet not more so than the terms *fire* and *brimstone*, as applied to the future doom of the wicked. If we have not positive evidence that there will be any thing in heaven analogous to eating and drinking, as little have we, that there will not. And there is at least no absurdity in the supposition. As far as our acquaintance with living creatures extends, means are always necessary for the support of life. That no means are requisite in heaven, (if it be a truth), is not self-evident. It will hardly be pretended that it is expressly revealed; and as yet we have no experience on the subject. We know there will be nothing analogous to marriage. Where the inhabitants are immortal, there is no need of fresh supplies. But it does not appear implausible, that the use of means for the preservation of life may constitute one distinction between the immortal existence of angels and men, and that of him who, by way of eminence, is said (1 Tim. 6: 16), "alone to have immortality." Difficulties in Scripture arise often from a contradiction neither to reason nor to experience; but to the presumption we have rashly taken up, in matters whereof we have no knowledge.

30. "After the hymn," *ὑμνήσαντες*. E. T. "When they had sung an hymn." But *ὑμνέω* may be either 'I sing,' or 'I recite a hymn.' In the latter way it has been understood by the author of the Vul. and by Ar. who render it "Et hymno dicto." Cas. to the same purpose, "Deinde dictis laudibus." But Er. Zu. Be. Pisc. and Cal. "Quum hymnum cecimissent." All the modern translations I have seen, except Lu's, and such as are made from the Vul. follow these last: the Sy. is equally ambiguous with the original, and so are most of the oriental versions, and the M. G. As it is evident, however, that the words are susceptible of either interpretation, I have followed neither, but used an expression of equal latitude with the original. I have chosen to say *the hymn*, rather than *a hymn*; as it is a known fact, that particular Psalms, namely the cxiv. and four following, were regularly used after the paschal supper.

31. "I shall prove a stumbling-stone to you all," *πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοί*. E. T. "All ye shall be offended because of me." The word *snare* answers equally well with *stumbling-stone* for conveying the sentiment, (ch. 5: 29. N.); yet as there may be here an allusion to the passage in the Psalms (so often quoted in the N. T.) representing our Lord as a select and chief corner-stone, which to many would prove a stone of stumbling,

πέτρα σκανδάλου, I have been induced to prefer a closer interpretation in this place.

38. "My soul is overwhelmed with a deadly anguish," *περίλυπος ἔστιν ἡ ψυχὴ μου ἕως θανάτου*. E. T. "My soul is exceeding sorrowful, even unto death." But this expression, *unto death*, is rather indefinite, and seems to imply a sorrow that would continue till death; whereas the import of the original is, such a sorrow as is sufficient to cause death, that is, *deadly*. Cas. has expressed the sense thus, "In tanto sum animi dolere ut emoriar." The last clause sufficiently explains *ἕως θανάτου*.

39. "Not as I would, but as thou wilt," *οὐχ' ὡς ἐγὼ θέλω, ἀλλ' ὡς σὺ*. E. T. "Not as I will, but as thou wilt." As the Heb. has no subjunctive or potential mood, the indicative, in conformity to the oriental idiom, is frequently used by the penmen of the N. T. in the sense of the subjunctive. Our Lord's *will*, in effect, perfectly coincided with his Father's; because it was his supreme desire that his Father should be obeyed, rather than that any inclination of his own should be gratified. The first clause, therefore, ought to express, not what was in reality, as matters stood, but what would have been his desire, on the supposition that his Father's will did not interfere. This is properly expressed by L. Cl. "Non comme je le voudrois, mais comme tu le veux," which is the way I have adopted.

45. "Sleep on now, and take your rest," *καθεύθετε τὸ λοιπὸν, καὶ ἀναπαύεσθε*. Some late interpreters translate this with an interrogation, thus, "Do ye still sleep on, and take your rest?" This appears, at first, to suit better the words which follow, "Arise, let us be going." I cannot, however, help favoring the more common, which is also the more ancient translation. The phrase *τὸ λοιπὸν*, and simply *λοιπὸν*, when it relates to time, seems always to denote the future. There are only three other places in Scripture where it has clearly a relation to time; and in regard to these there can be no doubt. The first is Acts 27: 20, *Λοιπὸν περιηγεῖτο πᾶσα ἐλπίς τοῦ σωθῆσθαι ἡμᾶς*. E. T. "All hope that we should be saved was then taken away." The version would have been still better if closer, and instead of *then*, it had been *thenceforth*. It is rendered by Cas. "Cætero spes omnis salutis nostræ sublata erat." 2 Tim. 4: 8, where it is rendered by our translators "henceforth;" and Heb. 10: 13, where it is rendered "from henceforth." There is reason, therefore, here to retain the common version; nor is there any inconsistency between this order, which contains an ironical reproof, very natural in those circumstances, and the exhortation which follows, "Arise." Ch. 23: 32. N.

^a "Of sinners," *ἁμαρτωλῶν*. The Gr. word expresses more here than is implied in the Eng. term. Our Lord thereby signified that he was to be consigned to *the heathen*, whom the Jews called,

by way of eminence, *ἀμαρτωλοί*, because *idolaters*. See Gal. 2: 15. For a similar reason they were also called *ἄνομοι*, 'lawless,' 'impious,' as destitute of the law of God. The expression *διὰ χειρῶν ἀνόμων* (Acts 2: 23) ought therefore to be rendered, not as in the E. T. "by wicked hands," but *by the hands of the wicked*, or rather *impious*.

47. "Clubs," *ξύλων*. L. 22: 52. ² N.

50. "Friend," *ἑταῖρε*. Diss. XII. Part i. sect 11.

52. "Whoever hath recourse to the sword"—a proverbial expression not to be rigidly interpreted. Such sayings are understood to suggest what frequently, not what always happens. It seems to have been introduced at this time, in order to signify to the disciples that such weapons as swords were not those by which the Messiah's cause was to be defended.

55. "A robber," *ληστήν*. E. T. "A thief." Diss. XI. Part ii. sect. 6.

58. "The court of the high-priest's house," *τῆς αὐλῆς τοῦ ἀρχιερέως*. E. T. "The high-priest's palace." From ver. 69, as well as from what we are told in the other Gospels, it is evident that Peter was only in the court without, which, though enclosed on all sides, was open above, nor was it anywise extraordinary to kindle a fire in such a place. L. 22: 55. N.

² "Officers," *ὑπηρετῶν*. E. T. "Servants." *Ἰπηρεταί* means, commonly, servants of the public, or official servants of those in authority, the officers of a judicatory.

59. "And the elders," *καὶ οἱ πρεσβύτεροι*. This clause is wanting in the Vul. Cop. and Arm. versions, and in two or three MSS. It is not wanting in the Sax. which makes it probable that the Itc. read as we do.

6. "But though many false witnesses appeared, they found it not," *καὶ οὐχ' εὗρον, καὶ πολλῶν ψευδομάρτυρων προσελθόντων, οὐχ' εὗρον*. The repetition of *οὐχ' εὗρον*, in the common copies, is very unlike the manner of this writer. In the Vul. Sy. Cop. Ara. and Sax. the phrase is found only once. It is not repeated in the Com. nor in some ancient MSS. As it makes no addition to the sense, and does not perfectly agree with the strain of the narrative, I have followed the example of some of the best ancient translators, in avoiding the repetition.

63. "I adjure thee," *ἐξορκίζω σε*. This appears to have been the Jewish manner of administering an oath. The Heb. *שָׁבַע* *hishbiang*, which in the O. T. is commonly, by our interpreters, rendered 'to make one swear,' is justly translated by the Seventy *ἀρκίζω*, or *ἐξορκίζω*. The name of the Deity sworn by was subjoined, sometimes with, sometimes without a preposition. Thus Gen. 24: 3, where we have an account of the oath administered by Abraham to his steward, which is rendered in the Eng. Bible, "I will

make thee swear by the Lord, the God of heaven, and the God of the earth," is thus expressed in the Sep. *ἐξορκίω σε Κύριον τὸν Θεὸν τοῦ οὐρανοῦ καὶ τῆς γῆς*, "I adjure thee by Jehovah, the God of heaven and earth." After such adjuration, by a magistrate or lawful superior, the answer returned by the person adjured was an answer upon oath: a false answer was perjury; and even the silence of the person adjured was not deemed innocent. Many examples of this use of the simple verb *ὀρκίζω*, which is of the same import with the compound, may be discovered by consulting Trommius' Concordance. Mr. 5: 7. N.

64. "At the right hand of the Almighty," *ἐκ δεξιῶν τῆς δυνάμεως*. E. T. "On the right hand of power." The Heb. word *הַגְּבוּרָה*, *hageburah*, *power*, or *might*, in the abstract, that is *omnipotence*, or supreme power, was become, with Jewish writers, a common appellation for God. As the abstract here does not suit the idiom of our tongue, and as, in meaning, it is equivalent to our word 'the Almighty,' I have used this term in the translation. The Vul. says, "Virtutis Dei."

65. "Blasphemy." Diss. X. Part ii.

68. "Divine to us," *προφήτευσον ἡμῖν*. E. T. "Prophesy unto us." But the Eng. verb *to prophesy*, always denotes to foretell what is future: here a declaration is required concerning what was past. The verb *to divine* is applicable to either, as it denotes simply to declare any truth not discoverable by the natural powers of man. From the Evangelists Mr. and L. we learn that our Lord was at this time blindfolded.

71. "Said to them, This man too was there," *λέγει τοῖς ἐκεῖ· Καὶ οὗτος ἦν*. E. T. "Said unto them that were there, This fellow was also." But a very great number of MSS. amongst which are some of the most ancient, read *λέγει αὐτοῖς· Ἐκεῖ καὶ οὗτος ἦν*. The Sy. and Go. have read so. It is in the Com. and Ald. editions. It is supported by Origen and Chr. and preferred by Gro. Mill, and Wetstein. I might add, that in the common reading the adv. *ἐκεῖ* is absurdly superfluous; for who can imagine that she addressed herself to those who were not there?

CHAPTER XXVII.

2. "The procurator." Diss. VIII. Part iii. sect. 17.

5. "Strangled himself," *ἀπήγγαστο*. E. T. "Hanged himself." The Gr. word plainly denotes *strangling*; but does not say how, by hanging, or otherwise. It is quite a different term that is used in those places where *hanging* is mentioned. It may be rendered, 'was strangled,' or 'was suffocated.' I have, in the above version, followed the Sy. The common translation follows the Vul. which

says, "laqueo se suspendit : " Wa. " was choked with grief." This interpreter does not deny that *strangled* expresses the common meaning of the Gr. word in classical authors. The examples he produces in support of his version serve only to show, that, in a few obscure instances, the word *may* (not *must*) have the signification which he assigns to it. There are only two examples wherein it occurs in the Sep. One is 2 Sam. 17: 23, where it is applied to Abithophel, in which he does not seem to question the justness of the common version; the other is Tob. 3: 10, where it is spoken of Sara the daughter of Raguel. This passage, that interpreter thinks, clearly confirms (and I think it clearly confutes) his version. That the daughter's suicide would bring dishonor on the father may be understood by any body; but her dying of grief, in consequence of the bad treatment she received from strangers, might be to a parent a subject of affliction, but could not be a matter of reproach.

6. "The sacred treasury," τὸν κορβανῶν. E. T. "The treasury." The word in the original occurs in no other passage in Scripture. Josephus makes use of it, and interprets it, τὸν ἕτερον θησαυρὸν. It is formed from κορβᾶν, originally Heb. which also occurs but once in the Gr. form, Mr. 7: 11, and signifies that which is given or *devoted to God*. The unlawfulness of putting the thirty shekels into this repository, arose from this single circumstance, that it contained the treasure consecrated to God.

8. "That field is called the field of blood," ἐκλήθη ὁ ἀγρὸς ἐκεῖνος ἀγρὸς αἵματος. Vul. "Vocatus est ager ille Haceldama, hoc est, ager sanguinis." To the words, "Haceldama, hoc est," as there is nothing that corresponds in any MS. or translation, except the Sax. and as they are quite superfluous, there can be no doubt that they are an interpolation from Acts 1: 19. With insertions of this kind the Latins have been thought, even by some of their own critics, more chargeable than the Greeks.

"Jeremiah." The words here quoted are not in any prophecy of Jeremiah extant; but they bear a strong resemblance to the words of Zechariah, 11: 12, 13. One MS. not of great account, has Ζεχαρίου. Another adds no name to προφητοῦ. There is none added in the first Sy. version. And it would seem, from a remark of Augustine, that some copies in his time named no prophet. But as all the other MSS. now extant, even those of the greatest antiquity, the Vul. and the other ancient versions, the Sy. alone excepted, all the earliest ecclesiastical writers, read just as we do in the common editions, I did not think a deviation from these could be denominated other than an emendation merely conjectural.

9, 10. "The thirty shekels, the price at which he was valued, I took, as the Lord appointed me, from the sons of Israel, who gave them for the potter's field." Ἔλαβον τὰ τριάκοντα ἀργύρια τὴν τι-

μὴν τοῦ τετιμημένου ὃν ἐτιμήσαντο ἀπὸ υἰῶν Ἰσραὴλ· καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμείου, καθὰ συνέταξε μοι ὁ Κύριος. E. T. 'They took the thirty pieces of silver, the price of him that was valued; whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me. Ἔλαβον may be either the first person singular, or the third person plural. The latter hypothesis has been adopted by the Vul. and the majority of translators, ancient and modern: the former has been preferred by the Sy. and the Per. translators. There can be no doubt that their way of rendering gives more perspicuity, as well as more grammatical congruity to the sentence. As the words stand in most versions, they appear to represent the action of one, as the obedience of an appointment given to another. Thus: "They took the silver pieces, and gave them—as the Lord appointed [*not* them, *but*] me." This incongruity, and the obscurity arising from it, are entirely removed by the other interpretation, which has also this advantage, that it is more conformable to the expression of Zechariah referred to, *ἔλαβον τοὺς τριάκοντα ἀργύριους*. So it runs in the Sep. Now there is no ambiguity in the Heb. verb, as there is in the Gr. The former cannot be rendered but by the first person singular. This would certainly have determined all translators to prefer this manner, as being at once more conformable to syntax, to common sense, and to the import of the passage to which the allusion is made. But there arose a difficulty from the verb *ἔδωκαν*, which appears to be coupled in construction with *ἔλαβον*. Now, on the supposition that it was so construed, as *ἔδωκαν* could be no other than the third person plural, *ἔλαβον* must be so too. In one of the copies called Evangelistaries, (which are MSS. of the Gospels, divided according to the manner of reading them in some church or churches), it is *ἔδωκα*, in the first person singular. The Sy. interpreter seems also to have read *ἔδωκα*, in the copy or copies used by him. But this is too slight an authority, in my opinion, for deserting the common reading. I therefore entirely approve the ingenious solution that has been given by Knatchbull, and read *ἔδωκαν* in the third person plural, not as coupled by the conjunction with *ἔλαβον*, but as belonging to a separate clause; in which case the version will be literally as follows: 'I took the shekels (the price of him that was valued, whom they valued) from the sons of Israel, (and they gave them for the potter's field,) as the Lord appointed me.' The version given in the text is the same in meaning, but more perspicuously expressed. Here, indeed, the words *and they* supply the place of the relative *who*, a very common Hebraism. It is surely much less usual, though I will not say unexampled, to make, as our translators do, the phrase *ἀπὸ υἰῶν Ἰσραὴλ*, serve as a nominative to the verb *ἐτιμήσαντο*.

11. "Thou art the King of the Jews?" *Σὺ εἶ ὁ βασιλεὺς τῶν*

Ἰουδαίων; E. T. "Art thou the King of the Jews?" Vul. Ar. Er. Cal. "Tu es rex Judæorum?" There can be no doubt that this is an interrogation; but it is equally certain, that the form of the expression is such as admits us to understand it either as an affirmation or as an interrogation. Now, I imagine it is this particularity in the form of the question, which has given rise to the customary affirmative answer, *οὐ λέγεις*, wherein the answerer, without mistaking the other's meaning, expresses his assent to the words, considered in the simple form as an assertion; and this assent serves equally as an answer to the question. But this would not be a natural manner of answering, if the form of the question were such as could not admit being interpreted otherwise than as a question. In that case, nothing can, with any propriety, be said to have been advanced by the asker. As sometimes, with us, a question is put derisively in the form of an assertion, when the proposer conceives, as seems to have happened here, some absurdity in the thing; I thought it best, after the example of so many La. interpreters, to adopt the equivocal, or rather the oblique form of the original expression. The ambiguity is not real, but apparent. The accent in speaking, and the point of interrogation in writing, do, in such cases, sufficiently mark the difference. Dio. has also adopted this method, and said, "Tu sei il rè de Judei?" All the other modern versions I have seen, follow Be. Pisc. and Cas. who put the question in the direct form, the two former saying, "Tune es"——the other, "Esne tu"——Leo de Juda says, "Es tu"——

17, 18, 19, 20, 21. The reader will observe, that there is in these verses, in the common version, some appearance both of tautology and incoherency, which, in my opinion, is entirely removed by including the 18th and 19th in a parenthesis, and understanding the 21st as a resumption, after this interruption, of what had been mentioned in the 17th verse. Let the whole passage in the original be carefully examined, and compared with the common version, and with this.

24. "Of this innocent person," *τοῦ δικαίου τούτου*. E. T. "Of this just person." Cas. "Hujus innocentis." L. Cl. 'De cet innocent.'" The forensic sense (as I may call it) of the Heb. word *צַדִּיק* *tsadik*, and consequently of the Gr. *δικαίος*, adopted as equivalent, is no more than 'innocent,' or 'not guilty,' of the crime whereof he stands accused. This appears from many places of the O. T. which relate to judicial proceedings, particularly Deut. 25: 1, and Prov. 17: 15, where it is contrasted with a word commonly rendered *wicked*, and which, in its forensic meaning, denotes no more than *guilty* of the crime charged. Pilate does not appear to have known any thing of our Lord's character, and therefore could pronounce nothing positively. But he could not fail to see, that

this accusation brought before him sprang from malice, and was unsupported by evidence.

29. "Of thorns," ἐξ ἀκανθῶν. Bishop Pearce has remarked, in a note on this verse, that ἀκανθῶν may be the genitive plural, either of ἄκανθα, 'thorn,' or of ἄκανθος, the herb called 'bear's-foot,' a smooth plant, and without prickles. But, in support of the common version, let it be observed, 1st, That in both Mr. and J. it is called στέφανος ἀκάνθινος. This adjective, both in sacred use and in classical, plainly denotes *spineus*, 'thorny;' that it ever means made of 'bear's-foot,' I have no evidence. Thus in the Sep. (Isa. 34: 13), in the common editions, the phrase ἀκάνθινα ξύλα, is used for prickly shrubs. 2dly, That the word ἄκανθα, thorn, both in the right case and in the oblique case, occurs in several places of the N. T. and of the Sep. is unquestionable. But that, in either, the word ἄκανθος is found, (leaving this, and the parallel passage in J. about which the doubt is raised, out of the question), has not been pretended. 3dly, Not one of the ancient, or of the oriental versions, or indeed of any versions known to me, favors this hypothesis. The Itc. and Sy. which are the oldest, both render the word *thorns*. The silence of ecclesiastical writers for near two centuries, if this can be properly pleaded after what has been observed of the ancient Itc. and Sy. interpreters, and especially when we consider how few of the works of the earliest fathers are extant, proves nothing at all. That Tertullian, the first of the La. fathers, mentions the crown as being of thorns, and speaks in such a manner as clearly shows that he had never heard of any different opinion, or even doubt raised upon the subject, is very strong evidence from the common translation. Add to this, that an eminent Gr. Father, Clement of Alexandria, a contemporary of Tertullian, understood the word in the same manner. "It is absurd," says he (Pæd. l. 2. c. 8.), "in us, who hear that our Lord was crowned with thorns, ἀκανθαῖς, to insult the venerable sufferer by crowning ourselves with flowers." Several passages equally apposite might be given from the same chapter, but not one word betrays a suspicion that the term might be, or a suggestion that it ever had been, otherwise interpreted. There is, therefore, here the highest probability opposed to mere conjecture.

34. "Vinegar," ὄξος. Vul. "Vinum." With this agree the Cop. Arm. Sax. 2d Sy. and Eth. versions. The Cam. and a few other MSS. read οἶνον.

² "Wormwood," χολῆς. E. T. "Gall." The word χολή is used with great latitude in the Sep. The Heb. word signifying *wormwood* is twice so rendered; Prov. 5: 4. Lam. 3: 15. At other times, it seems to denote any bitter or poisonous infusion that tasted like gall. To give such a beverage to criminals before their

execution, was then used, in order to make them insensible of the horrors of death.

35. [" Thus verifying the words of the prophet, ' They shared my mantle among them, and cast lots for my vesture, ' "] ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ τοῦ προφήτου Διμερίσαντο τὰ ἱμάτια μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον. These words are wanting in a very great number of MSS. in which the most valuable are included in the works of some ancient commentators, in several early versions and editions. Though the Vul. in the common editions has this clause, it is not to be found in any of their best MSS. As it was a practice with some transcribers to correct, and, as they imagined, improve one Gospel by another, it is extremely probable that this clause has been at first copied out of J., to whose Gospel it properly belongs. For this reason I have marked it as of doubtful authority.

40. The reproach in this verse is introduced in the Vul. by the interjection *Vah?* in which concur the Cop. Sax. and 2d Sy. The Cam. and another MSS. read *Oιᾶ*.

40, 43. " God's Son." See note on ch. 4: 3, and on ver. 54, of this chapter.

41. " And the Pharisees." The words *καὶ φαρισαίων*, though not in the common edition, are found in a very great number of MSS. some of which are of principal note. They are in the Cam. and some of the oldest editions. With these agree the Ara. and both the Sy. versions. Origen and The. have read so. They are approved by Wet. and other moderns.

42. " Cannot he save himself?" ἑαυτὸν οὐ δύναται σῶσαι; E. T. " Himself he cannot save." The words may be understood either as an affirmation or a question. I think, with Bishop Pearce, that the latter way is better suited to the context, as well as more emphatical.

45. " The whole land, *πᾶσαν τὴν γῆν*. The word *γῆ* is equivocal, and may be rendered either ' earth' or ' land.' Some have thought, that the addition of *πᾶσα* ought to determine our preference in favor of the most extensive signification of the word; but this argument is not conclusive. No two expressions can be more similar than *ἐγένετο λιμὸς ἐπὶ πᾶσαν τὴν γῆν*, L. 4: 25, and Mt.'s expression here, *ἐγένετο σκότος ἐπὶ πᾶσαν τὴν γῆν*. Without some special reason, therefore, nothing could be more capricious than to render the former, " there was famine throughout all the land;" and the latter, " There was darkness over all the earth."

46. " Eli, eli, lama sabachthani." It is to be observed, that these are not the very words of the Heb. original of the Psalm quoted; but they are in what is called Syro-chaldaic, at that time the language of the country, the dialect which our Lord seems al-

ways to have used. It is not entirely the same with the language of the Sy. version, but very near it. The only difference in this exclamation between the Psalm and the Gospel, is that in the latter we have "sabachthani," where, in the former, we have "ghazabthani." The Sy. interpreter has not, as all other interpreters, given first the very words of our Lord on this occasion, and then an interpretation of them in the language he was writing; but, by a very small alteration on some of the words, he has made them suit the dialect of his version, so as to need no other interpretation. In Sy. they run thus, "Eil, eil, lamana sabachthani?" Yet, even here, one would suspect a different reading; *Eil* signifies *God*, not *my God*. The reader will perceive that the difference in sound is inconsiderable. See the Preface to this Gospel, sect. 19, and Mr. 15: 34. N.

47. "Some of the bystanders said, 'He calleth Elijah.'" These must have been some of the strangers, of whom there was always a great concourse at the passover, who did not understand the dialect then spoken in Jerusalem.

50. "Resigned his spirit," ἀφῆκε τὸ πνεῦμα. E. T. "Yielded up the ghost." This is exactly agreeable to the sense, though the phrase is somewhat antiquated. Dod. "dismissed his spirit." He thinks, after Jerom, that there was something miraculous in our Lord's death, and supposes it to have been the immediate effect of his own volition. Whether this was the case or not, the words here used give no support to the hypothesis. The phrase, ἀφίεται τὴν ψύχην, which is very similar, is used by the LXX., Gen. 35: 18, speaking of Rachel's death. The like expressions often occur in Josephus, and other Gr. writers. Nay, an example has been produced from Euripides of this very phrase, ἀφῆκε πνεῦμα, for *expired*. Indeed the primitive meaning of the word πνεῦμα is 'breath,' from πνέω, 'I breathe.' In this sense it occurs Gen. 6: 17. 2 Sam. 22: 16. Ps. 18: 15. 33: 6, and many other places.

51. "The veil of the temple." Probably the inner veil, which divided the *holy* from the *most holy place*.

54. "The son of a God," Θεοῦ υἱός. E. T. "The Son of God." Let it be observed, that the phrase here is neither ὁ υἱός τοῦ Θεοῦ, 'the son of God,' nor υἱός τοῦ Θεοῦ, 'a son of God;' but it is υἱός Θεοῦ, both words being used indefinitely, 'a son of a god;' an expression perfectly suitable in the mouth of a polytheist, like the Roman centurion. The reason of my using the definite article before *son* is, because it is more conformable to our idiom. If the father be expressed indefinitely, though the definite article be prefixed to *son*, it has no emphasis in Eng. Thus, should one say of a person inquired about, He is 'the son of a merchant,' nobody would understand, as implied in this answer, that he is either *the only son* or *the eldest*. Yet this mode of answering is more com-

mon than to say, He is a son of a merchant. But when the father is mentioned by his proper name, or distinguished by his office from every other person, we use the indefinite article before the word *son*, when we mean to express no more than the relation. Thus: 'He is a son of the Lord Chancellor,' or 'of Mr. Such-a-one.' Likewise, in deducing a genealogy, the definite article is frequently used before *son*, but without any meaning. Thus we may say, 'Judah the son of Jacob, the son of Isaac, the son of Abraham.' The usual Fr. idiom is in this preferable, which is now also adopted in Eng. They use no article, definite nor indefinite, in such cases, but say, 'Judah fils de Jacob, fils d'Isaac, fils d'Abraham.' So much for anomalies in the use of articles that obtain amongst ourselves. Yet nothing would be more unjust than to conclude from this, that our articles have no distinctive import, but are used promiscuously and capriciously. Let us not, then, fall into the like fallacy in arguing about the articles of other languages, because of a few exceptions which, to us, may appear capricious. I know it may be objected to what is advanced above concerning the Gr. article, that in this ch. ver. 43, the words *θεοῦ υἱός* occur without any article, where the term *θεοῦ* must nevertheless be understood definitely. But when a phrase, expressed fully, comes soon to be repeated, articles, and other definitives, such as pronouns and epithets, are for brevity's sake often omitted. In ver. 43, there is an implied reference to what was expressed more fully *υἱός τοῦ θεοῦ* ver. 40; the same strain of scoffing is continued through the whole. Instances of such omissions in the like cases, are very numerous. I admit also, in regard to substantives in general, that the article is sometimes omitted when the meaning is definite, but hardly ever added when it is indefinite. I am not certain whether *υἱός* in the two verses now referred to, should be rendered 'a son,' or 'the son.' Plausible reasons may be advanced for each. I have avoided the decision, by rendering it in both verses *God's son*, which may mean either. This, as I signified before, is the method I choose to take in cases which appear doubtful. But if the words in connexion be ever sufficient to remove all doubt, they are sufficient in ver. 54. That the expression in question came from one who, as he believed a plurality of gods, could scarcely have spoken otherwise than indefinitely, is perfectly decisive. Let it be observed further, that the same indefinite expression is used in the parallel place, Mr. 15: 39. See ch. 4: 3. N. ch. 15: 33. N. Mr. 1: 1. N.

56. "Mary Magdalene," *Μαρία ἡ Μαγδαληνή*. It might be rendered more literally, and even properly, "Mary the Magdalene," or "Mary of Magdala," in the same way as *Ἰησοῦ ὁ Ναζαρηνοῦ* is "Jesus the Nazarene," or "Jesus of Nazareth." There can be no doubt that this addition, employed for distinguishing her

from others of the same name, is formed from *Magdala*, the name of a city mentioned ch. 15: 39, probably the place of her birth, or at least of her residence. The appellation *Magdalene* stands now, however, so much on the footing of a proper name, that any the smallest change would look like an affectation of accuracy in things of no moment.

61. "The other Mary," ἡ ἄλλη Μαρία. Sc. "Another Mary." But this last version is agreeable neither to the letter nor to the sense of the original. I should not have taken notice of it, were it not to show how grossly the import of the articles is sometimes mistaken, and how strangely they are confounded. This learned writer, in his notes, after mentioning the common version, *the other Mary*, adds, "This might be proper if there were but two Marias;" I answer, it is sufficient to the present purpose that there were but two Marias, whom the evangelist had mentioned a very little before, to wit, at ver. 56. These were *Mary Magdalene*, and *Mary the mother of James and Joseph*. He now again names *Mary Magdalene*, adding, "and the other Mary." Can any person who reflects be at a loss to discover, that he says *the other*, to save the repetition of *the mother of James and Joseph*? In order to evince the redundancy, not to say insignificance, of the Gr. articles, this author produces two other examples, which doubtless, have appeared to him the most convincing. The first is, Mt. 10: 23. Ὅταν διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην, which I have rendered, "When they persecute you in one city, flee to another;" but which is, in the common version, "When they persecute you in this city, flee ye into another." Now to me this passage, so far from showing the evangelist's negligence in his manner of using the articles, proves his accuracy. If he had expressed the first clause indefinitely, ὅταν διώκωσιν ὑμᾶς ἐν μιᾷ πόλει, and added, φεύγετε εἰς τὴν ἄλλην, this writer's reasoning would have been just; nor could there have been a clearer evidence that the articles were sometimes used without any determinate meaning. But as the first clause was expressed definitely, propriety required that the second should be definite also. Εἰς τὴν ἄλλην, therefore, in this place, is equivalent to εἰς τὴν ἐκείνην, and opposed to ἐν τῇ πόλει ταύτῃ. Since our translators, therefore, rendered the first clause, "When they persecute you in this city," they ought to have rendered the second, "flee into that," or, "into that other:" for this is one of those instances (and there are several, as has been often remarked by grammarians) wherein the article has the force of a pronoun. I have chosen, in this translation, to express the whole indefinitely, as this manner suits better the genius of our tongue, and is equally expressive of the sense. The other way, in a language wherein it flows naturally and easily, does not, I acknowledge, want its advantages in point of vivacity. But to begin in one manner and end in the other, offends alike against propriety

and elegance. The other example, taken from J. 18: 15, I should admit, without a moment's hesitation, to be clearly in favor of Dr. Sc.'s doctrine, if I did not consider it as an erroneous reading. See note on that verse.

63. "Within three days," *μετὰ τρεῖς ἡμέρας*. Chap. 2: 16. ³N.

64. "Command that the sepulchre be guarded." This, as being a servile work, it might be thought they would not ask to be done on the Sabbath. But we ought to reflect, that they asked this of Romans, whom they did not consider as bound by the law of the Sabbath. Jews, to this day, do not scruple to avail themselves of the work done by Christians on the Sabbath. See the note on ver. 65.

65. "Ye have a guard." Some have thought that the guard here meant was the Levites, who kept watch in the temple, (L. 22: 52. N.); others, that it was a band of Roman soldiers, who, during the great festivals, guarded the porches of the outer court, and had it in charge to quell any tumult which might arise there, or in the city. Of this guard extraordinary at their public solemnities, mention is made by Josephus, (Antiq. l. viii. c. 4.) That it was not the Levites, the ordinary temple watch, who are here alluded to, appears from the following reasons: 1st, The service of that watch does not seem to have extended beyond the walls of the temple: 2dly, If their assistance had been judged necessary, the chief priests had no occasion to recur to Pilate for obtaining it, as, by the constitution, they who served in the temple were under the sole direction of the priests: 3dly, As the day on which the assault seems to have been dreaded was the Sabbath, it is probable that they would choose to have Roman soldiers, whom they could lawfully employ, and who would be restrained by no religious scruple, rather than Jews, for suppressing any tumult on that day; 4thly, Had the guard been Levites, they were accountable only to the chief priests; whereas, being Romans, they needed the priests as mediators with Pilate, before they could be induced, by a sum of money, to propagate a falsehood which reflected so much on themselves as military men, and even exposed them to punishment. Lastly, the name *κουραιωδια*, here given them, which is neither Gr. nor Sy. but a La. word, shows clearly they were *Romans*. It may be objected, 'But, in that case, would the procurator have said, Ye have a guard, thus representing the Roman soldiers as under their authority?' I take this to be no more than a civil way of granting their request; as in modern language we should say, 'The guard is at your service.'

CHAPTER XXVIII.

1. "Sabbath being over," *ὀψὲ σαββάτων*. E. T. "In the end of the Sabbath." This could be spoken only of Saturday evening;

for the Sabbath ended at sunset. That this is not the meaning here is manifest from what follows, which shows it to have been the dawn on Sunday. *Ὁπὲ* before a genitive often means 'after.' Besides, in the Jewish idiom, *the evening* is understood to include the whole night, from sunset to sunrise.

2. "There had been a great earthquake," *Σεισμός ἐγένετο μέγας*. Pearce after Markland says, "rather commotion, *i. e.* in the air." Wa. "disturbance." Though it is acknowledged that *σεισμός* signifies not only 'earthquake,' but sometimes 'tempest,' 'whirlwind';—the first is the common acceptation, from which we ought not to depart, unless when the words in connexion require it. This is certainly not the case here. Markland imagines that the word *ἐπέσθησαν*, applied to the guards, ver. 4, was intended by Mt. to prevent men's mistaking the import of the word *σεισμός*, ver. 2. If this was the evangelist's intention in using that verb, he has not been lucky in the choice of an expedient; for *σεισμός* here, till of late, appears to have been understood by all interpreters for 'earthquake.'

² "From the entrance," *ἀπὸ τῆς θύρας*. These words are wanting in the Cam. and two other MSS. There is nothing corresponding to them in the Vul. and Sax. versions.

9. "When they were gone," *ὡς δὲ ἐπορεύοντο*. E. T. "And as they went." Dod. and Wy. "As they were going." If, in Hellenistic use, accuracy were observed in regard to the verbs, the last would be the only proper way of rendering the expression. But, from the very different nature of the oriental tongues, there has arisen among Jewish writers an indefinite application of the Gr. tenses and moods, which renders them in some cases not a little equivocal. The expression employed, Acts 20: 18, *ὡς δὲ παρεγένοντο πρὸς αὐτόν*, is extremely similar to that under review; yet no Eng. interpreter has scrupled to render it, "When they were come (not *coming*) to him," as this is a meaning to which the words connected evidently confine it. Now, as the words are susceptible of this interpretation, candor seems equally to require it, when it is essential to the consistency of the sacred historians.

³ This whole clause, *ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ*, is wanting in the Sy. Vul. Cop. Arm. Ara. and Sax. versions. It is wanting also in the Cam. and many other MSS. Chr. appears not to have read it. It is rejected by Mill and some other modern critics. Beside these, one or two MSS. which retain *ὡς δὲ ἐπορεύοντο*, omit *ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ*, which are also the concluding words of the former sentence. As the latter clause, when retained, makes not the smallest alteration in the sense, I thought the above authorities might be held reason sufficient for passing it.

³ "Rejoice," *χαίrete*. E. T. "All hail." The term *hail*, in saluting, rarely occurs now, except in Scripture and poetry. How-

ever, as in some cases we have no word which can properly supply its place, as it is very well understood, and by scriptural use as well as antiquity rendered respectable, it ought not, in a translation of the Gospels, to be entirely laid aside; at the same time it must be owned, that when the salutation stands alone, as in this passage, or is not accompanied with some compellation to the persons saluted, its appearance is rather awkward. Our translators have been so sensible of this, as to judge it necessary to insert the word *all*, to render the expression fuller. But even with this addition it still sounds oddly, and has been rarely copied by later translators, some of whom have preferred the way of circumlocution. *I salute you*, says one: cold and formal. *God save you*, says another; which seems to imply some impending danger. To me, the literal translation of the Gr. word appears, in point of propriety as well as simplicity, preferable to any of these methods.

14. "If this come to the procurator's ears," *ἐὰν ἀκουσθῆ τῷ-ρο ἐπὶ τοῦ ἡγεμόνος*. Wo. and Wa. "If this come to a hearing before the governor;" that is, 'to a judicial trial.' That this is the meaning, appears to me highly improbable. In such a public inquiry, it is not easy to conceive how the chief priests and elders could interfere, without betraying themselves and risking every thing. But nothing can be more likely than their promising to use their secret influence with the procurator, to induce him (in case he should hear the report) to overlook it, and thus prevent examination altogether; a promise which, doubtless, they faithfully kept, as it entirely accorded with what they accounted their interest. Dr. Symonds discovers a vulgarity in the phrase, of which I am not sensible. If sound, according to the modern theory, be produced by an undulation of air striking the auditory nerve, we may say, I think, without a figure, that 'a rumor has come to our ears.' That ingenious writer has not scrupled to say, (page 3,) "If we cast our eye upon the period." Now this expression is, in my judgment, much more exceptionable than the other. There is a real motion from the sonorous object to the ear; but the eyes are never cast upon this object. I may as well speak of casting my ears upon a sounding object, to denote—I listen to it..

17. Threw themselves prostrate," *προσεκύησαν*. Ch. 2: 2.
 2 N.

19, 20. "Convert all the nations—teaching them," *μαθητεύσατε πάντα τὰ ἔθνη—διδάσκοντες αὐτοὺς*. E. T. "Teach all nations—teaching them." Vul. Ar. Er. Zu. Be. Cal. Pisc. "Docete omnes gentes—docentes eos." Cas. employs the same verb, though in a different form; instead of *euntes docete*, saying after his manner, "Vadite doctum—docentes eos." The Sy. has preserved the distinction very properly. There are manifestly three things which our Lord here distinctly enjoins his apostles to execute with regard

to the nations, to wit, *μαθητεύειν, βαπτίζειν, διδάσκειν*, that is, to convert them to the faith, to initiate the converts into the church by baptism, and to instruct the baptized in all the duties of the christian life. Our translators have, after the whole current of La. interpreters, confounded the first and the last, rendering both words by the same Eng. word *teach*. The foreign translators have not been so implicit followers. Dio. says, "Ammaestrate tutte le genti—insegnando loro." G. F. "Endoctrinez toutes nations—les enseignans." L. Cl. "Faites des disciples parmi toutes les nations—apprenz leur." Beau. with whom Si. agrees, has not expressed with the same distinctness the two parts of the charge; for though the terms he employs are different, they are nearly synonymous, "Enseignez toutes les nations—leur apprenant." P. R. and Sa. though they translate from the Vul. where the error originated, have distinguished them better, "Instruisez tous les peuples—leur apprenant." The like variety is to be found in our late Eng. versions, none of which has followed here the common translation. An. Hey. and Wor. say, "Instruct all nations," Dod. "Proselyte all nations." Wy. "Make disciples in all nations." Wa. "Make disciples of all the nations." Sc. and Wes. "Disciple all nations." They all render the beginning of the 20th ver. "Teaching them." The first of these, "Instruct all nations," is certainly too vague and indefinite. If *to instruct* and *to teach* be not here entirely synonymous, their significations are so nearly coincident, that were they, in these two verses, to change places, it would not make a sensible difference on the meaning. Wy. in saying "Make disciples," has hit exactly the sense of *μαθητεύειν*; but it is one thing *to make disciples in all nations*, and another thing *to make all nations disciples*. Wa. does better in this respect. Sc. and Wes. intended well; but there is no such verb as *to disciple* in the language. It is found, indeed, in Spenser, who affected obsolete words; but he uses it in a very different sense; for with him it is *to punish*, or to treat with severe discipline. The version which Dod. has given of this passage appears the least exceptionable. But the verb *to proselyte*, though sometimes occurring, is so far from being in common use, and has so much the appearance of a learned or technical term, that, in a style so natural and familiar as that of the evangelists, we ought not, without necessity, to recur to it. But there can be no necessity here, as the verb *to convert*, applied as in this passage, has precisely the same meaning. See the note on ch. 17: 3.

² "The conclusion of this state," *της συντελειας του αιωνος*. Ch. 12: 32. N.

³ The "amen," which this Gospel concludes, is wanting in four MSS. and in the Vul. Cop. and Arm. versions.

PREFACE
TO
MARK'S GOSPEL.

THAT the Gospel was written by Mark which is commonly ascribed to him, and that it was the second in the order of time, are points for which the unanimous voice of antiquity can evidently be pleaded. The first authority to be produced in support of both these articles is Papias, to whom, as the oldest witness, and consequently, in a case of this nature, the most important, we are chiefly indebted for what has been advanced in relation to the evangelist Matthew. What he says concerning Mark may be thus rendered from the words of Eusebius,* who quotes him: "This is what was related by the elder, (that is John, not the apostle, but a disciple of Jesus): Mark being Peter's interpreter, wrote exactly whatever he remembered, not indeed in the order wherein things were spoken and done by the Lord; for he was not himself a hearer or follower of our Lord; but he afterwards, as I said, followed Peter, who gave instructions as suited the occasions, but not as a regular history of our Lord's teaching. Mark, however, committed no mistake in writing such things as occur to his memory: for of this one thing he was careful, to omit nothing which he had heard, and to insert no falsehood into his narrative." Such is the testimony of Papias, which is the more to be regarded, as he assigns his authority. He spoke not from hearsay, but from the information he had received from a most credible witness, John the elder or presbyter, a disciple of Jesus, and companion of the apostles, by whom he had been intrusted with a ministry in the church.

2. It would be superfluous here to add other testimonies. Suffice it to say, that what is above advanced by Papias, on the authority of John, is contradicted by no person. It is, on the contrary, confirmed by all who take occasion to mention the subject. I shall only subjoin the account given by Irenæus, because it serves to ascertain another circumstance, namely, that the publication of Mark's Gospel, the second in the order of time, soon followed that of Matthew's. After telling us that Matthew published his Gospel while Peter and Paul were preaching at Rome, he adds,† "After their

* Hist. Eccl. l. iii. c. 39.

† Adv. Hær. l. iii. c. 1.

deparure [ἐξόδον], Mark also, the disciple and interpreter of Peter, delivered to us in writing the things which had been preached by Peter." The Greek ἐξόδος, like the English word *departure*, and the word used in the old Latin edition, *excessus*, is equivocal; it may either denote *death*, which is a departure out of this world, or mean a departure out of the city. It is probably in the former of these senses that the word is here used. Yet by the accounts given by some others, Mark's Gospel was published in Peter's lifetime, and had his approbation. But not to insist on matters which cannot now be ascertained, it sufficeth us that we know by whom this Gospel was written, and whence the writer drew his information. Indeed this latter point has, from the earliest times, been considered as so well authenticated, that some have not scrupled to denominate this *The Gospel according to Peter*. They did not intend thereby to dispute Mark's title to be esteemed the writer, but to express, in a stronger manner, that every thing here advanced had the sanction of that apostle's testimony, than whom no disciple more closely attended our Lord's ministry, from its commencement to its consummation. The Gospel of Mark is said, by some, to be but two years posterior in date to that of Matthew. About this, however, it is in vain to think to arrive at any certainty.

3. But as to the person here named Mark, authors are not equally agreed. Some have thought that it was he of whom mention is several times made in the Acts and some of Paul's Epistles, who is called *John*, whose surname is *Mark*, whose mother's name was *Mary*, Acts 12: 12; and of whom we are likewise told, that he was sister's son to Barnabas, Col. 4: 10. From the little we are able to collect out of the apostolical writings, it appears to me rather improbable that this is he. Of John, surnamed Mark, one of the first things we learn is, that he attended Paul and Barnabas in their apostolical journies, when these two travelled together, Acts 12: 25. 13: 5. And when afterwards there arose a dispute between them concerning him, insomuch that they separated, Mark accompanied his uncle Barnabas, and Silas attended Paul. When Paul was reconciled to Mark, which was probably soon after, (for though among good men there may arise differences, as these differences are not imbibtered by any malignity of disposition, a reconciliation is easily effected), we find Paul again employing Mark's assistance, recommending him, and giving him a very honorable testimony; Col. 4: 10. 2 Tim. 4: 11. Philem. 24. But we hear not a syllable of his attending Peter as his minister, or assisting him in any capacity. This is so different from the accounts which the most ancient writers give of the evangelist Mark, that, though they cannot be said to contradict each other, they can hardly be supposed as spoken of the same individual. The evangelist is not said to have derived any part of his information from our Lord himself, or even

from any of his apostles, except the apostle Peter, (for no other is ever named), whose disciple he is always represented as having been; and who doubtless speaks of him when he says, *Marcus my son saluteth you*, 1 Pet. 5: 13. The denomination *son* was in those times commonly given, by the minister, to every one who by his means had been converted to the Christian faith. But as to the nephew of Barnabas, we have seen how differently he is represented in the Acts, as well as in Paul's Epistles. And if we recur to tradition, (for historical evidence cannot be pretended), it represents him as having been a disciple of our Lord, and one of the seventy whom Jesus in his lifetime sent out to preach the gospel. Besides, no ancient author, in speaking of this evangelist, ever calls him John, but always Mark. In brief, the accounts given of Paul's attendant, and those of Peter's interpreter, concur in nothing but the name, Mark, or Marcus—too slight a circumstance to evince the sameness of the person, especially when we consider how common the name was at Rome, and how customary it was for the Jews, in that age, to assume some Roman name when they went thither.

4. Further, that Mark wrote his Gospel in Greek, is as evidently conformable to the testimony of antiquity, as that Matthew wrote his in Hebrew. Cardinal Baronius is the only person who has strenuously maintained the contrary, affirming that this evangelist published his work in Latin. I know no argument, worthy the name of argument, but one, that he produces in support of his opinion. The external evidence of testimony is clear against him; but something like internal probability may be urged in favor of his sentiment. "This Gospel," says the Cardinal, "was published at Rome, for the benefit of the Romans. Can we then suppose it would be written in any other than the language of the place?" I shall admit that this Gospel was published at Rome; though that is not universally believed, some rather supposing it to have been at Alexandria, after Mark had been entrusted with the superintendence of that church; but, though the design of the publication had been the benefit of those residing at Rome, it would not have been exclusively intended for the natives. Let it be observed, that the ministry of Peter, to whom Paul tells us (Gal. 2: 7), the gospel of the circumcision was committed, was chiefly employed in converting and instructing his countrymen the Jews, who abounded at that time in the imperial city. Now it was customary with such of the Jews as went abroad, (I may say generally with travellers of all nations, especially from the east), to make themselves masters of the Greek tongue, which was become a kind of universal language, and was more used by strangers at Rome than the language of the place. It was with such that the first Christian missionaries were principally concerned. The apostle Paul accordingly wrote to them in Greek, and not in Latin, which would not have been done, if the

former language had not been then better understood in the Christian congregation than the latter. Now, if there was no impropriety in Paul's writing them a very long Epistle in Greek, neither was there any in Mark's giving them his Gospel in that language. The only thing I know which looks like an ancient testimony in favor of the opinion of Baronius, is the inscription subjoined to this Gospel in Syriac, and in some other oriental versions. But it ought to be remembered, that these postscripts are not the testimonies of the translators: they proceed merely from the conjecture of some transcriber; but when written, or by whom, is equally unknown. But enough, perhaps too much, for setting aside a mere hypothesis, not only unsupported by positive evidence, but in direct contradiction to it.

5. From this Gospel, as well as from the former, we should readily conclude that the author was by birth and education a Jew. The Hebraisms in the style (or examples of what has been called the idiom of the synagogue) are very evident throughout the whole. At the same time, as some critics have observed, there are several expressions here used, which clearly indicate that the writer had been accustomed for some time to live among the Latins. Not only does he use the Latin words which are to be found in other Gospels, and seem to have been then current in Judea, as *λεγεών*, a legion, *κῆνος*, tribute, *πραιτώριον*, *prætorium*, and *δηνάριον*, a *denarius*; but he employs some which are peculiar to himself, as *κεντυρίων*, *centurion*, *σπεκουλάτωρ*, *sentinel*, and *ξέστης*, from *sextarius*, a *pot*; for such transpositions of letters are not uncommon in order to avoid a collision which the language does not admit. These have been pleaded as evidences that the original was Latin; but, in fact, they are much stronger marks of a Greek writer who had lived some years among the Latins, and had been accustomed to use, and hear used by others, such names of offices as were familiarly known in the place. Nothing is more common with travellers, than to interlard their conversation with such foreign words as those now described. This is not always, as people are apt to suspect, the effect of affectation; for it is manifest from experience, that such words, in consequence of the recent habit, do most readily suggest themselves to the memory of the speaker or writer, even though using a different tongue. There are some other internal evidences, which have not escaped the notice of the inquisitive, that this Gospel was written in a country of strangers, or at least beyond the confines of Judea, where the names of places, and the peculiar phrases relating to religious ceremonies, could not be so familiar to the people, not even to the Jews, as they would be in any part of Palestine. The first time the Jordan is mentioned, ch. 1: 5, *ποταμός* is added to the name for explanation: for though no person in Judea needed to be informed that Jordan is a river, the case was dif-

ferent in distant countries. The word *γέεννα*, which, on account of its figurative application in the New Testament, is in English always rendered *hell*, is strictly and originally the name of a place near Jerusalem, *the valley of Hinnom*, where infants had been sacrificed by fire to Moloch; a place well known to the inhabitants of the country, though perfectly unknown to those of Italy or Egypt. This evangelist, therefore, when he mentions it, ch. 9: 43, 45, very properly adds for explanation τὸ πῦρ τὸ ἀσβεστόν, *the unquenchable fire*. Words and phrases not used out of Palestine and the neighboring regions, are either not named by him at all, or attended, as the above example, with some circumstances which may serve to explain them. Thus he avoids altogether the word *Mammon* used by Matthew and Luke, which, though familiar in Judea, and perhaps through all Syria, might not have been understood even by the Hellenist Jews at Rome. He therefore makes the common term *χρήματα*, *riches*, which could not be misaken any-where, supply its place; and though he finds it convenient on one occasion (ch. 7: 11,) to employ the oriental word *corban*, he immediately subjoins the interpretation ὁ ἐστὶ δῶρον, *that is, a gift*. In another place, (ch. 7: 2,) he adopts the terms *κοιναῖς χερσὶ*, which, though not oriental words, make a sort of oriental phraseology that would be unintelligible to the far greater part of Greek readers. For this reason he immediately explains himself by adding τοῦ ἔστιν, *ἀνιπτοῖς*, *that is, unwashen*. Add to this, that the rite there alluded to is, in the following verses, explained in a manner which, to one in Matthew's circumstances, who wrote for the immediate use of the natives of Judea familiarized to such observances, must have appeared entirely superfluous. The woman from the confines of Tyre and Sidon, who applied to our Lord in behalf of her daughter, is by Matthew, who wrote in Hebrew for the use of the Hebrews, very properly, in the style of their ancient scripture, called *Canaanitish*, and is not less suitably by Mark, who wrote in Greek for the benefit of all who spoke that language, denominated *Syrophœnician*. When the two Gospels, Matthew's and Mark's, are on these points compared together, though the particulars in the comparison, taken severally, appear inconsiderable, they bear such strong internal characters, as serve greatly to corroborate the historical proof we have relating to their respective authors and languages, the circumstances of time and place of publication, as well as to the people for whose use they were respectively written. Such little points, which have nothing of the ostentation of evidence, will be admitted by the judicious to have the more weight on that very account. And let it be observed, that though the church of Rome, in that early period, and the same may be affirmed of the church of Alexandria, consisted mostly of Hellenist Jews, it was not confined to these. The sacred writers, therefore, who wrote in Greek, chose,

very properly, so far to adapt their expressions as to be at least intelligible to other readers of that language.

6. There are some peculiarities of style which have been observed in this writer, such as the more frequent use of the adverbs *εὐθύς* and *εὐθέως* than is found in any other writer of the New Testament, his beginning sentences oftener with *καὶ* and *καὶ ἔλεγεν αὐτοῖς*, idioms not unfrequent with the rest. Augustin considers this evangelist as the abridger of Matthew. "Marcus Matthæum subsequutus tanquam pedissequus et brevior ejus videtur." It is indeed true, Mark sometimes copies the very expressions used by Matthew. That he is not, however, to be considered as an abridger, may be evinced by the following reasons: First, he omits altogether several things related by Matthew—our Lord's pedigree, his birth, the visit of the Magians, Joseph's flight into Egypt, the cruelty of Herod. As his intention appears to have been to give in brief the history of our Lord's ministry, he begins very properly with the preaching of the Baptist. Again, there are some other things in Matthew, whereof, though they fall within the time to which Mark had confined himself, he has taken no notice; and some things are mentioned by Mark which had been overlooked by Matthew. Further, he has not always followed the same arrangement with his predecessor: and his relation of some facts, so far from being an abridgment of Matthew's, is the more circumstantial of the two. His style in general, instead of being more concise, is more diffuse. That he had read Matthew's Gospel cannot be doubted. For their exact conformity in expression in several places, Grotius has an ingenious manner of accounting. He supposes that Mark had carefully read Matthew's Gospel in the original Hebrew, before it was translated into Greek; and that he had the particulars fresh in his memory when he was occupied in writing his Gospel. Again, he supposes, that the translator of Matthew into Greek has thought it safest to adopt the expressions of Mark, wherever they would suit the Hebrew from which he was translating. But this, it must be confessed, though not implausible, is mere conjecture. It is generally our Lord's discourses which are abridged by Mark: As to his miracles, he has rather more fully related them. The additional circumstances and incidents recorded in this Gospel, appear to rest upon the authority of the apostles, but principally on that of Peter.

THE
GOSPEL BY MARK.

SECTION I.—THE ENTRANCE ON THE MINISTRY.

- I.** THE beginning of the Gospel of Jesus Christ Son of God.
- 2** As it is written in the Prophets : ‘ Behold I send mine angeſ
3 before thee, who shall prepare thy way :’ ‘ The voice of one
proclaiming in the wilderness, Prepare a way for the Lord,*
4 make for him a straight passage:’ thus came John baptizing
in the wilderness, and publishing the baptism of reformation
5 for the remission of sins. And all the country of Judea, and
the inhabitants of Jerusalem resorted to him, and were baptized
6 by him in the river Jordan, confessing their sins. Now John’s
clothing was of camel’s hair, tied round his waist with a lea-
7 thern girdle : and he lived upon locusts and wild honey. And
he proclaimed, saying : One mightier than I cometh after me,
8 whose shoe-latchet I am unworthy to stoop down to untie. I
indeed have baptized you in water ; but he will baptize you in
the Holy Spirit.
- 9** At that time Jesus came from Nazareth of Galilee, and was
10 baptized by John in Jordan. As soon as he arose out of the
water, he saw the sky part asunder, and the Spirit descend up-
11 on him like a dove. And a voice was heard from heaven,
which said : Thou art my beloved Son in whom I delight.
- 12** Immediately after this the Spirit conveyed him into the
13 wilderness : and he continued there in the wilderness forty days
tempted by Satan ;† and was among the wild beasts ; and the
angels ministered to him.
- 14** But after John’s imprisonment, Jesus went into Galilee, pro-
15 claiming the good tidings of the reign of God. The time, said
he, is accomplished, the reign of God approacheth ; reform,
and believe the good tidings.
- 16** Then walking by the Sea of Galilee, he saw Simon, and An-
drew, Simon’s brother, casting a drag into the sea, for they
17 were fishers. Jesus said to them, Come with me, and I will
18 make you become fishers of men. Immediately they left their
19 nets and followed him. Passing on a little, and seeing James,

Matt. 3: 1.

Lu. 3: 1.
Jo. 1: 6.
Mal. 3: 1.
Isa. 40: 3.
Jo. 1: 23.

Matt. 3: 13.
Lu. 3: 21.
Jo. 1: 31.

Matt. 4: 1.
Lu. 4: 1.

Matt. 4: 12.
Lu. 4: 15.
Jo. 4: 43.

Matt. 4: 18.
Lu. 5: 1.
Jo. 1: 35.

* Jehovah. † Adversary.

son of Zebedee, with John his brother, who were mending their
 20 nets in a bark ; he immediately called them : whereupon leav-
 ing their father Zebedee in the bark with the hired servants,
 they accompanied him.

21 And they went to Capernaum ; and on the Sabbath he re- Lu. 4: 31.
 paired directly to the synagogue, and instructed the people, who Matt. 7: 28.
 22 were astonished at his manner of teaching ; for he taught as
 one having authority, and not as the Scribes.

23 Now there was in their synagogue a man possessed with an Lu. 4: 33.
 24 unclean spirit, who cried out : Ah ! Jesus of Nazareth, what
 hast thou to do with us ? Art thou come to destroy us ? I know
 25 who thou art, the Holy One of God. Jesus rebuking him,
 26 said, Be silent, and come out of him. Then the unclean spirit
 threw him into convulsions, and raising loud cries, came out of
 27 him ; at which they were all so amazed, that they asked one
 another : What meaneth this ? What new teaching is this ?
 for he commandeth with authority even the unclean spirits, and
 28 they obey him. And thenceforth his fame spread through all
 the region of Galilee.

29 As soon as they were come out of the synagogue, they went Matt. 8: 14
 with James and John into the house of Simon and Andrew,
 30 where Simon's wife's mother lay sick of a fever, whereof they
 31 immediately acquainted Jesus. And he came, and taking her
 by the hand, raised her : instantly the fever left her, and she
 entertained them.

32 In the evening, after sunset, they brought to him all the sick,
 33 and the demoniacs ; the whole city being assembled at the
 44 door. And he healed many persons affected with various dis-
 eases, and expelled many demons, whom he permitted not to Lu. 4: 41.
 speak, because they knew him.

35 On the morrow, having risen before the dawn, he went out
 36 and retired to a solitary place, and prayed there. And Simon
 37 and his company went in quest of him, and having found him,
 38 said to him, Every body seeketh thee. Jesus said, Let us go
 to the neighboring boroughs to proclaim *the reign* there also ;
 39 for I came out with this design. Accordingly he proclaimed
 it in their synagogues throughout all Galilee, and expelled dem-
 ons.

40 And a leper came to him, and on his knees entreated him, Matt. 8: 2.
 41 saying : If thou wilt, thou canst cleanse me. Jesus had com- Lu. 5: 12.
 passion, and stretched out his hand, and touching him, said : I
 42 will, be thou cleansed. This he had no sooner uttered, than
 43 the leprosy departed from the man, and he was cleansed. Then
 44 Jesus strictly charging him, and dismissing him, said : See thou Lev. 14: 2.
 tell nothing of this to any man ; but go, show thyself to the
 priest ; and offer for thy cleansing the things prescribed by

45 Moses, that it may be notified to the people. But the man, as soon as he was gone, began to blaze this story, talking openly every-where, insomuch that Jesus could no longer appear publicly in the city; but remained without in solitary places, whither the people resorted to him from all parts.

II. AFTER many days he returned to Capernaum; and when it was known that he was in the house, such a multitude flocked thither, that there was no room for them, not even near the door, and he taught them the word of God.

Matt. 9: 1.
Lu. 5: 18.

3. A paralytic was then brought, carried by four men, who not being able to come nigh him for the crowd, uncovered the place where Jesus was, and through the opening let down the couch whereon the paralytic lay. Jesus perceiving their faith, said to the paralytic: Son, thy sins are forgiven thee. But certain Scribes who were present, reasoned thus within themselves: 'How doth this man speak such blasphemies? Who can forgive sins but God? Jesus immediately knowing in himself that they made these reflections, said to them, Why do ye reason thus within yourselves? Which is easier, to say to the paralytic, 'Thy sins are forgiven,' or to say *with effect*, 'Arise, take up thy couch and walk?' But that ye may know that the Son of Man hath power upon the earth to forgive sins: Rise (he said to the paralytic), I command thee, take up thy couch and go home. Immediately he arose, took up the couch, and walked out before them all; insomuch that they were all amazed, and glorified God, saying: We never saw any thing like this.

Lu. 7: 48.

Matt. 9: 9.
Lu. 5: 27.

13 Again, he went out towards the sea, and all the multitude repaired to him, and he taught them. Passing along, he saw Levi, son of Alphaeus, sitting at the toll-office, and said to him: Follow me. And he arose and followed him. Now when Jesus was eating in this man's house, several publicans and sinners placed themselves at table with him and his disciples: for many of these people followed him. The Scribes and the Pharisees, seeing him eat with publicans and sinners, said to his disciples: Wherefore doth he eat and drink with publicans and sinners? Jesus hearing this, replied: The whole need not a physician, but the sick. I came not to call the righteous, but sinners to reformation.

Matt. 9: 14.
Lu. 5: 33.

18 The disciples of John, and those of the Pharisees, accustomed to fasting, came to him, and said: John's disciples, and those of the Pharisees, fast; why do not thy disciples fast? Jesus answered: Do the bridemen fast while the bridegroom is with them? While the bridegroom is with them they do not fast. But the days will come when the bridegroom shall be taken from them; and in those days they will fast. Nobody

- seweth a piece of undressed cloth on an old garment ; otherwise the new patch teareth the old cloth, and maketh a worse rent.
- 22 Nobody putteth new wine into old leathern bottles ; else the new wine bursteth the bottles ; and thus both the wine is spilt, and the bottles are rendered useless ; but new wine must be put into new bottles.
- 23 Once, when he was going through the corn on the Sabbath, Matt. 12: 1.
Lu. 6: 1. his disciples began to pluck the ears of corn, as they went.
- 24 The Pharisees said to him : Why do they that which, on the 1 Sam. 1: 21.
- 25 Sabbath, it is unlawful to do ? He answered : Did ye never read what David and his attendants did, in a strait, when they
- 26 were hungry ; how he entered the tabernacle of God, in the days of Abiathar the high-priest, and ate the loaves of the presence, which none but the priests could lawfully eat, and gave
- 27 thereof also to his attendants ? He added, The Sabbath was
- 28 made for man, not man for the Sabbath. Therefore the Son of Man is master even of the Sabbath.
- III. Another time he entered the synagogue, when a man was Matt. 12: 9.
Lu. 6: 6.
- 2 there who had a withered hand. And they, with a design to accuse Jesus, watched him, to see whether he would heal the
- 3 man on the Sabbath. Jesus said to the man who had the with-
- 4 ered hand : Stand up in the midst. Then he said to them : Whether is it lawful to do good on the Sabbath, or to do evil ;
- 5 to save, or to kill ? But they were silent. And looking round on them with anger, being grieved for the blindness of their minds, he said to the man : Stretch out thy hand : and as he
- 6 stretched out his hand, it became sound like the other. And the Pharisees went out immediately, and conspired with the Herodians against him to destroy him.
- 7 But Jesus withdrew with his disciples towards the sea, whither a great multitude followed him from Galilee, from Judea, from Jerusalem, from Idumea,* and from the banks of the Jordan. They also of the territories of Tyre and Sidon, having heard what wonders he had performed, flocked to him in crowds.
- 9 Then he ordered his disciples to get a boat to attend him, because of the multitude, lest they should throng him : for he had
- 10 healed many, which made all who had maladies press upon him
- 11 to touch him. And the unclean spirits, when they beheld him, prostrated themselves before him, crying : Thou art the Son of
- 12 God. But he strictly charged them not to make him known.

SECTION II.—THE NOMINATION OF APOSTLES.

- 13 AFTERWARDS Jesus went up a mountain, and called to Matt. 10: 1.
Lu. 6: 12.
ch. 6: 7.
- 14 him whom he would, and they went to him. And he selected

* In the Old Testament commonly *Edom*.

- twelve, that they might attend him, and that he might commission them to proclaim *the reign*; empowering them to cure diseases, and to expel demons. These were Simon, whom he surnamed Peter, and James son of Zebedee, and John the brother of James. These he surnamed Boanerges, that is, sons of thunder; and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James son of Alpheus, and Thaddeus, and Simon the Canaanite, and Judas Iscariot who betrayed him.
- 20 Then they went into a house, whither the people again crowded so fast, that Jesus and his disciples could not so much as eat. His kinsmen hearing this, went out to lay hold on him, for they said: He is beside himself. But the Scribes who came from Jerusalem said: He is confederate with Beelzebub, and expelleth demons by the prince of the demons. Jesus having called them, said to them by similitude: How can Satan expel Satan? If a kingdom be torn by factions, that kingdom cannot subsist: And if a family be torn by factions, that family cannot subsist. Thus, if Satan fight against himself, and be divided, he cannot subsist, but is near his end. No one who entereth the strong one's house can plunder his goods, unless he first overpower the strong one; then, indeed, he may plunder his house. Verily I say unto you, that though all other sins in the sons of men are pardonable, and whatever detractions they shall utter; whosoever shall detract from the Holy Spirit shall never be pardoned, but is liable to eternal punishment. *He said this*, because they affirmed that he was leagued with an unclean spirit.
- 31 Meanwhile came his mother and brothers, who, standing without, sent for him. And the crowd who sat round him said to him: Lo, thy mother and thy brothers are without, and seek thee. He answered them, saying: Who is my mother or my brothers? And looking about on those who sat around him, he said: Behold my mother and my brothers; for whosoever doth the will of God, is my brother, my sister, and mother.
- Matt. 13: 1. 1V. Again, he was teaching by the sea-side, when so great a multitude gathered about him, that he was obliged to go aboard a bark and sit there, while all the people remained on shore. 2 Then he taught them many things by parables.
- Matt. 13: 4. Lu. 8: 4. 3 In teaching, he said to them: Attend, behold the sower went out to sow. And as he sowed, part of the seed fell by the way-side, and the birds came and picked it up; part fell upon rocky ground, where it had little mould. This sprang the sooner, because there was no depth of soil. But after the sun had beaten upon it, it was scorched, and having no root, it withered away. Part fell amidst thorns; and the thorns grew up and

Matt. 2: 34.
 & 12: 24.
 Lu. 11: 15.

Matt. 12: 21.
 Lu. 12: 10.
 1 Jo. 5: 16.

Matt. 12: 46.
 Lu. 8: 19.

- 8 stified it, so that it yielded nothing. Part fell into good ground, and sprang up, and became so fruitful, that some grains produced
- 9 thirty, some sixty, and some a hundred. He added, Whoever hath ears to hear, let him hear.
- 10 When he was in private, those who were about him with the Matt. 13: 10.
Lu. 8: 9.
- 11 twelve asked him the meaning of the parable. He said to them : It is your privilege to know the secrets of the reign of God,
- 12 but to those without every thing is veiled in parables ; that they may not perceive what they look at, or understand what they hear ; lest they should be reclaimed, and obtain forgiveness of their sins. He said also to them : Do ye not understand this parable ? How then will ye understand all *my* parables. Isa. 6: 9.
- 13
- 14 The sower is he who disperseth the word. The way-side Matt. 13: 18.
Lu. 8: 11.
- 15 on which some of the grain fell, denoteth those who have no sooner heard the word, than Satan cometh and taketh away
- 16 that which was sown in their hearts. The rocky ground denoteth those who, hearing the word, receive it at first with pleasure ; yet not having it rooted in their minds, retain it but a while ; for when trouble or persecution cometh because of the
- 17 word, they instantly relapse. The ground overrun with thorns,
- 18 denoteth those hearers in whom worldly cares, and delusive riches, and the inordinate desires of other things, stifle the word
- 19 and render it unfruitful. The good soil on which some grains yielded thirty, some sixty, and some a hundred, denoteth those who hear the word and retain it, and produce the fruits thereof.
- 20
- 21 He said further : Is a lamp brought to be put under a corn- Matt. 5: 15.
Lu. 8: 16.
& 11: 33.
Matt. 10: 26.
- 22 measure, or under a bed ; and not to be set on a stand ? For there is no secret that is not to be discovered ; nor hath aught
- 23 been concealed which was not to be divulged. If any man have ears to hear, let him hear.
- 24 He said moreover : Consider what ye hear : with the measure wherewith ye give, ye shall receive ; and to you who are Lu. 8: 18.
- 25 attentive, more shall be added. For to him who hath, more shall be given ; but from him who hath not, even that which he hath shall be taken. Matt. 7: 2.
Lu. 6: 38.
Matt. 13: 12.
& 25: 29.
Lu. 12: 48.
- 26
- 26 He said also : The kingdom of God is like seed which a man
- 27 sowed in his field. While he slept by night and waked by day,
- 28 the seed shot up, and grew without his minding it. For the earth produceth of itself first the blade, then the ear, afterwards
- 29 the full corn. But as soon as the grain was ripe, he applied the sickle, because it was time to reap it.
- 30 He said also : whereunto shall we compare the kingdom of Matt. 13: 31.
- 31 God, or by what similitude shall we represent it ? It is like a grain of mustard-seed, which when it is sown in the earth, is the
- 32 smallest of all the seeds that are there. But after it is sown, it

springeth up, and becometh greater than any herb, and shooteth out branches so large, that under their shade the birds of the air may find shelter.

33 And in many such similitudes he conveyed instruction to the
34 people, as he found them disposed to hear; and without a similitude he told them nothing: but he solved all to his disciples in private.

Matt. 8: 23.
Lu. 8: 22.

35 That day, in the evening, he said to them: Let us pass to
36 the other side. And they leaving the people, but having him
37 in the bark, *set sail*, in company with other small barks. Then
38 there arose a great storm of wind, which drove the billows into
39 the bark, which was now full. Jesus being in the stern, asleep
40 on a pillow, they awaken him, saying: Rabbi, carest thou not
41 that we perish? And he arose and commanded the wind, saying
42 to the sea: Peace! be still! Immediately the wind ceased,
43 and a great calm ensued. And he said to them: Why are ye
44 so timorous? How is it that ye have no faith? And they were
45 exceedingly terrified, and said one to another: Who is this
46 V. whom even the wind and the sea obey? They then crossed
47 the sea, and came into the country of the Gadarenes.

Matt. 8: 26.
Lu. 8: 26.

2 He was no sooner gone ashore, than there met him a man
3 coming from the monuments, possessed of an unclean spirit,
4 who made his abode in the tombs; and no man could confine
5 him, not even with chains. For he had been often bound with
6 fetters and chains, and had wrenched off the chains, and broken
7 the fetters, so that nobody was able to tame him. He was
8 continually, night and day, in the mountains and in the tombs,
9 howling, and cutting himself with flints. But when he saw
10 Jesus afar off, he ran, and prostrating himself before him, cried
11 out: What hast thou to do with me, Jesus, Son of the most
12 high God, I conjure thee by God not to torment me. (For
13 Jesus had said unto him: Come out of the man, thou unclean
14 spirit.) Jesus asked him, What is thy name? He answered,
15 My name is legion,* for we are many. And he earnestly en-
16 treated him not to drive them out of the country. Now there
17 was a great herd of swine feeding on the mountain. And all
18 the fiends besought him, saying: Suffer us to go to the swine,
19 that we may enter into them. Jesus immediately permitted
20 them. Then the unclean spirits being gone out, entered into
21 the swine; and the herd, in number about two thousand,
22 rushed down a precipice into the sea, and were choked. And
23 the swine-herds fled, and told it in the city and villages. And
24 the people flocked out to see what had happened. When they
25 came to Jesus, and saw him who had been possessed by the

* About 6000.

- legion sitting, and clothed, and in his right mind, they were
 16 afraid. And those who had seen the whole, having related to
 them what had happened to the demoniac, and to the swine ;
 17 they entreated him to leave their territories. As he entered
 the bark, the man who had been possessed begged permission
 19 to attend him. Jesus, however, did not permit him, but said :
 Go home to thy relations, and tell them what great things the
 20 Lord in pity hath done for thee. Accordingly he departed,
 publishing in Decapolis* what great things Jesus had done for
 him. And all were amazed.
- 21 Jesus having repassed in the bark, a great crowd gathered Matt. 9: 19.
 22 round him while he was on the shore. Then came one of the Lu. 8: 41.
 directors of the synagogue, named Jairus, who seeing him,
 threw himself at his feet, and entreated him earnestly, saying :
 23 My little daughter is in extreme danger ; I pray thee come and
 lay thy hands upon her to recover her, and she will be well.
- 24 And Jesus went with him, followed by a great multitude, who
 thronged him.
- 25 And a woman who had been twelve years distressed with an Matt. 9: 19.
 26 issue of blood, who had suffered much from several physicians, Lu. 8: 34.
 and had spent her all without receiving any relief, but rather
 27 growing worse, having heard of Jesus, came in the crowd be-
 28 hind, and touched his mantle ; for she had said, ‘ If I but
 29 touch his clothes, I shall recover.’ Instantly the source of her
 distemper was dried up, and she felt in her body that she was
 30 delivered from that scourge. Jesus immediately, conscious of
 the virtue which had issued from him, turned towards the
 31 crowd, saying : Who touched my clothes ? His disciples an-
 swered, Thou seest how the multitude throng thee ; yet thou say-
 32 est, ‘ Who touched me ?’ But he looked round him to see her
 33 who had done it. Then the woman knowing the change
 wrought upon her, came trembling with fear, threw herself pros-
 34 trate before him, and confessed the whole truth. But he said Lu. 7: 50.
 to her, Daughter, thy faith hath cured thee ; go in peace, re-
 leased from this scourge.
- 35 Ere he had done speaking, messengers came from the house Lu. 8: 49.
 of the director of the synagogue, who said : Thy daughter is
 dead, why shouldst thou trouble the teacher any further ?
 36 Jesus hearing this message delivered, said immediately to the
 37 director : Fear not ; only believe. And he allowed nobody to
 follow him except Peter and James, and John the brother of
 38 James. Being arrived at the director’s house, and seeing the
 39 tumult, and the people weeping and wailing immoderately, he Matt. 9: 23.
 said to them, as he entered, Why do ye weep, and make a

* A district of ten cities.

40 bustle? the child is not dead, but asleep. And they derided him. But having made them all go out, he took with him the child's father and mother, and those who came with him; and
 41 he entered the chamber, where she was lying, and, taking her by the hand, said to her: Talitha cumi, (which signifieth,
 42 'Damsel, arise,') I command thee. Immediately the damsel arose and walked, for she was twelve years old; and they were
 43 confounded with astonishment. But he strictly enjoined them not to mention it to any body, and ordered that something should be given her to eat.

SECTION III.—THE FIRST MISSION OF THE APOSTLES.

Matt. 13: 54. **Lu. 4: 16.** **VI.** JESUS leaving that place, went to his own country, accompanied by his disciples. And on the Sabbath he taught in their synagogues, and many who heard him said with astonishment: Whence hath this man these abilities? what wisdom is this which he hath gotten? and how are so great miracles performed by him? Is not this the carpenter, the son of Mary, the brother of James and Joses, and Judas and Simon? Are not his sisters also here with us? And they were scandalized
Jo. 6: 42. 3 at him. But Jesus said to them: A prophet is nowhere disregarded, except in his own country, and amongst his own relations, and in his own house. And he could do no miracle there, except curing a few sick, by laying his hands on them.
Jo. 4: 44. 4 And he wondered at their unbelief.
Matt. 10: 1. **Lu. 9: 1.** **ch. 3: 14.** 7 And he went through the neighboring villages teaching. And having called to him the twelve, he sent them out two by two, and gave them power over the unclean spirits; and ordered them to take nothing for their journey but a single staff, no bag, no bread, and in their girdle no money; to be shod with sandals, and not to put on two coats. He said also: Whatever house ye enter in any place, continue in that house until ye
Acts 13: 51. 11 leave the place. But wheresoever they will not receive you, nor hear you, shake off the dust under your feet at your departure, as a protestation against them. Verily I say unto you, the condition of Sodom and Gomorra shall be more tolerable on the day of judgment than the condition of that city.
 12 And being departed, they publicly warned men to reform; and
 13 expelled many demons, and cured many sick persons, anointing them with oil.
Matt. 14: 1. **Lu. 8: 7.** 14 And king Herod heard of him, (for his name was become famous), and said: John the baptizer is raised from the dead,
 15 and therefore miracles are performed by him. Others said: It is Elijah. Others: It is a prophet like those of ancient

- 16 times. But when Herod heard of him, he said : This is John whom I beheaded. He is raised from the dead.
- 17 For Herod had caused John to be apprehended and kept Matt. 14: 3.
Lu. 3: 19.
- 18 bound in prison, on account of Herodias, his brother Philip's wife, whom he had himself married. For John had said to Herod : It is not lawful for thee to have thy brother's wife. Lev. 18: 16.
& 20; 21.
- 19 Now this roused Herodias' resentment, who would have killed
- 20 John, but could not, because Herod respected him, and, knowing him to be a just and holy man, protected him, and did many things recommended by him, and heard him with pleasure.
- 21 At length a favorable opportunity offered, which was Herod's birth-day, when he made an entertainment for the great officers of his court and army, and the persons of distinction in Galilee. For the daughter of Herodias came in and danced before them, and pleased Herod and his guests so much, that the king said to the damsel : Ask whatever thou wilt, and I will give it thee ; nay, he swore to her : Whatsoever thou shalt ask, I will give thee, were it the half of my
- 24 kingdom. And she withdrew and said to her mother : What shall I ask ? She answered : The head of John the Baptist. Her daughter then, returning hastily to the king, made this request : I would that thou give me presently in a basin
- 26 the head of John the Baptist. And the king was much grieved : however, from a regard to his oath, and his guests, he would not refuse her, but immediately dispatched a sentinel
- 28 with orders to bring the Baptist's head. Accordingly he went and beheaded him in the prison, and brought his head in a basin, and presented it to the damsel ; and the damsel presented it to her mother. When his disciples heard this, they went and fetched his corpse, and laid it in a monument.
- 30 NOW the Apostles, being assembled, related every thing to Jesus, both what they had done and what they had taught. Lu. 9: 10.
Matt. 14: 13.
- 31 And he said to them : Come ye apart into a desert place, and rest awhile ; for there were so many coming and going, that
- 32 they had not leisure so much as to eat. And they retired by Jo. 6: 1.
- 33 ship to a desert place to be by themselves. But many who saw them depart, and knew whither they were sailing, ran out of all the cities, and got thither by land before them, and came
- 34 together to him. Jesus being landed, saw a great multitude, Matt. 9: 36.
- and had compassion on them ; because they were as a flock which hath no shepherd ; and he taught them many things.
- 35 When it grew late, his disciples came to him and said ; This Matt. 14: 15.
Lu. 9: 13.
Jo. 6: 5.
- 36 is a desert place, and it is now late ; dismiss the people, that they may go to the neighboring farms and villages, and buy
- 37 themselves bread, for they have nothing to eat. He answering, said unto them ; Supply them yourselves. They replied :

Shall we go and give two hundred denarii* for bread, in order to supply them? He said to them: How many loaves have ye? go and see. Upon inquiry they answered: Five, and two fishes. And he commanded them to make all the people lie down upon the green grass in separate companies. And they formed themselves into squares, by hundreds and by fifties. Then Jesus taking the five loaves and the two fishes, and looking up to heaven, blessed and broke the loaves, and gave them to his disciples to set before the multitude. He distributed also the two fishes among them all. When they all had eaten and were satisfied, they carried off twelve baskets full of the fragments of the bread and of the fishes. Now they who ate of the loaves were five thousand men.

Matt. 14; 22.
Jo. 6; 16.

45 And immediately he obliged his disciples to embark, and pass over before towards Bethsaida, while he dismissed the people. 46 And having sent them away, he retired to the mountain to 47 pray. In the evening, the bark being in the midst of the sea, 48 and he alone on the land, he observed them toiling at the oar, for the wind was against them: and about the fourth watch of the night† he went to them, walking upon the water, and seemed 49 intending to pass by them. When they saw him walking upon the sea, they thought it was an apparition, and cried out: 50 For they all saw him, and were terrified; but he immediately spake to them saying: Take courage, it is I, be not afraid. 51 And having gone aboard to them, the wind ceased, which struck 52 them still more with astonishment and admiration: for their minds were so stupified, that they never reflected upon the loaves.

Matt. 14; 34.

53 When they had crossed, they came to the territory of Genezareth,‡ where they landed. And being come ashore, the people 54 knew him, and ran through all the country, carrying the sick 55 on couches to every place where they heard he was. And whatever village, or city, or town he entered, they laid the diseased in the streets, and besought him that they might touch were it but a tuft of his mantle; and whosoever touched him were healed.

SECTION IV.—THE ERRORS OF THE PHARISEES.

Matt. 23; 1.

VII. NOW the Pharisees and some Scribes who came from Jerusalem, resorted to Jesus. When these observed some of his disciples eating with impure (that is, unwashen) hands,

* About L. 6. 5s. sterling. † Between three and six in the morning.
‡ In the Old Testament *Chinnereth*.

- 3 they found fault. For the Pharisees, and indeed all the Jews
 4 who observe the tradition of the elders, eat not until they have
 5 washed their hands, by pouring a little water upon them; and
 6 if they be come from the market, by dipping them; and many
 7 other usages there are which they have adopted, as baptisms
 8 of cups and pots, and brazen vessels and beds. Then the
 9 Pharisees and the scribes asked him: Whence cometh it that
 10 thy disciples observe not the tradition of the elders, but eat
 11 with unwashen hands? He answering, said unto them: O hy-
 12 pocrites, well do ye suit the character which Isaiah gave of
 13 you, when he said, 'This people honoreth me with their lips; Ira. 29; 13.
 14 but their heart is estranged from me. In vain, however, they
 15 worship me, while they teach institutions merely human.'
- 16 For, laying aside the commandment of God, ye retain the
 17 traditions of men, baptisms of pots and cups, and many other
 18 the like practices. Ye judge well, continued he, in annulling
 19 the commandment of God, to make room for your tradition. Ex. 20; 12.
 20 For Moses hath said, 'Honor thy father and thy mother,' and Deut. 5; 16.
 21 'Whosoever revileth father or mother shall be punished with Ex. 21; 17.
 22 death.' But ye maintain, If a man say to father or mother, Lev. 20; 9.
 23 'Be it corban (that is, devoted) whatever of mine shall pro- Pro. 30; 20.
 24 fit thee;' he must not thenceforth do aught for his father or
 25 his mother; thus invalidating the word of God by the tradi-
 26 tion which ye have established. And in many other instances
 27 ye act thus.
- 28 Then having called the whole multitude, he said to them: Matt. 15; 10.
 29 Harken to me all of you, and be instructed. There is no-
 30 thing from without which, entering into the man, can pollute
 31 him; but the things which proceed from within the man, are
 32 the things that pollute him. If any man have ears to hear, let
 33 him hear.
- 34 When he had withdrawn from the people into the house, his Matt. 15; 15.
 35 disciples asked him the meaning of that sentence. He answer-
 36 ed: Are ye also void of understanding? Do ye not conceive,
 37 that whatsoever from without entereth into the man, cannot pol-
 38 lute him; because it entereth not into his heart, but into his bel-
 39 ly, whence all impurities in the victuals pass into the sink. But,
 40 added he, that which proceedeth out of the man, is what pol-
 41 luteth the man: for from within the human heart proceed vi-
 42 cious machinations, adulteries, fornications, murders, thefts, in-
 43 satiable desires, malevolence, fraud, immodesty, envy, ca-
 44 lumny, arrogance, levity. All these evils issue from within,
 45 and pollute the man.
- 46 Then he arose and went to the frontiers of Tyre and Sidon: Matt. 15; 22.
 47 and having entered a house, he desired that none might know of
 48 him; but he could not be concealed. For a woman whose little
 49

daughter had an unclean spirit, hearing of him, came and threw
 26 herself at his feet, (the woman was a Greek, a native of Syro-
 phenicia), and entreated him, that he would cast the demon,
 27 out of her daughter. Jesus answered; Let the children first
 be satisfied; for it is not seemly to take the children's bread,
 28 and throw it to the dogs. She replied: True, Sir, yet even
 29 the dogs under the table eat of the children's crumbs. He
 said to her: For this answer go home; the demon is gone out
 30 of thy daughter. Immediately she went home, and found her
 daughter lying upon the bed, and freed from the demon.

31 Then leaving the borders of Tyre and Sidon, he returned to
 32 the Sea of Galilee, through the precincts of Decapolis. And
 they brought to him a deaf man, who had also an impediment
 in his speech, and entreated him to lay his hand upon him.
 33 Jesus having taken him aside from the crowd, spat upon his
 own fingers, and put them into the man's ears, and touched his
 34 tongue. Then looking up to heaven, and sighing, he said:
 35 Ephphatha, that is, Be opened. Immediately his ears were
 36 opened, and his tongue loosed, and he spoke distinctly. Jesus
 charged them to tell nobody: but the more he charged them,
 the more they published it, saying, with inexpressible amaze-
 37 ment: He doth every thing well: he maketh both the deaf to
 hear, and the dumb to speak.

Matt. 15; 32. VIII. At that time the crowd being very numerous, and having
 2 no food, Jesus called his disciples, and said to them: I have
 compassion on the multitude; for they have attended me now
 3 three days, and have nothing to eat: and if I send them home
 fasting, their strength will fail by the way; for some of them
 4 are come from afar. His disciples answered: Whence can we
 5 supply these people with bread here in the desert? He asked
 6 them: How many loaves have ye? They said: Seven. Then
 commanding the multitude to place themselves upon the ground,
 he took the seven loaves, and having given thanks, broke them,
 and gave them to his disciples, that they might distribute them
 7 to the people; and they distributed them. They had also a
 few small fishes, which, after the blessing, he likewise ordered
 8 to be presented. So they ate, and were satisfied; and the
 fragments which remained were carried off in seven maunds.
 9 Now they who had eaten were about four thousand.

Matt. 16; 1. 10 Having dismissed them, he immediately embarked with his
 11 disciples, and went into the territory of Dalmanutha. Thence
 some Pharisees came, who began to argue with him, and, in
 12 order to prove him, demanded of him a sign in the sky. Jesus
 answered, with a deep groan: Wherefore doth this generation
 require a sign? Verily I say unto you, that no sign shall be

- 13 given to this generation. After that, leaving them, he re-imbarked and returned.
- 14 Now the disciples had forgotten to bring bread, having only Matt. 16: 5. Lu. 12: 1.
- 15 one loaf with them in the bark. Then Jesus gave them this caution : Attend ; beware of the leaven of the Pharisees, and
- 16 of the leaven of Herod. They, reflecting hereon, said among
- 17 themselves : It is because we have no bread. Jesus remarking it, said unto them : Why make ye this reflection, that ye have no bread ? Are ye yet so thoughtless, so inattentive ? Is your
- 18 understanding still blinded ? Have you no use of your eyes,
- 19 or of your ears, or do ye not remember ? When I distributed the five loaves among the five thousand, how many baskets full of fragments did ye carry off ? They answered : Twelve.
- 20 And when the seven among the four thousand, how many maunds full of fragments did ye carry off ? They said ; Seven.
- 21 How then is it, proceeded he, that ye do not apprehend me ?
- 22 When Jesus came to Bethsaida, they brought to him a blind
- 23 man, whom they entreated him to touch. He took the blind man by the hand, and led him out of the village. Then having put spittle on his eyes, and laid his hands upon him, he
- 24 asked him, whether he saw ? Having looked up, he said : I see men whom I distinguish from trees only by their walking.
- 25 And Jesus laid his hands upon the man's eyes, and made him look again. And he was so perfectly cured, as to see every
- 26 object clearly. And Jesus sent him home, saying : Neither go into the village, nor tell aught to any of the villagers.

SECTION V.—THE TRANSFIGURATION.

- 27 JESUS went thence with his disciples to the villages of Matt. 16: 13. Lu. 9: 12.
- 28 Cesarea Philippi, and by the way he asked them, saying : Who do men say that I am ? They answered : ' John the Baptist,' but some say, ' Elijah ;' and others, ' One of the prophets.'
- 29 He said to them : But who say ye that I am ? Peter answering, said to him : Thou art the Messiah. Then he charged them to tell nobody this concerning him.
- 31 And he began to inform them that the son of Man must Matt. 16: 21. Lu. 9: 22.
- 32 suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and that in three days
- 33 he must rise again. This he spoke so plainly, that Peter taking him aside, rebuked him. But he turning, and looking on his disciples, rebuked Peter, saying : Get thee hence, adversary, for thou dost not relish the things of God, but the things of men.
- 34 Then having called both to the people and to his disciples, Matt. 16: 24.

Lu. 9: 23.
Jo. 12: 25.

he said: is any man willing to come under my guidance? Let him renounce himself, and take up his cross and follow
 35 me. For whosoever would save his life, shall lose it; and whosoever will lose his life, for my sake and the gospel's, shall
 36 save it. What would it profit a man, if he should gain the
 37 whole world with the forfeit of his life? or what will a man not
 38 give in ransom for his life? For whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him likewise the Son of Man will be ashamed, when he shall come in the glory of his Father, accompanied by the
 IX. holy messengers. He added, Verily I say unto you, there are some standing here, who shall not taste death until they see the reign of God ushered in with power.

Matt. 10: 33.
Lu. 9: 9.

2 AFTER six days Jesus took Peter, and James, and John, apart to the top of a high mountain, and was transfigured in
 3 their presence. His garments became glittering, and were, like snow, of such a whiteness as no fuller on the earth could
 4 imitate. There appeared to them also Elijah and Moses, who
 5 were conversing with Jesus. Then Peter said to Jesus: Rabbi, it is good for us to stay here: let us make three booths,
 6 one for thee, and one for Moses, and one for Elijah: for he
 7 knew not what he said, they were so terrified. And there came a cloud which covered them; and out of the cloud issued a
 8 voice, which said: This is my beloved Son, hear ye him. And instantly looking about, they saw, nobody but Jesus and themselves.

2 Pet. 1: 17.
ch. 1: 11.
Matt. 3: 17.
Lu. 3: 22.

9 As they went down from the mountain, he charged them not to relate to any body what they had seen, until the Son of
 10 Man were risen from the dead. And they took notice of that expression, and inquired among themselves what the rising
 11 from the dead could mean. Then they asked him, saying:
 12 Why do the scribes affirm that Elijah must come first? He answered: Elijah, to consummate the whole, must come first, and (as it is written of the Son of Man) must likewise suffer
 13 many things, and be contemned. But I tell you, that Elijah too is come, as was predicted, and they have treated him as they pleased.

Matt. 17: 14.
Lu. 9: 37.

14 WHEN he returned to the other disciples, he saw a great multitude about them, and some scribes disputing with them.
 15 As soon as the people saw him, they were all struck with awe,
 16 and ran to salute him. And he asked the scribes: About what
 17 do ye dispute with them? One of the people answering said: Rabbi, I have brought thee my son who hath a dumb spirit;
 18 wheresoever it seizeth him, it dasheth him on the ground, where he continueth foaming, and grinding his teeth, till his strength is exhausted. And I spoke to thy disciples to expel

- 19 the demon, but they were not able. Jesus thereupon said: O
 20 unbelieving generation, how long shall I be with you? How
 long shall I suffer you? Bring him to me. Accordingly they
 brought him: and no sooner did he see him, than the spirit
 threw him into convulsions; so that he foamed and rolled upon
 21 the ground. Jesus asked the father: How long is it since this
 22 first befel him? He answered: From his infancy, and often
 hath it thrown him both into the fire, and into the water, to de-
 stroy him: but if thou canst do any thing, have compassion
 23 upon us, and help us. Jesus replied: If thou canst believe;
 24 all things are practicable for him who believeth. The boy's
 father, crying out immediately, said with tears: I believe;
 25 Master, supply thou the defects of my faith. When Jesus saw
 that the people came crowding upon him, he rebuked the un-
 clean spirit, saying to him: Thou dumb and deaf spirit, come
 out of him, I command thee, and enter no more into him.
 26 Then the demon having cried aloud, and severely convulsed
 him, came out; and he appeared as one dead, inasmuch that
 27 many said: He is dead. But Jesus taking him by the hand,
 raised him, and he stood up.
- 28 When Jesus was come into the house, his disciples asked Matt. 17: 19.
 29 him privately; Why could not we expel the demon? He an-
 swered, This kind cannot be dislodged unless by prayer and
 fasting.
- 30 Having left that place, they passed through Galilee, and he
 was desirous that nobody should know it, for he was instructing Matt. 17: 22.
 32 his disciples. And he said to them: The Son of Man will
 soon be delivered into the hands of men, who will kill him;
 32 and after he is killed, he will rise again the third day. But
 they understood not what he meant, and were shy to ask him.
- 33 When he was come to Capernaum, being in the house, he Matt. 18: 1.
Lu. 9: 46.
 asked them: What were ye debating among yourselves by
 34 the way? But they were silent; for they had debated among
 35 themselves by the way who should be greatest. Then having
 sat down, he called the twelve, and said to them: If any man
 would be first, he shall be the last of all, and the servant of
 26 all. And he took a child, and, placed it in the midst of them,
 37 and holding him in his arms, said to them: Whosoever shall
 receive one such child on my account, receiveth me; and who-
 soever shall receive me, receiveth not me, but him who sent
 me.
- 38 Then John said to him: Rabbi, we saw one expelling de- Lu. 9: 49.
 39 mons in thy name, who followeth not us, and we forbade him,
 because he doth not follow us. Jesus answered: Forbid him
 not; for there is none who worketh a miracle in my name, that
 40 can readily speak evil of me. For whoever is not against you,

- Matt. 10: 42.** 41 is for you. For whosoever shall give you a cup of water to drink on my account, because ye are Christ's; verily I say unto you, he shall not lose his reward.
- Matt. 18: 6. Lu. 17: 1. Matt. 5: 29. & 18: 8.** 42 But whosoever shall ensnare any of the little ones who believe in me, it were better for him that a millstone were fastened to his neck, and that he were thrown into the sea. Moreover, if thy hand insnare thee, cut it off; it is better for thee to enter maimed into life, than having two hands to go into hell, into the unquenchable fire; where their worm dieth not, and their fire is not quenched. 43 And if thy foot insnare thee, cut it off; it is better for thee to enter lame into life, than having two feet to be cast into hell, into the unquenchable fire, where their worm dieth not, and their fire is not quenched. 44 And if thine eye ensnare thee, pull it out; it is better for thee to enter one-eyed into the kingdom of God, than having two eyes to be cast into hell-fire; where their worm dieth not, and their fire is not quenched: for every one shall be seasoned with salt; as every sacrifice is seasoned with salt. Salt is good; but if the salt become tasteless, wherewith will ye season it? Preserve salt in yourselves, and maintain peace with one another.
- Isa. 66: 24. Eccles. 7: 17. Judith, 16: 17.** 45 46 47 48 49 50
- Lev. 2: 13. Matt. 5: 13. Lu. 14: 34.** 49 50
- Matt. 19: 1.** X. Then he arose and came into the confines of Judea, through the country upon the Jordan. Again multitudes resorted to him: and again as his custom was, he taught them.
- Matt. 19: 3.** 2 And some Pharisees came, who, to try him, asked him: Is it lawful for the husband to divorce his wife? He answering, said to them: What precept hath Moses given you on this subject? They replied: Moses hath permitted us to write her a bill of divorcement, and dismiss her. Jesus answering, said to them: Because of your untractable disposition, Moses gave you this permission. But from the beginning, at the creation, God made them a male and a female. For this reason a man shall leave his father and mother, and shall adhere to his wife, and they two shall be one flesh. They are, therefore, no longer two, but one flesh. What God then hath conjoined, let not man separate.
- Deut. 24: 1.** 4 5 6 7 8 9
- Gen. 1: 27. Eph. 5: 31. Gen. 2: 24.** 7 8 9
- Matt. 5: 32. Lu. 16: 18.** 10 11 12
- Matt. 19: 13. Lu. 18: 15.** 13 14
- Matt. 18: 1.** 15
- 10 And in the house his disciples asked him anew concerning this matter. He said to them: Whosoever divorceth his wife and marrieth another, committeth adultery against her; and if a woman divorce her husband, and marry another, she committeth adultery.
- 13 Then they brought children to him, that he might touch them; but the disciples rebuked those who brought them. Jesus perceiving this, was offended, and said: Allow the children to come unto me, and do not hinder them: for of such is the kingdom of God. Verily I say unto you, whosoever will not receive the kingdom of God as a child, shall never enter it.

- 16 Then taking them up in his arms, and laying his hands upon them, he blessed them.
- 17 As he went out into the road, one came running to him, who, kneeling, asked him : Good teacher, what must I do to inherit eternal life ? Jesus answered : Why callest thou me good ? God alone is good. Thou knowest the commandments : do not commit adultery ; do not commit murder ; do not steal ; do not give false testimony ; do no injury ; honor thy father and mother. The other replied : Rabbi, I have observed all these from my childhood. Jesus, looking upon him, loved him, and said to him : In one thing, nevertheless, thou art deficient. Go, sell all that thou hast, and give the price to the poor, and thou shalt have treasure in heaven ; then come and follow me, carrying the cross. But he was troubled at this answer, and went away sorrowful ; for he had great possessions.
- 28 Then Jesus looking around him, said to his disciples : How difficult it is for the wealthy to enter the kingdom of God !
- 24 The disciples were astonished at his words : but Jesus resuming the discourse, said : Children, how difficult is it for them who confide in wealth, to enter the kingdom of God ! It is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God. At this they were still more amazed, and said one to another : Who then can be saved ? Jesus looking upon them said : To men it is impossible, but not to God : for to God all things are possible.
- 28 Then Peter took occasion to say : As for us, we have forsaken all and followed thee. Jesus answering, said : Verily I say unto you, there is none who shall have forsaken his house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, who shall not receive now in this world a hundred-fold, houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions, and in the future state eternal life. But many shall be first who are last, and last who are first.

Matt. 19; 16.
Lu. 18; 18.

Ex. 20; 12.
Deut. 5; 16.

Matt. 19; 23.
Lu. 18; 24.

Matt. 19; 27.
Lu. 18; 28.

Lu. 13; 30.

SECTION VI.—THE ENTRY INTO JERUSALEM.

- 32 AS they were on the road to Jerusalem, Jesus walking before them, a panic seized them, and they followed him with terror. Then taking the twelve aside, he told them again what would befall him. Behold, sayeth he, we are going to Jerusalem, where the Son of Man shall be delivered to the chief priests, who will condemn him to die, and consign him to the Gentiles ; who will mock him, and scourge him, and spit upon him, and kill him ; but the third day he shall rise again.

Matt. 20; 17.
Lu. 18; 31.

- Matt. 20: 20. 35 Then James and John, the sons of Zebedee, accosted him,
 36 saying: Rabbi, we beg thou wouldst grant us what we propose
 37 to ask. He said to them: What would ye have me grant
 38 you? They answered: That when thou shalt have attained
 thy glory, one of us may sit at thy right hand and the other
 39 at thy left. Jesus replied: Ye know not what ye ask. Can
 ye drink such a cup as I am to drink; and undergo an immer-
 sion like that which I must undergo? They answered, we can.
 Jesus said unto them: Ye shall indeed drink such a cup as I
 am to drink; and undergo an immersion like that which I must
 40 undergo; but to sit at my right hand, and at my left, I cannot
 give, unless to those for whom it is appointed.
- Matt. 20: 24. 41 The ten hearing this, conceived indignation against James
 42 and John. But Jesus having called them together, said to
 them: Ye know that those who are accounted the princes of
- Lu. 22: 24. 43 the nations domineer over them; and their great ones exercise
 44 their authority upon them: but it must not be so amongst
 you. On the contrary, whosoever would be great amongst
 45 you, shall be your servant; and whosoever would be the chief,
 shall be the slave of all. For even the Son of Man came not
 to be served, but to serve, and to give his life a ransom for
- Phil. 2: 7. 46 many.
- Matt. 20: 29.
 Lu. 18: 33. 46 Then they came to Jericho. Afterwards, as he was depart-
 ing thence, with his disciples and a great crowd, blind Barti-
 47 meus son of Timeus, who sat by the way-side begging, hearing
 that it was Jesus the Nazarine, cried, saying: Jesus, thou Son
 48 of David, have pity upon me. Many charged him to be silent,
 but he cried still the louder: Son of David, have pity upon
 49 me. Jesus stopping, ordered them to call him. Accordingly
 they called the blind man, saying to him: Take courage, arise,
 50 he calleth thee. Then throwing down his mantle, he sprang
 51 up, and went to Jesus. Jesus addressing him, said: What
 dost thou wish me to do for thee? Rabboni, answered the blind
 52 man, to give me my sight. Jesus said to him: Go; thy faith
 hath cured thee. Immediately he recovered his sight, and fol-
 lowed Jesus in the way.
- Matt. 21: 1.
 Lu. 19: 28. XI. As they approached Jerusalem, being come as far as Beth-
 2 phage and Bethany, near the mount of Olives, he sent two of
 his disciples, and said to them: Go into the village over against
 you, and just as ye enter it, ye will find a colt tied, whereon no
 3 man ever rode; loose him, and bring him. And if any body
 ask you, 'Wherefore do ye this?' say, 'The master need-
 4 eth him,' and he will instantly send him hither. Accordingly
 they went, and finding the colt tied before a door, where two
 5 ways met, they loosed him. Some of the people present said
 6 to them: Wherefore loose ye the colt? They having answer-

- ed as Jesus had commanded them, were allowed to take
 7 him. Accordingly they brought the colt to Jesus, whereon Jo. 12: 12.
 8 having laid their mantles, Jesus sat upon him. And many
 spread their mantles in the way; others cut down sprays from
 9 the trees, and strewed them in the way. And they who went
 before, and they who followed, shouted, saying: Hosanna! * Ps. 118: 25.
 blessed be he that cometh in the name of the Lord. † Happy
 10 be the approaching reign of our father David. Hosanna ‡ in
 11 the highest heaven. In this manner Jesus entered Jerusalem
 and the temple; where, after surveying every thing around, it
 being late, he departed with the twelve to Bethany.
 12 On the morrow, when he left Bethany, he was hungry; and Matt. 21: 18.
 13 observing a fig-tree at a distance, full of leaves, went to look
 for fruit on it, for the fig-harvest was not yet. And being
 14 come, he found nothing but leaves. Thereupon Jesus said to
 it: Henceforth let never man eat fruit of thee. And his dis-
 ciples heard him.
 15 Being returned to Jerusalem, Jesus went into the temple, and Matt. 21: 12.
 drove out them who sold and them who bought in the temple, Jo. 2: 14.
 and overturned the tables of the money-changers, and the stalls Lu. 19: 45.
 16 of them who sold doves; and would suffer nobody to carry ves-
 17 sels through the temple. He also taught them, saying: Is it
 not written, "My house shall be called a house of prayer for Isa. 56: 7.
 18 all nations? but ye have made it a den of robbers. And the Jer. 7: 11.
 scribes and the chief priests hearing this, sought means to de-
 stroy him; for they dreaded him, because all the multitude
 19 admired his doctrine. And in the evening he went out of the
 city.
 20 Next morning, as they returned, they saw that the fig-tree Matt. 21: 20.
 21 was dried up from the root. Peter recollecting, said to him:
 Rabbi, behold the fig-tree which thou hast devoted, already
 22 withered. Jesus answered: Have faith in God. For verily
 23 I say unto you, Whoever shall say to this mountain, 'Be lifted
 and thrown into the sea,' and shall not in the least doubt, but
 shall believe that what he saith shall happen; whatever he
 24 shall command shall be done for him: for which reason I assure
 you, that what things soever ye pray for, if ye believe that ye
 shall obtain them, they shall be yours.
 25 And when ye pray, forgive, if ye have matter of complaint Matt. 6: 14.
 against any; that your Father who is in heaven may also forgive Matt. 18: 35.
 26 you your trespasses. But if ye do not forgive, neither will your
 Father who is in heaven forgive your trespasses.
 27 Again they arrived at Jerusalem, and as he was walking in Matt. 21: 22.
 the temple, the chief priests, the scribes and the elders, came Lu. 20: 1.

* Save now I pray. † Jehovah. ‡ Save now I pray.
 Vol. II. 23

- 28 and said to him : By what authority dost thou these things ?
 29 and who empowered thee to do them ? Jesus answering them,
 said unto them : I also have a question to ask ; answer me,
 30 and I will tell you by what authority I do these things. Was
 the title which John had to baptize, from heaven, or from men ?
 Matt. 14: 5. 31 answer me. Then they argued thus among themselves : If
 we say, From heaven ; he will reply, Why then did ye not be-
 lieve him ? But if we say, from men ; we are in danger from
 32 the people, who are all convinced that John was a prophet.*
 33 They therefore answering, said to Jesus, We cannot tell. Je-
 sus replied : Neither tell I you by what authority I do these
 things.
- Matt. 21: 33. XII. Then addressing them in parables, he said : A man planted
 a vineyard, and hedged it about, and dug a place for the wine-
 vat, and built a tower, and having farmed it out, went abroad.
 2 The season being come, he sent a servant to the husbandmen,
 3 to receive his portion of the fruits of the vineyard. But they
 4 seized him, beat him, and sent him away empty. Again, he
 sent to them another servant, whom they wounded in the head
 5 with stones, and sent back with disgrace. Again, he sent an-
 other, whom they killed : and of many more that he sent, some
 6 they beat and some they killed. At last, having an only son,
 whom he loved, he sent him also to them ; for he said, ' they
 7 will reverence my son.' But those husbandmen said among
 themselves, ' This is the heir ; come, let us kill him, and the
 8 inheritance will be our own.' Then they laid hold on him, and,
 9 having thrust him out of the vineyard, killed him. What,
 therefore, will the proprietor of the vineyard do ? He will come
 and destroy the husbandmen, and give the vineyard to others.
- Ps. 118: 22.
 Acts 4: 11.
 1 Pet. 2: 6. 10 Have ye not read this passage of Scripture : ' A stone which the
 11 builders rejected, is made the head of the corner. This the
 Lord* hath performed, and we behold it with admiration.'
 12 And they would fain have seized him, but were afraid of the
 multitude ; for they knew that he spake the parable against
 them.

SECTION VII.—THE PROPHECY ON MOUNT OLIVET.

- Matt. 22: 15.
 Lu. 20: 20. 13 THEN the chief priests, the scribes and the elders, leaving
 Jesus, went away, and sent to him certain Pharisees and Hero-
 14 dians,† to catch him in his words. These coming up, said to
 him : Rabbi, we know that thou art upright, and standest in
 awe of none ; for thou respectest not the persons of men, but

* Jehovah.

† Partisans of Herod.

teachest the way of God faithfully. Is it lawful to give tribute
 15 to Cæsar, or not? Shall we give? or shall we not give? He,
 perceiving their artifice, answered: Why would ye entangle
 16 me? Bring me a denarius, that I may see it. When they
 had brought it, he asked them: Whose is this image and in-
 17 scription? They answered Cæsar's. Jesus replied: Render
 to Cæsar that which is Cæsar's, and to God that which is God's.
 And they wondered at him.

18 Then came Sadducees to him, who say that there is no fu- Matt. 22: 23.
 19 ture life, and proposed this question: Rabbi, Moses hath enact- Lu. 20: 27.
 ed, that if a man's brother die, survived by a wife without chil- Acts 23: 8.
 dren, he shall marry the widow, and raise issue to his brother. Deut. 25: 5.
 20 Now there were seven brothers. The first took a wife, and dy-
 21 ing, left no issue. The second married her, and died; neither
 22 left he any issue; so did also the third. Thus all seven mar-
 23 ried her, and left no issue. Last of all the woman also died.

At the resurrection, therefore, when they are risen, to which of
 the seven will she belong; for she hath been wife to them
 24 all? Jesus answering, said unto them: is not this the source of
 your error, your not knowing the Scriptures, nor the power of
 25 God? For there will be neither marrying, nor giving in mar-
 riage, among them who rise from the dead. They will then
 26 resemble the heavenly messengers. But as to the dead, that Ex. 3: 6.
 they are raised, have ye not read in the book of Moses, how
 God spoke to him in the bush, saying: 'I am the God of Abra-
 27 ham, and the God of Isaac, and the God of Jacob?' God
 is not a God of the dead, but of the living. Therefore ye
 greatly err.

28 A scribe who had heard them dispute, perceiving the just- Matt. 22: 23.
 ness of his reply, came to him and proposed this question: Lu. 10: 25.
 29 Which is the chief commandment of all? Jesus answered, Deut. 6: 4.

The chief of all the commandments is, 'Hearken, Israel, the
 30 Lord* is our God: the Lord* is one;' and, 'Thou shalt love
 the Lord* thy God with all thy heart, and with all thy soul,
 31 and with all thy mind, and with all thy strength.' This is the
 first commandment. The second resembleth it: "Thou shalt
 love thy neighbor as thyself." There is no commandment Lev. 19: 18.

32 greater than these. The scribe replied: Truly, Rabbi, thou
 33 hast answered well. There is one God, and only one; and to
 love him with all the heart, and with all the spirit, and with all
 the soul, and with all the strength, and to love one's neighbor
 as one's self, is more than all burnt-offerings and sacrifices.
 34 Jesus observing how pertinently he had answered, said to him:
 Thou art not far from the kingdom of God. After that, nobody
 ventured to put questions to him.

* Jehovah.

Matt. 23: 41.
Lu. 20: 41.
Ps. 110: 1.

35 As Jesus was teaching in the temple, he asked them : Why do the scribes assert that the Messiah must be a son of David?
36 Yet David himself, speaking by the Holy Spirit, saith, ' The Lord* said to my Lord, Sit at my right hand, until I make thy foes thy footstool.' David himself, therefore, calleth him his Lord, how then can he be his son? And the common people heard him with delight.

Matt. 23: 6.
Lu. 11: 43.
& 20: 46.

38 Further, in teaching he said to them : Beware of the scribes, who affect to walk in robes, who love salutations in public places, and the principal seats in the synagogues, and the uppermost places at entertainments ; who devour the families of widows, and use long prayers for a disguise. These shall undergo the severest punishment.

Lu. 21: 1.

41 And Jesus, sitting over against the treasury, observed the people throwing money into the treasury : and many rich persons put in much. Then came a poor widow, who threw in two mites, which make a farthing.† Jesus having called his disciples, said to them : Verily I say unto you, that this poor widow hath given more than any of those who have thrown into the treasury ; for they all contributed out of their superfluous store ; whereas she hath given all the little that she had, her whole living.

Matt. 24: 1.
Lu. 18: 44.
& 21: 5.

XIII. AS he was going out of the temple, one of his disciples said to him : Rabbi, look what prodigious stones and stately buildings are here ! Jesus answering, said to him : Thou seest these great buildings. They shall all be so razed, that one stone will not be left upon another.

Matt. 24: 3.
Lu. 21: 7.

3 Afterwards, as he was sitting on the Mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked him privately : Tell us, when will this happen? And what will be the sign when all this will be accomplished? Jesus answering them, took occasion to say : Take heed that no man seduce you ; for many will assume my character, saying, ' I am the person,' and will seduce many. But when ye hear of wars, and rumors of wars, be not alarmed ; for this must happen, but the end is not yet.

Matt. 24: 7.
Lu. 21: 10.
Matt. 10: 17.
Jo. 16: 2.

8 For nation will rise against nation, and kingdom against kingdom ; and there will be earthquakes in sundry places, and there will be famines and commotions. These are the prelude of woes. But take heed to yourselves ; for they will deliver you to councils ; and ye will be beaten in the synagogues, and brought before governors and kings for my sake, to bear testimony to them. The good tidings, however, must first be published amongst all nations. But when they conduct you, to de-

Lu. 18: 11.

* Jehovah.

† Less than an English farthing.

- liver you up, have no anxiety beforehand, nor premeditate what ye shall speak; but whatever shall be suggested to you in that moment, speak; for it is not ye that shall speak, but the Holy
- 12 Spirit. Then the brother will deliver up the brother to death; and the father the child; and children will rise against their pa-
- 13 rents, and procure their death. And on my account ye shall be hated universally; but the man who persevereth to the end shall be saved.
- 14 But when ye shall see, in an unsuitable place, the desolating
- 15 abomination foretold by the prophet Daniel, (Reader, attend!) then let those in Judea flee to the mountains: and let not him
- 16 who shall be on the roof, go down into the house, nor enter it, to carry any thing out of the house; and let not him who shall
- 17 be in the field, turn back to fetch his mantle. But wo to the women with child, and to them who give suck in those days.
- 18 Pray, then that your flight happen not in the winter; because
- 19 there shall be such affliction in those days, as hath not been before, from the beginning of the world which God created, nor
- 20 shall be ever after. Had the Lord assigned it a long duration, no soul could escape: but for the sake of the people whom he hath elected, he hath made its duration the shorter.
- 21 Then if any one shall say to you, 'Lo! the Messiah is here,'
- 22 or, 'Lo! he is yonder,' believe it not: For false messiahs and false prophets will arise, who will perform wonders and prodigies, in order to impose, if possible, even on the elect. Be
- 23 ye therefore upon your guard: remember, I have warned you of every thing.
- 24 But in those days, after that affliction, the sun shall be dark-
- 25 ened, and the moon shall withhold her light; and the stars of Heaven shall fall; and the powers which are in heaven shall
- 26 be shaken. Then they shall see the Son of Man coming in the clouds with great power and glory. Then he will send his
- 27 messengers, and assemble his elect from the four quarters of the world, from the extremities of heaven and earth.
- 28 Learn now a similitude from the fig-tree. When its branches become tender, and put forth leaves, ye know that the summer is nigh. In like manner, when ye shall see these things
- 29 happen, know that he is near, even at the door. Verily I say unto you, that this generation shall not pass until all these things
- 30 be accomplished. For heaven and earth shall fail; but my words shall not fail.
- 32 But of that day or of that hour knoweth none (not the heavenly
- 33 messengers, no not the Son) but the Father. Be circumspect, be
- 34 vigilant, and pray; for ye know not when that time will be. When a man intendeth to travel, he leaveth his household in charge to his servants, assigneth to every one his task, and ordereth

Matt. 24: 15-
Lu. 21: 20.
Dan. 9: 6.

Matt. 24: 23.
Lu. 17: 23.
& 21: 8.

Matt. 24: 29.
Lu. 21: 25.
Isa. 13: 10.
Ezek. 32: 7.
Joel 2: 10.
31. & 3: 15.
Rev. 1: 7.

Matt. 24: 32.
Lu. 21: 29.

Matt. 24: 42.

35 the porter to watch. Watch ye therefore ; for ye know not
 when the master of the house will return, whether in the eve-
 36 ning,* or at midnight,† or at cock-crowing,‡ or in the morning,§
 37 lest coming suddenly he find you asleep. Now, what I say un-
 to you, I say unto all, Watch.

SECTION VIII.—THE LAST SUPPER.

- XIV. AFTER** two days was the feast of the passover, and of unleavened bread. And the chief priests and the scribes were contriving how they might take Jesus by surprise, and kill him.
- 2 They said, however: Not during the festival, for fear of an insurrection among the people.
- 3 Now being at table in Bethany, in the house of Simon [formerly] a leper, there came a woman who had an alabaster box of the balsam of spikenard, which was very costly: and she
- 4 broke open the box, and poured the liquor upon his head. There were some present who said, with secret indignation: Why this
- 5 profusion of the balsam? For it could have been sold for more than three hundred denarii,|| which might have been given to
- 6 the poor. And they murmured against her. But Jesus said: Let her alone. Why do ye molest her? She hath done me
- 7 a good office. For ye will have the poor always amongst you, and can do them good whenever ye please; but me ye will not
- 8 always have. She hath done what she could. She hath beforehand embalmed my body for the funeral. Verily I say unto you, in whatsoever corner of the world the gospel shall be preached, what this woman hath done shall be mentioned to her honor.
- 10 Then Judas Iscariot, one of the twelve, repaired to the chief
- 11 priests, to betray Jesus to them. And they listened to him with joy, and promised to give him money. Afterwards he sought a favorable opportunity to deliver him up.
- 12 Now the first day of unleavened bread, when the passover is sacrificed, his disciples said to him: whither shall we go to
- 13 prepare for thy eating the passover? Then he sent two of his disciples, saying to them: Go into the city, where ye will meet
- 14 a man carrying a pitcher of water; follow him; and wherever he shall enter, say to the master of the house, 'The teacher saith, Where is the guest-chamber, in which I may eat the pass-
- 15 over with with my disciples?' And he will show you a large
- 16 upper room ready furnished; there prepare for us. According-

* Nine, afternoon. † Twelve. ‡ Three in the morning. § Six.

|| Upwards of L. 9 Sterling.

ly his disciples went away, and being come into the city, found every thing as he had told them, and prepared the passover.

- 17 In the evening he went thither with the twelve. As they Matt. 26: 20.
Lu. 22: 31.
Jo. 13: 31.
- 18 were at table eating, Jesus said: Verily I say unto you, that
- 19 one of you who eateth with me will betray me. Upon this they became very sorrowful, and asked him all of them, one
- 20 after another: Is it I? He answering, said to them: It is one Ps. 41 9.
- of the twelve, he who dippeth his morsel in the dish with me.
- 21 The Son of Man departeth in the manner foretold in Scripture concerning him: but wo unto that man by whom the Son of Man is betrayed; it had been better for that man never to have been born.
- 22 While they were at supper, Jesus took bread, and after the Matt. 26: 26.
Lu. 22: 14.
1 Cor. 11: 23.
- 23 blessing, broke it, and gave it to them, saying: Take, eat, this is my body. Then he took the cup, and having given thanks,
- 24 gave it to them, and they all drank of it. And he said to them: This is my blood, the blood of the new covenant, shed for many.
- 25 Verily I say unto you, that I will drink no more of the product of the vine, until that day when I shall drink it new in the kingdom of God. And after the hymn they went out to the Mount of Olives.
- 27 And Jesus said to them: This night I shall prove a stumbling-stone to you all; for it is written, 'I will smite the shep- Matt. 26: 31.
Jo. 16: 32.
Zech. 13: 7.
ch. 16: 7.
- 28 herd; and the sheep shall be dispersed.' Nevertheless, after I am raised again, I will go before you to Galilee. Peter then said to him: Though they all should stumble, I never will.
- 30 Jesus answered him: Verily I say unto thee, that to-day, this very night, before the cock crow twice, even thou wilt disown me thrice. But Peter insisted on it, adding, Although I should die with thee, I never will disown thee. And all the rest said the same.
- 32 Then they came to a place named Gethsemane, where he Matt. 26: 30.
Lu. 22: 40.
- 33 said to his disciples: Stay here while I pray. And he took with him Peter, and James, and John, and being seized with grief and horror, said to them; My soul is overwhelmed with a deadly anguish; tarry here and watch. And going a little before, he threw himself on the ground, and prayed that, if it were possible, he might be delivered from that hour, and said:
- 36 Abba, (that is Father), all things are possible to thee; take this cup away from me; yet not what I would, but what thou wilt. Then he returned, and finding them asleep, said to Peter: Simon, sleepest thou? Couldst thou not keep awake a single
- 38 hour? Watch and pray that ye be not overcome by temptation: the spirit indeed is willing, but the flesh is weak. Again
- 40 he retired and prayed, using the same words. When he returned, he again found them sleeping; for their eyes were over-

- 41 powered, and they knew not what to answer him. A third time he came and said to them : Sleep on now, and take your rest : all is over : the hour is come ; and the Son of Man is
- 42 consigned to the hands of sinners. Arise. Let us be going. Lo ! he who betrayeth me is drawing near.
- Matt. 26; 47.
Lu. 22: 47.
Jo. 18; 3. 43 Immediately, ere he had done speaking, appeared Judas, one of the twelve, with a great multitude armed with swords and clubs, who were sent by the chief priests, the scribes, and
- 44 the elders. Now the betrayer had given them this signal : The man whom I shall kiss is he ; seize him, and lead him away
- 45 safely. He was no sooner come, than accosting Jesus, he said : 46 Rabbi, Rabbi, and kissed him. Then they laid hands on him, 47 and seized him. But one of those who were present drew his sword, and smiting the high-priest's servant, cut off his ear.
- 48 Then Jesus addressing them, said : Do ye come with swords and clubs to apprehend me, like people in pursuit of a robber ? 49 I was daily amongst you, teaching in the temple, and ye did 50 not arrest me. But hereby the Scriptures are accomplished. Then they all forsook him and fled.
- 51 Now there followed him a youth who had only a linen cloth 52 wrapped about his body : the soldiers having laid hold of him, he left the cloth, and fled from them naked.

SECTION IX.—THE CRUCIFIXION.

- Matt. 26; 57.
Lu. 22; 54.
Jo. 18; 13, 24. 53 THEN they took Jesus away to the high-priest, with whom all the chief-priests, the elders, and the scribes were convened.
- 54 And Peter followed him at a distance, as far as the court of the high-priest's house, and sat there with the officers, warming himself at the fire.
- Matt. 26; 58.
Lu. 22; 66. 55 Meanwhile the chief priests and all the sanhedrim sought for evidence against Jesus, in order to condemn him to die, but
- 56 found none : for many gave false testimony against him, but 57 their testimonies were insufficient. Then some arose who testified falsely against him, saying : We heard him say, ' I will demolish this temple made with hands, and in three days will 59 build another without hands.' But even here their testimony 60 was defective. Then the high-priest, standing up in the midst, interrogated Jesus, saying : Dost thou answer nothing to what 61 these men testify against thee ? But he was silent, and gave no answer. Again, the high-priest interrogating him, said : 62 Art thou the Messiah, the Son of the Blessed One ? Jesus answered, I am ; nay, ye shall see the Son of Man sitting at the right hand of the Almighty, and coming in the clouds of heav- 63 en. Then the high-priest rent his garments, saying : What

further need have we of witnesses? Ye have heard the blasphemy. What is your opinion? And they all pronounced
 65 him worthy of death. Then some began to spit on him; others to cover his face and buffet him, saying to him: Divine who it is. And the officers gave him blows on the cheeks.

66 Now Peter being below in the court, one of the maid-servants of the high-priest came thither, who seeing Peter warming himself, looked on him, and said: Thou also wast with the
 67 Nazarene Jesus. But he denied, saying: I know him not; nor do I understand what thou meanest. Immediately he went
 69 out into the portico, and the cock crew. The maid seeing him
 70 again, said to the standers-by: This is one of them. Again he denied. And a little after, those who were present said to Peter; Thou art certainly one of them; for thou art a Galilean;
 71 thy speech showeth it. Upon this he affirmed, with imprecations and oaths, that he did not know the man of whom they spake.
 72 Then the cock crew the second time: and Peter recollected the word which Jesus had said to him: 'Before the cock crew twice, thou wilt disown me thrice.' And reflecting thereon, he wept.

Matt. 26: 68.
 Lu. 22: 65.
 Jo 18: 17,
 & 25.

ch. 14: 30.

XV. EARLY in the morning, the chief-priests with the elders, the scribes, and all the sanhedrim, after consulting together, bound Jesus, carried him away, and delivered him to Pilate.

Matt. 27: 1.
 Lu. 22: 1.
 Jo. 18: 28.

2 Pilate asking him, said: Thou art the king of the Jews? He answered: Thou sayest right. Now the chief-priests accused him of many things. Again Pilate asked him, saying: answerest thou nothing? Observe how many crimes they arraign thee for. But Jesus answered no more, insomuch that Pilate was astonished.

Matt. 27: 11.
 Lu. 22: 3.

6 Now, at the festival, he always released to them any one
 7 prisoner whom they desired. And there was one Barabbas that had been imprisoned with his seditious associates, who in
 8 their sedition had committed murder. And with clamor the
 9 multitude demanded of Pilate what he used to grant them. He
 10 answered them, saying: Shall I release to you the king of the Jews? (For he knew that through envy the chief-priests had
 11 delivered him up.) But the chief-priests incited the multitude to insist on the release of Barabbas, in preference to Jesus.
 12 Pilate again interposed, saying: What then would ye have me to do with him whom ye call king of the Jews? They
 14 cried: Crucify him. Pilate asked them: Why? What evil hath he done? But they cried the more vehemently, Crucify
 15 him. Then Pilate, desirous to gratify the crowd, released Barabbas to them, and having caused Jesus to be scourged, delivered him up to be crucified.

Matt. 27: 15.
 Lu. 22: 17.
 Jo. 18: 39.

- Matt. 27: 27. 16 And the soldiers brought him into the hall called pretorium,*
 Jo. 19: 1. 17 where, having convened all the band, they arrayed him in purple, and crowned him with a wreath of thorns, and saluted him,
 18 saying: Hail, king of the Jews! Then they struck him on
 19 the head with a reed, and spat upon him, and paid him homage
 20 on their knees. And when they had mocked him, they stripped him of the purple, and dressed him in his own clothes, and took him away to be crucified.
- Matt. 27: 32. 21 And they constrained one Simon a Cyrenian, who passed
 Lu. 23: 36, & 32. 22 by, in coming from the country, the father of Alexander and
 Jo. 19: 17. 23 Rufus, to carry the cross. And they brought him to Golgotha, that is to say, the place of skulls, where they gave him wine to drink, mingled with myrrh, which he would not receive.
- Jo. 19: 23. 24 When they had nailed him to the cross, they parted his garments, dividing by lot what every man should take. Now it
 25 was the third hour† when they nailed him to the cross. And the inscription, bearing the cause of his death, was in these
 26 words, THE KING OF THE JEWS. They likewise crucified two robbers with him, one at his right hand, the other at his
 27 left. And that Scripture was fulfilled, which saith, 'He was ranked among malefactors.'
- Isa. 53: 12. 28 Meantime they who passed by reviled him, shaking their heads, and saying: Ah! thou who demolishest the temple
 Matt. 27: 39. 29 and rebbuidest it in three days; save thyself, and come down
 Lu. 23: 35. 30 from the cross. The chief priests likewise, with the scribes, deriding him, said among themselves: He saved others; cannot he save himself? Let the Messiah, the king of Israel, descend now from the cross, that we may see and believe. Even those who were crucified with him reproached him.
- Matt. 27: 45. 33 Now from the sixth hour‡ until the ninth,§ darkness covered
 Lu. 23: 44. 34 all the land. At the ninth hour|| Jesus cried aloud, saying: Eloi, eloi, lamma sabachthani? which signifieth, "My God,
 Fu. 92: 1. 35 my God, why hast thou forsaken me?" Some who were present, hearing this, said: Hark! he calleth Elijah. One at the same time ran and dipped a sponge in vinegar, and having fastened it to a stick, presented it to him to drink, saying: Let alone, we shall see whether Elijah will come to take him down.
- Matt. 27: 51. 38 And Jesus sending forth a loud cry, expired.
 Lu. 23: 45. 39 Then was the vail of the temple rent in two, from top to bottom. And the centurion who stood over against him, observing that he expired with so loud a cry, said: Surely this man was the Son of God.

* The governor's palace, or hall of audience.

† Nine in the morning.

‡ Twelve, Noon.

§ Three, afternoon.

|| Three, afternoon.

- 40 There were women also looking on at a distance, amongst whom were Mary Magdalene, and Mary the mother of James Matt. 27: 55.
Lu. 23: 55.
Lu. 8: 2.
- 41 the younger, and of Joses and Salome (these had followed him, and served him, when he was in Galilee), and several others who came with him to Jerusalem.

SECTION X.—THE RESURRECTION.

- 42 WHEN it was evening (because it was the preparation,* Matt. 27: 57.
Lu. 23: 50.
Jo. 19: 38.
- 43 that is, the eve of the Sabbath),† Joseph of Arimathea, an honorable senator, who himself also expected the reign of God, taking courage, repaired to Pilate, and begged the body of
- 44 Jesus. Pilate, amazed that he was so soon dead, sent for the centurion, and asked him whether Jesus had been dead any
- 45 time. And being informed by the centurion, he granted the
- 46 body to Joseph; who having brought linen, and taken Jesus down, wrapped him in the linen, and laid him in a monument
- 47 hewn out of the rock, and rolled a stone to the entrance. Now Mary Magdalene, and Mary the mother of Joses, saw where he was laid.

XVI. WHEN the Sabbath was past, Mary Magdalene, Mary Matt. 28: 1.
Lu. 24: 1.
Jo. 20: 1.

- the mother of James and Salome, brought spices, that they
- 2 might embalm Jesus. And early in the morning, the first day
- 3 of the week‡, they came to the monument about sunrise. And they said among themselves: Who will roll away the stone for us from the entrance of the monument? (for it was very
- 4 large). But when they looked, they saw that the stone had
- 5 been rolled away. Then entering the monument, they beheld a youth sitting on the right side, clothed in a white robe, and
- 6 they were frightened. But he said to them: be not frightened; ye seek Jesus the Nazarene, who was crucified. He is risen: he is not here: behold the place where they laid him. But
- 7 go, say to his disciples, and to Peter, 'He is gone before you
- 8 to Galilee; where ye shall see him, as he told you.' The women then getting out, fled from the monument, seized with trembling and consternation; but said nothing to any one, they were so terrified.

- 9 Jesus having arisen early the first day of the week, appear- Jo. 20: 14.
- ed first to Mary Magdalene, out of whom he had cast seven
- 10 demons. She went and informed those who had attended him,
- 11 who were in affliction and tears. But when they heard that he was alive, and had been seen by her, they did not believe it.
- 12 Afterwards he appeared in another form to two of them, Lu. 24: 13.

* Friday.

† Saturday.

‡ Sunday.

13 as they travelled on foot into the country. These being returned, acquainted the other disciples ; but neither did they believe them.

Lu. 24; 36.
Jo. 20; 19.
Matt. 28; 18.

14 At length he appeared to the eleven as they were eating and reproached them with their incredulity and obstinacy in disbelieving those who had seen him after his resurrection.

15 And he said unto them : ' Go throughout all the world, proclaim

16 the good tidings to the whole creation. He who shall believe and be baptized, shall be saved ; but he who will not believe,

17 shall be condemned. And these miraculous powers shall attend the believers. In my name they shall expel demons.

Acts, 16; 18.
Acts, 2; 4.
& 10; 46.
Acts, 28; 5.
Acts, 28; 8.

18 They shall speak languages unknown to them before. They shall handle serpents *with safety*. And if they drink poison, it shall not hurt them. They shall cure the sick by laying their hands upon them.

Lu. 24; 51.

19 NOW, after the Lord had spoken to them, he was taken up into heaven, and sat down at the right hand of God. As for

Heb. 2; 4.

20 them, they went out and proclaimed the tidings every-where the Lord co-operating with them, and confirming their doctrine by the miracles wherewith it was accompanied.

NOTES
ON ST. MARK'S GOSPEL.

For the title, see the Note on the Title of the preceding Gospel.

CHAPTER I.

1. "The beginning of the Gospel." Some consider *ἀρχή* here as the nominative of the verb *ἔγένετο*, ver. 4, and include the quotations from the Prophets, verses 2 and 3, in a parenthesis. But, abstracting from the awkwardness of so long a suspension of the sense in the very first sentence, the expression *ἀρχή τοῦ εὐαγγελίου ἔγένετο Ἰωάννης Βαπτίζων* appears no wise agreeable to the style of the sacred writers: nor will it be found to answer better if we invert the order and say with Markland, *Ἰωάννης βαπτίζων ἔγένετο ἀρχή τοῦ εὐαγγελίου* whereas *ἔγένετο Ἰωάννης βαπτίζων*, 'John came baptizing,' or simply 'John baptized,' is quite in their idiom. See ch. 9: 7. L. 9: 35. The first verse, therefore, ought to be understood as a sentence by itself. It was not unusual with authors to prefix to their performance a short sentence, to serve both as a title to the book, and to signify that the beginning immediately follows. See Hos. 1: 1, 2. In this manner also Herodotus introduces his history, *Ἡρόδοτου Ἀλικαρνασσοῦ ἱστορίας ἀπόδειξις ἦδε*. This usage probably gave rise to the custom afterwards adopted by transcribers, of putting, at the head of their transcript, *incipit*, followed by the name of the book or subject, and subjoining at the foot *explicit*, with the name repeated, as a testimony to the reader that the work was entire. This purpose it was with them the better fitted for answering, as the whole book was commonly written on one large and continued scroll, hence called a volume, and not, as with us, on a number of distinct leaves. So far, however, the custom obtains still, that we always prefix a short title on the page where we begin, and subjoin *The End* on the page where the work is concluded.

² "Son of God," *υἱοῦ τοῦ Θεοῦ*. As brevity is often studied in titles, the article before *υἱου* is probably on that account left out. Let it be noted in general, that the omission of the article in Gr. is not, like the insertion of the indefinite article in Eng. a positive expression that the word is to be understood indefinitely. The phrase *υἱὸς τοῦ Θεοῦ*, as was hinted before, (Matt. 27: 54.

N.), exactly corresponds to the Eng. 'Son of God,' which leaves the reader at liberty to understand *son* definitely or indefinitely, as he thinks proper. The term 'God's Son,' answers the same purpose; but though well adapted to the familiarity of dialogue, it does not always suit the dignity of historical narration. Matt. 14: 33. N.

2. "In the prophets," *ἐν τοῖς προφήταις*. Such is the common reading. But it ought not to be dissembled, that six MSS. two of them of considerable note, some ancient versions, amongst which are the Vul. and the Sy. and several ecclesiastical writers, read "in the prophet Isaiah." As the common reading, however, has an immense majority of copies in its favor and some noted translations, such as the Ara. and the Eth.: as it is more conformable to the scope of the place, where two quotations are brought from different prophets, and the nearest is not from Isaiah but from Malachi, I could discover no good reason for departing from the received reading.

² "Angel." Diss. VIII. Part. iii. sect. 9, etc.

3. "In the wilderness," *ἐν τῇ ἐρήμῳ*. It is called in Mt. 3: 1, "the wilderness of Judea," which is mentioned Judg. 1: 16, and in the title of Psal. xliii. It lay east from Jerusalem, along the Jordan, and the lake *Asphaltites*, also called *the Dead Sea*. By *wilderness* in Scripture, it is plain that we are not always to understand what is commonly denominated so with us, a region either uninhabitable or uninhabited. Often no more was denoted by it than a country fitter for pasture than for agriculture, mountainous, woody, and but thinly inhabited. Thus, Jer. 23: 10. E. T. "The pleasant places of the wilderness are dried up." Sep. *Ἐξηράνθησαν αἱ νομοὶ τῆς ἐρήμου*. Houbigant, "Pascua deserti aruerunt." Literally, "The pastures of the wilderness are parched." Lightfoot has well observed, that these *ἐρήμοι* did not want their towns and villages. What is called (L. 1: 39), *τὴν ὄρεινήν*, 'the hill-country,' where Mary visited her cousin Elizabeth, is included (ver. 80), in *ταῖς ἐρήμοις*, 'the deserts,' where the Baptist continued from his birth till he made himself known to Israel. In the similitude of the lost sheep, what is in Mt. 18: 12. "Will he not leave the ninety-nine upon the mountains?" *ἐπὶ τὰ ὄρη*, is in L. 15: 4, "Doth not leave the ninety-nine in the desert," *ἐν τῇ ἐρήμῳ*. The man who had the legion is said (Mr. 5: 5) to reside *ἐν τοῖς ὄρεσι*, and (L. 8: 29) to have been driven by the demon *εἰς τὰς ἐρήμους*. I do not say, however, that the words were equivalent. Every untilled country they called *ἐρήμος*, but every *ἐρήμος* they did not call *ὄρεινή*. The principal difference between the *ἐρήμος* and the rest of Judea was, that the one was pasturage and the other arable. In the arable, the property of individuals was separated by hedges, or some other fence; in the pasturage, the ground belonged in com-

mon to the inhabitants of the adjoining city or village, and so needed no fences. The word *ἐρημος* in Scripture admits a threefold application: One is, to what is with us called *wilderness*, ground equally unfit for tillage and pasture, such as the deserts of Arabia. When used in this sense, it is generally, for distinction's sake, attended with some epithet or description, as *howling*, *terrible*, or *wherein is no water*: it is sometimes used for *low* pasture lands; sometimes for *hilly*. In this application it oftenest occurs in the Gospel, where it appears to be nearly of the same import with our word *highlands*.

4. "Publishing." Diss. VI. Part v.—² "Reformation." Ib. Part iii.

10. "The Spirit descend upon him," τὸ πνεῦμα καταβαῖνον ἐπ' αὐτόν. Vul. "Spiritum descendentem et manentem in ipso." So also the Sax. Agreeably to this we find, in four Gr. MSS. of little account, καὶ μένον inserted, which is all the authority now known.

11. "In whom," ἐν ᾧ. The Cam. and several other MSS. have ἐν σοῖς. Vul. "in te." So also Sy. Go. Sax. Cop. Arm.

13. "Forty days," ἡμέρας τεσσαράκοντα. The Vul. adds, "et quadraginta noctibus." Three Gr. MSS. have καὶ νύκτας τεσσαράκοντα. Conformable to which are also the Ara. Cop. Sax. and Eth. versions.

14. "Good tidings." Diss. V. Part. ii.—² "Reign." Ib. Part i.

15. "The time is accomplished," ὅτι πεπλήρωται ὁ καιρὸς. E. T. "The time is fulfilled." The time here spoken of is that which according to the predictions of the prophets, was to intervene between any period assigned by them and the appearance of the Messiah. This had been revealed to Daniel, as consisting of what, in prophetic language, is denominated seventy weeks, that is (every week being seven years) four hundred and ninety years; reckoning from the order issued to rebuild the temple of Jerusalem. However much the Jews misunderstood many of the other prophecies relating to the reign of this extraordinary personage, what concerned both the time and the place of his first appearance seems to have been pretty well apprehended by the bulk of the nation. From the N. T. as well as from the other accounts of that period still extant, it is evident that the expectation of this great deliverer was then general among them. It is a point of some consequence to the cause of Christianity, that both the time and the place of our Lord's birth coincided with the interpretations then commonly given of the prophecies by the Jews themselves, his contemporaries.

19. "Mending," καταρτίζοντας. The Gr. word καταρτίζειν not only signifies 'to mend' or 'refit,' but also 'to prepare,' 'to make.' Interpreters have generally preferred here the first signifi-

cation. This concurrence itself, where the choice is indifferent, is a good ground of preference to later interpreters. But I do not think the choice in this passage indifferent. A fishing bark, such as Josephus describes those on this lake to have been, (lib. ii. ca. 43, *De bello*), though an improper place for manufacturing nets in, might be commodious enough for repairing small injuries sustained in using.

24. "Art thou come to destroy us?" Lightfoot (Hor. Heb.) observes, that the Jews had a tradition that the Messiah would destroy Galilee, and disperse the Galileans. He thinks, therefore, that this ought to be considered as spoken by the man, who was a Galilean, and not by the demon, as it is commonly understood.

² "The holy One of God." Diss. VI. Part iv. L. iv. 34. N.

28. "Through all the region of Galilee," *εἰς ὅλην τὴν περιχώρον τῆς Γαλιλαίας*. E. T. "Throughout all the region round about Galilee." Vul. "In omnem regionem Galilææ." This version of the old La. interpreter entirely expresses the sense, and is every way better than that given by Be. "In totam regionem circumjacentem Galilææ," who has been imitated by other translators, both in La. and in modern languages, often through a silly attempt at expressing the etymology of the Gr. words. Had Galilee been the name of a town, *περιχώρος* must no doubt have meant the 'environs,' or circumjacent country. But as Galilee is the name of a considerable extent of country, the compound *περιχώρος* denotes no more than the simple *χώρος*, or, if there be a difference, it only adds a suggestion that the country spoken of is extensive. But as *the region round about Galilee* must be different from *Galilee* itself, or, which is the same thing, *the region of Galilee*, the translators that render it so totally alter the sense. The use of *περιχώρος* in the Sep. manifestly supports the interpretation which after the Vul. and all the ancient interpreters, I have given. *Ἡ περιχώρος Ἀργόβ* is in our Bible "the region of Argob;" *ἡ περιχώρος τοῦ Ἰορδάνου*, "the plain of Jordan." Other examples might be given, if it were necessary. To express properly in Gr. *the region round about Galilee*, we should say, *ἡ περιχώρος*, not *τῆς Γαλιλαίας*, but *περὶ τὴν Γαλιλαίαν*, the repetition of the preposition being quite agreeable to the genius of the tongue. Thus, Apoc. 15: 6, *Περιεζωμένοι περὶ τὰ στήθη*. There is no occasion, therefore, for Dr. Pearce's correction, "rather into the whole region of Galilee, which was round about, i. e. about Capernaum:" a comment which is, besides, liable to this other objection, that, if the lake of Gennesaret was, as is commonly supposed, the boundary of Galilee on the east, it would not be true that Capernaum, which was situated on the side of the lake, was surrounded by Galilee.

38. "The neighboring boroughs," *ταῖς ἐχομέναις κωμοπόλεις*. The Cam. *ἐγγύς πόλεις καὶ εἰς τὰς κώμας*. Vul. "Proximos vicos

et civitates." So also Sy. Go. Sax. and Ara. The reading of a single MS. can have no weight in this case; and the versions have very little. The uncommonness of the word *κομπόλεις*, which occurs not in the Sep. and nowhere else in the N. T. might naturally lead translators to resolve it into *κώμας καὶ πόλεις*. But it is understood to denote something intermediate, greater than the one and less than the other, the sense is sufficiently expressed by the Eng. word 'boroughs.'

43. "Strictly charging him," *ἐμβριμησάμενος αὐτοῦ*. Mt. 9: 30. ^a N.

44. "To the priest," *τῷ ἱερεῖ*. Vul. "Principi sacerdotum." Two ordinary Gr. MSS. have *τῷ ἀρχιερεῖ*. The Sax. also follows the Vul. This is all the collateral evidence which has been produced for the reading of the Vul. Wet. adds the Go. version. But if I can trust to the Go. and Anglo-Saxon versions, published by Junius and Mareschal, Amsterdam 1684, the Go. is here entirely agreeable to the common Gr. Indeed there is every kind of evidence, external and internal, against this reading of the Vul. The power of judging in all such cases belonged by law equally to every priest. The addition of the article *τῷ*, in this passage, appears to have arisen from this circumstance, that, during the attendance of every course, each priest of course had his special business assigned him by lot. One, in particular, would have it in charge to inspect the leprous and unclean, and to give orders with regard to their cleansing. For this reason it is said *the priest*, not *a priest*; but we have reason to think that, except in extraordinary cases, *the high-priest* would not be called upon to decide in a matter which the law had put in the power of the meanest of the order. The Sy. uses the plural number, "to the priests."

CHAPTER II.

2 "The word of God," *τὸν λόγον*. L. 1. 2. N.

7. "Blasphemies." Diss. X. Part ii. sect. 14.

8. "Jesus knowing in himself," *ἐπιγνούς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ*. E. T. "When Jesus perceived in his spirit." There is something particular in the expression of the evangelist. At first, it would appear applicable only to the perception a man has of what passes within his own mind, when the object of his thought is his own faculties and their operations. This species of knowledge we commonly distinguish by the name *consciousness*. But this is far from suiting the application of the phrase here, where the thing perceived was what passed in the minds of others. To me it appears manifest, that the intention of the sacred writer was to signify that our Lord, in this case, did not as others, derive his know-

ledge from the ordinary and outward methods of discovery which are open to all men, but from peculiar powers he possessed, independently of every thing external. I have, therefore, preferred to every other the simple expression 'knowing in himself;' both because *perceiving in or by his spirit*, has some ambiguity in it, and because the phrases *ἡ ψυχή αὐτοῦ* and *τὸ πνεῦμα αὐτοῦ* often in the Jewish idiom denote 'himself.' May it not be reasonably concluded, that the information as to the source of this knowledge in Jesus is here given by the sacred writer, to teach all Christians, to the end of the world, that they are not to think themselves warranted, by the example of their Lord, to pronounce on what passes within the hearts of others, inasmuch as this is a branch of knowledge which was peculiar to the Son of God, whose special prerogative it was, not to need that any should testify concerning man unto him, as of himself he knew what was in man; J. 2: 25.

15. "Placed themselves at table." Diss. VIII. Part iii. sect. 3—7.

17. "[To reformation]," *εἰς μετανοίαν*. This clause is wanting here in a greater number of MSS. and ancient versions than in Mt. 9: 13. (See Note 3, on that verse.) It is rejected by Gro. Mill, and Ben. It is not improbable that it has originally, by some copyist who has thought the expression defective without it, been borrowed from L. 5: 32, about which there is no diversity of reading. But though there may be some ground to doubt of its authenticity in this place, and in that above quoted from Mt. yet, as there can be no doubt of its appositeness, I thought it better to retain it in both places, and distinguish it as of doubtful authority.

18. "Those of the Pharisees," *οἱ τῶν Φαρισαίων*. In a considerable number of MSS. (some very valuable), we read *οἱ Φαρισαῖοι*. The Vul. has 'Pharisæi,' not 'discipuli Pharisæorum.' This is also the reading of the Cop. Go. Sax. and second Sy. versions. But they are not all a sufficient counterpoise to the evidence we have for the common reading.

19. "The bridemen," *οἱ υἱοὶ τοῦ νυμφῶνος*. E. T. "The children of the bride-chamber." It is evident that the Gr. phrase *υἱοὶ τοῦ νυμφῶνος* denotes no more than the Eng. word 'bridemen' does, namely the young men who, at a marriage, are attendants on the bride and bridegroom: whereas the phrase in Eng. "the children of the bride-chamber," suggests a very different idea.

² "Do they fast?" *μη̄ δύνανται νηστεύειν*; E. T. "Can they fast?" In a subject such as this, relating to the ordinary manners or customs which obtain in a country, it is usual to speak of any thing which is never done, as of what cannot be done; because it cannot, with propriety, or without the ridicule of singularity, be done. *Μη̄ δύνανται νηστεύειν* is therefore synonymous with *μη̄ νηστεύουσι*; 'Do they fast?' And *οὐ δύνανται νηστεύειν* with *οὐ*

νηστεύουσι, 'They do not fast.' As the simple manner suits better the idiom of our tongue, I have preferred it.

20. "They will fast," νηστεύσουσιν. E. T. "Shall they fast." The expression here used does not convey a command from our Lord to his disciples, but is merely a declaration made by him occasionally to others, of what would in fact happen, or what a sense of propriety, on a change of circumstances, would induce his disciples of themselves to do. The import is therefore better expressed by *will* than by *shall*. At the time when the common translation was made, the use of these auxiliary verbs did not entirely coincide with the present use. In the solemn style, and especially in all the prophecies and predictions, *shall* was constantly used where every body now, speaking in prose, would say *will*. As that manner is (except in Scotland) become obsolete; and as, on many occasions, the modern use serves better the purpose of perspicuity, distinguishing mere declarations from commands, promises, and threats; I judged it better, in all such cases, to employ these terms according to the idiom which prevails at present.

24. "Which, on the Sabbath, it is unlawful to do." Mt. 12: 2. N.

26. "Abiathar the high-priest." From the passage in the history referred to, it appears that Ahimelech, the father of Abiathar, was then the high-priest.

² "The tabernacle—the loaves of the presence." Mt. 12: 4. N.

28. "Therefore the Son of Man," ὥστε ὁ υἱὸς τοῦ ἀνθρώπου. This is introduced as a consequence from what had been advanced, ver. 27, "The Sabbath was made for man, not man for the Sabbath." Hence one would conclude that 'the Son of Man,' in this verse, must be equivalent to *man* in the preceding; otherwise a term is introduced into the conclusion which was not in the premises.

CHAPTER III.

4. "To do good—or to do evil; to save, or to kill," ἀγαθοποιῆσαι, ἢ κακοποιῆσαι· ψυχὴν σῶσαι, ἢ ἀποκτεῖναι. In the style of Scripture, the mere negation of any thing is often expressed by the affirmation of the contrary. Thus, L. 14: 26, *not to love*, or even to love less, is called "to hate;" Mt. 11: 25, *not to reveal*, is "to hide;" and here, *not to do good* when we can, is "to do evil;" *not to save*, is "to kill." Without observing this particularity in the oriental idiom, (of which many more examples might be brought), we should be at a loss to discover the pertinency of our Lord's argument; as the question about preference here was solely

between *doing* and *not doing*. But from this, and many other passages, it may be justly deduced as a standing principle of the Christian ethics, that not to do the good which we have the opportunity and power to do, is, in a certain degree, the same as to do the contrary evil; and not to prevent mischief, when we can, the same as to commit it.

5. "For the blindness of their minds," ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν. Diss. IV. sect. 22, 23, 24.

12. "He strictly charged them," πολλὰ ἐπετίμα αὐτοῖς. Ch. 9: 25. N.

14. "That he might commission them to proclaim the reign," ἵνα ἀποστείλῃ αὐτοὺς κηρῦσαι. Diss. VI. Part v. sect. 2.

21. "His kinsmen hearing this, went out," ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον. Sir Norton Knatchbull, a learned man, but a hardy critic, explains these words as if they were arranged and pointed thus, *Οἱ ἀκούσαντες, παρ' αὐτοῦ ἐξῆλθον*, "Qui audiverunt, sive audientes quod turba ita fureret ab eo exiverunt," *They who heard, went out from him*. He does not plead any diversity of reading, but that such transpositions of the article are often to be met with. "Ἀκούσαντες οἱ, dicitur frequenti traiectione pro οἱ ἀκούσαντες." But it would have been more satisfactory to produce examples. For my part, I cannot help thinking, with Raphelius, that this transposition is very harsh, and but ill-suited to the idiom of the language.

² *Οἱ παρ' αὐτοῦ*. That this is a common phrase for denoting 'sui propinqui, 'cognati,' his kinsmen, his friends, is well known. I have preferred the word *kinsmen*, as the circumstances of the story evince that it is not his disciples who are meant, but who would most readily be understood by the appellation *friends*. Bishop Pearce is of a different opinion, and thinks that by *οἱ παρ' αὐτοῦ* is meant, "rather those who were with him, or about him; that is, some of the apostles or others present." Of the same opinion is Dr. M'Knight. But I cannot find warrant for this interpretation. *Παρά* often signifies *ad apud, juxta, prope*; 'at,' 'near,' 'with;' but not when joined with the genitive. It has, in that signification, regularly the dative of persons, and the accusative of things. Thus Phavorinus, *Παρά πρόθεσις, ὅτε πλησιότητα δηλοῖ, ἐπὶ μὲν ἐμψυχου, θετικῆ συντασσέται· ἐπὶ δὲ ἄψυχου, αἰτιατικῆ*. He subjoins only three exceptions that have occurred to him, in all which the preposition has the accusative of the person instead of the dative, but not a single example wherein it is construed with the genitive. The use of the preposition in the N. T. in this signification, which is very frequent, I have found (except in one instance, where the dative of the thing, and not the accusative, is used) entirely conformable to the remark of the lexicographer. The instance is in J. 19: 25. *Ἐιστήκεισαν δὲ παρὰ τῷ σταυρῷ*.

But in no instance have I found it with a genitive, unless when the meaning is different; when it has either no relation to place, as appears to be the case here, or when it corresponds to the La. *a, ab*, and to the Eng. *from*. If the article did not form an insuperable objection to the disposition of the words proposed by Knatchbull, his way of rendering *παρ' αὐτοῦ ἐξῆλθον*, "went out from him," would be unexceptionable. Another insuperable objection against both of the above hypotheses (for both imply that it was some of the disciples, or at least some of those who were with Jesus in the house, that went out) is, that by the evangelist's account, they who went out were persons who had been informed of his situation by others. *Ἀκούσαντες οἱ παρ' αὐτοῦ*. Now, what writer of common sense would speak of men's hearing of a distress which they had seen and felt, and in which they had been partakers? For it is said, not of him alone, but of him and his disciples, that they were so crowded that they could not so much as eat. Nor can the particle *ἀκούσαντες*, in a consistency with the ordinary rules of construction refer to any thing but the distress mentioned in the preceding verse.

³ "To lay hold on him," *κρατῆσαι αὐτόν*. All the above-mentioned critics agree in thinking that the *αὐτόν* refers not to *Ἰησοῦς* but to *ὄχλος*, in the twentieth verse. L. Cl. also has adopted this opinion. He renders the words *κρατῆσαι αὐτόν*, "pour la retenir," referring to *la multitude* in the foregoing verse. As to the justness of this version, far from being dogmatical, he says modestly enough, in his notes, "Les mots *κρατῆσαι αὐτόν* sont équivoques, et peuvent être également rapportez au mot *ὄχλος* qui précède, et à Jesus Christ. Si l'on suit cette construction, l'évangéliste voudra dire, etc., mais si on rapporte ces paroles à Jesus Christ, il leur faudra donner un sens conformé." He seems to put both ways of rendering the words on a foot of equality. Bishop Pearce is more positive, and says, in his note on this passage, our Eng. translation must certainly be a mistake. Why? Because Jesus was in a house, and therefore they who wanted to lay hold on him could not go out for that purpose. True, they could not go out of that house: but if they who heard of his distress were in another house, (and the very expression employed by the evangelist shows that they were not witnesses of the distress), would there be any impropriety in saying, 'They went out to lay hold on him?' I admit with L. Cl. that the pronoun *αὐτόν* may refer either to *ὄχλος*, or to Jesus the subject of discourse. But that the latter is the antecedent here is the more probable of the two suppositions, for this reason: The same pronoun occurs before, in this verse, where it is admitted by every body to refer to *him*, and not to the *multitude*, *οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν*. The interpretation, therefore, which makes it refer to *him* though not absolutely necessary,

is the most obvious, and the most conformable to the syntactic order. Further, till of late, the pronoun here has been invariably understood so by interpreters. Thus, the Vul. "Cum audissent sui, exierunt tenere eum." It must have been *eam* if they had understood it of the crowd, *turba*, mentioned in the preceding sentence. With this agree, in sense, all the other translations I know, ancient or modern, oriental or European, L. Cl.'s alone excepted. The ancient commentators, Gr. and La. show not only that they understood the expression in the same way, but that they never heard of any other interpretation. Though in matters of abstract reasoning, I am far from paying great deference to names and authorities, their judgment is often justly held decisive in matters purely grammatical.

⁴ "He is beside himself," *ἐξέστη*. Vul. "In fuorem versus est." It shocks many persons to think, that so harsh, so indecent a sentence concerning our Lord, should have been pronounced by his relations. Several methods have accordingly been attempted for eluding this sentiment entirely, or at least affixing another meaning to the word *ἐξέστη*, than that here given, though the most ancient and the most common. By the explanation Dr. Pearce had given of the preceding words, (which I have assigned my reasons for rejecting), he has avoided the difficulty altogether; what is affirmed being understood by him as spoken of the crowd, and not of Jesus. But he has not adverted, that to give the words this turn, is to render the whole passage incoherent. Nothing appears plainer, than that the verdict of his friends in this verse, is the occasion of introducing the verdict of the scribes in that immediately following. Observe the parallelism (if I may be allowed the term) of the the expressions: *Οἱ παρ' αὐτοῦ ἐξήλθον, κρατῆσαι αὐτόν, ἔλεγον γὰρ ὅτι ἐξέστη· καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱερουσαλὴμων καταβάντες ἔλεγον ὅτι Βεελζεβούλ ἔχει.* Were the scribes also speaking to the crowd? As that will not be pretended; to suppose that in one verse the crowd is spoken of, and in the next our Lord, though the expression is similar, and no hint given of the change of the subject, is, to say the least, a very arbitrary supposition. Now, that the sense given in the common version, which I have followed, is an ordinary meaning of the word is not denied. Phavorinus explains it by *μάλνεται*, and in 2 Cor. 5: 13, it is contrasted with the verb *σωφρονεῖν*, in such a manner as not to admit another interpretation. Thus: *Εἴτε γὰρ ἐξέστημεν, θεῷ· εἴτε σωφρονούμεν, ὑμῖν.* It is urged on the other side, that the word occurs in the Sep. in a different meaning, Gen. 45: 26, *ἐξέστη ἡ διανόια Ἰακώβ.* E. T. "Jacob's heart fainted." But passing the observation that the expression is not entirely the same, I should admit the same to be the meaning of the evangelist, if it were mentioned as what was reported to his friends, and not as what was said by them. When they

say, "he is beside himself," every body understands it as a conclusion which they infer on the sudden from what they had heard. The judgment is rash and injurious, but not unnatural to people in a certain temper. The other version, "he has fainted" denoting a visible event, could not naturally come from those who knew nothing of what had happened but by information from others. If it had been said, in the future, *ἐκστήσεται*, 'he will faint,' the case had been different, as this would have been no more than an expression of their fears. L. Cl. was so sensible of the weight of the above-mentioned objections, that, though he considered the pronoun *αὐτόν* as relating to the crowd, he could not understand *ὅτι ἐξέστη*, which he renders "qu'il etoit tombé en defaillance," as either spoken of the crowd, or as spoken by the friends; but in order to keep clear of both these difficulties, he has, after Gro. adopted an hypothesis which, if possible, is still more exceptionable. He supposes, in contradiction to all appearances, that the word *ἔλεγον* in this verse is used impersonally or indefinitely, and that the same word in the next verse, so similarly introduced, is used personally or definitely. Accordingly, he translates *ἔλεγον γὰρ*, not 'car ils disoient,' as the construction of the word requires, but 'car on disoit,' thus making it not what his kinsmen inferred, but what was reported to them. If this had actually been the case, the simple, obvious, and proper expression in Gr. would have been: *Ἀκούσαντες οἱ παρ' αὐτοῦ ὅτι ἐξέστηκει, ἐξῆλθον κρατῆσαι αὐτόν*. In this case also, I should have thought it not improbable, that the word implied no more than those writers suppose, namely, that he had fainted. Some are for rendering it *he wondered*, or *was amazed*, assigning to it the same meaning which the word has ch. 2: 12, where an evident subject of wonder and amazement is first mentioned, and then the passion as the natural effect. This way of rendering the words is exposed to objections equally strong, and more obvious. The only modern Eng. versions that I know, which follow the common translation, are Hey. and Wes. Gro. thinks that the Si. and Ara. favor his explanation of the word *ἐξέστη*. But Father Si. is of a different opinion. I cannot help observing, on the whole, that in the way the verse is here rendered, no signification is assigned to the words, which it is not universally allowed they frequently bear; no force is put upon the construction, but every thing interpreted in the manner which would most readily occur to a reader of common understanding, who, without any preconceived opinion, entered on the study. On the contrary, there is none of the other interpretations which does not (as has been shown) offer some violence to the words or to the syntax; in consequence of which, the sense extracted is far from being that which would most readily present itself to an unprejudiced reader. It hardly admits a doubt, that the only thing which has hindered the universal concurrence of

translators in the common version, is the unfavorable light it puts our Lord's relations in. But that their disposition was, at least, not always favorable to his claims, we have the best authority for asserting. See J. 7: 5, with the context.

I shall conclude this long critique on the whole passage, with taking notice of a different reading on the first part of it. The Cam. (with which concur two versions, the Gro. and the Cop.) substitutes *ὅτε ἤκουσαν περὶ αὐτοῦ οἱ γραμματεῖς καὶ οἱ λοιποί*, "when the scribes and the rest heard concerning him," for *ἀκούσαντες οἱ παρ' αὐτοῦ*. Had this reading been sufficiently supported, (which is far from being the case), I should have gladly adopted it, and saved the relations.

27. "The strong one's house." L. 11: 21. N.

29. "Eternal punishment." Ch. 12: 40. N.

CHAPTER IV.

10. "Those who were about him, with the twelve, asked him," *ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα*. Vul. "Interrogaverunt eum hi qui cum eo erant duodecim." With this agrees the Sax. In conformity to the import, though not to the letter of this reading, four Gr. MSS. of which the Cam. is one, instead of *οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα*, read *οἱ μαθηταὶ αὐτοῦ*. This is all the countenance which the reading adopted by the Vul. has from antiquity.

24. "To you who are attentive;" *ὑμῖν τοῖς ἀκούουσιν*. E. T. "Unto you that hear." The places are numberless wherein the Heb. שָׁמַע *shamany*, and the Gr. ἀκούειν, signify not barely 'to hear,' but 'to be attentive,' to show regard to what one hears. See, amongst other passages, Mt. 18: 15, 16. That it must be understood with this limitation here, is evident from its being preceded by the warning, *βλέπετε τί ἀκούετε*, and from its being followed by the words *ὅς γὰρ ἂν ἔχη*—where the phrase, *to have*, and *not to have*, are on all sides allowed to mean, in the first instance, to make, and not to make, a good use of what one has; and, in the second, barely to possess and not to possess. It may be proper to add, that in some noted MSS. the words *τοῖς ἀκούουσιν* are wanting, as well as in the Vul. Cop. and Ara. versions.

25. "From him who hath not, even that which he hath shall be taken." See the preceding N. "That which he hath," in the last clause, is what he is possessed of. I did not think it proper to interpret the word differently, according to its different senses, because there is here an intended paronomasia. Mt. 10: 39. N.

36. "Having him in the bark, they set sail," *παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῇ πλοίῳ*. E. T. "They took him, even as he

was, in the ship." Vul. "Assumunt eum ita ut erat in navi." The word *ita*, 'even,' has not any thing in the original corresponding to it, and does not serve to illustrate the sense. With the Vul. agree most modern versions. L. Cl. indeed says, "Ils le prirent dans leur barque," but has overlooked the *ὡς ἦν* entirely. Raphelius seems to understand the passage in the same way that L. Cl. does, and explains *ὡς ἦν* "with such preparation as he had," putting the comma after *ἦν*, and not after *αὐτόν*. With Elsner, I approve more the common interpretation. Against the other there are three principal objections: 1st, The words are not *εἰς τὸ πλοῖον*, but *ἐν τῷ πλοίῳ*. 2dly, No example of *ὡς ἦν*, in their acceptation, has been yet produced. To give as an example *ὡςπερ ξυνεσκευασμενος ἦν*, is too ridiculous to require an answer. Nor is it more to the purpose, to quote phrases so different as *ὡς εἶχεν* and *ὡς εἵχεν*. 3dly, It does not suit the humble manner in which our Lord travelled at all times. He never affected the state of a great man; nor do we ever hear of servants, horses, or wagons, attending him with provisions. Dr. Pearce, who seems to favor that way of rendering the words, was sensible of this incongruity, and therefore explains it, *tired as he was*: but this still supposes such an ellipsis in the expression as I can find no example of.

39. "Commanded the wind." Ch. 9: 25. N.

CHAPTER V.

1. "Gadarenes." *Γαδαρηῶν*. Vul. "Gerasenorum." Mt. 3: 28. N.

3. "In the tombs," *ἐν τοῖς μνημείοις*. In a very great number of MSS. amongst which are all the oldest and the best, it is *ἐν τοῖς μνήμασι*. The Com. and Ben. read so. This is one of those diversities, concerning which, as the sense is not affected, we can conclude nothing from translations. I agree with Mill and Wet. in adopting it, and have therefore, though of little consequence, rendered it "tombs," as I commonly use "monument," in translating *μνημεῖον*.

7. "I conjure thee," *ὀρκίζω σε*. E. T. "I adjure thee." It was observed on Mt. 26: 63, that the verbs *ὀρκίζειν* and *ἐξορκίζειν*, when spoken of as used by magistrates, or those in authority, denote 'to adjure;' that is, to oblige to swear, to exact an oath; but when it is mentioned as used by others, and on ordinary occasions, it is better rendered, 'to conjure,' or to obtest solemnly.

11. "The mountain," *τὰ ὄρη*. There is so great a concurrence of the most valuable MSS. early editions, fathers, and ancient versions, in favor of *τῷ ὄρει*, in the singular, that it is hardly possible to question its authenticity. The ancient translations which

corroborate this reading, are all those that are of any account with critics; the Vul. both the Sy. the Ara. the Go. the Cop. the Sax. and the Eth. Gro. Mill, and Wet. receive it.

15. "Him who had been possessed by the legion," τὸν δαιμονιζόμενον—τὸν ἐσχηκότα τὸν λεγεῶνα. The latter clause is not in the Cam. and one other MS., and seems not to have been read by the author of the Vul. who says, "Illum qui a dæmonio vexabatur." Neither is it in the Sax.

17. "They entreated him to leave their territories," ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὀρίων αὐτῶν. E. T. "They began to pray him to depart out of their coasts." It has been long observed by critics, that ἄρχομαι in Scripture, before an infinitive, is often no more than expletive, ἄρχομαι λέγειν for λέγω, etc. That this is sometimes the case, cannot be doubted; but as, in my judgment, it does not hold so frequently as some imagine, I shall make a few observations for ascertaining the cases in which the verb is significant and ought to be translated. The 1st is, when an adverb of time appears to refer us to the special circumstances expressed by ἄρχομαι. Thus Mt. 4: 17, Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρῦσσειν. "From that time Jesus began to proclaim."—Then was the first example he gave of the practice. So Mt. 16: 21. The 2d is, when the scope of the place produces the same effect with an adverb of time. Thus we see with equal evidence, that ἡ δὲ ἡμέρα ἤρξατο κλινεῖν, L. 9: 12, must be translated, "the day began to decline." Ἀρχομένων δὲ τούτων γλιεσθαι, L. 21: 28, "When these things began to be fulfilled." Οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἴσχυσεν ἐκτελέσειν, L. 14: 30. "This man began to build, but was not able to finish." These though the clearest, are not the only cases wherein ἄρχομαι is not redundant. The third is, when a clause is subjoined which appears to have some reference to the particular circumstance expressed by ἄρχομαι. Thus Mt. 12: 1, 2, Οἱ μαθηταὶ αὐτοῦ ἤρξαντο τιλλεῖν στάχνας—Οἱ δὲ Φαρισαῖοι ἰδόντες εἶπον. The known captiousness of the Pharisees, and their forwardness on every occasion to reproach our Lord, give ground to think that it was the historian's intention to suggest, that the disciples were but begun to pluck the ears of corn when they obtruded their censure, and that, consequently, *began to pluck* is not a mere pleonasm for *plucked*. The 4th and only other case which occurs, is when ἄρχομαι seems to insinuate that what was done was not much, that it was of short continuance, like an action only begun. An example of this we have in Mt. 11: 20, ἤρξατο ὀνειδίζειν τὰς πόλεις, "He began to reproach the cities." Mt. 26: 22, ἤρξαντο λέγειν ἕκαστος αὐτῶν marks more strongly the abruptness and coincidence of the cry, than ἐλεγεν ἕκαστος could have done. I own, however, that the two cases last mentioned have not equal evidence with the two that precede them, and would there-

fore condemn no interpreter for dropping ἄρχομαι in both. For my part, I choose to retain it, as I think it neither quite unmeaning, nor even unsuitable to modern idioms. Si. in Fr. in these cases, sometimes renders ἄρχεσθαι by the verb 'se mettre,' which seems equivalent. Thus, "Ses disciples se mirent à arracher"—and "Il se mit à reprocher." In other cases, particularly in the text, the redundancy of ἄρχομαι is manifest.

23. "I pray thee come, and lay thy hands upon her," ἵνα ἐλθῶν ἐπιθῆς αὐτῇ τὰς χεῖρας. Vul. "Veni, impone manum super eam." Perhaps the La. version of the words has arisen from a different reading in the original. The Cam. with other differences, has ἐλθέ in the imperative. Perhaps it has been what the La. translator thought a proper expression of the sense. The conjunction ἵνα, with the subjunctive mood, not preceded by another verb, is justly to be regarded as another form of the imperative. The only difference between it and an ordinary imperative is, that it is a humble expression, serving to discriminate an entreaty from a command. In this respect it corresponds to the Heb. particle נָּא *na*, which, when it is subjoined to the imperative, forms in effect a different mood: for what two things can differ further than *to entreat* and *to command*? Yet, to mark the difference in most languages, can be effected only by some such phrase as *I pray thee*; which, therefore, ought not to be considered as words inserted without authority from the original, since without them the full import of the original is not expressed. It has, accordingly, been supplied in some such way in most versions. Be. says, "Rogo;" Er. Zu. and Cal. "Oro;" Dio. "Deh;" G. F. "Je te prie;" Beau. "Je vous prie." The same may be affirmed, not only of our common version, but of the generality of Eng. translations. This remark will supersede the correction proposed by Dr. Pearce, which, though not implausible, leans too much on conjecture to be adopted here.

CHAPTER VI.

2. "And how are so great miracles," ὅτι καὶ δυνάμεις τοιαῦται. E. T. "That even such mighty works." The conjunction ὅτι is wanting in a great number of MSS. including many of chief note, and in several of the oldest and best editions. Wet. and other writers reject it. Add to all these, that the sense is clearer without it.

3. "With us," πρὸς ἡμᾶς. Vul. "Apud nos." To the same purpose the Sy. etc. The Seventy have employed πρὸς in interpreting the Heb. *etsel*, which answers to La. *juxta*, *apud*, 2 Chr. 28: 15. Is. 19: 19. Jer. 41: 17. In the same way it is employed

in the N. T. ; J. 1: 1, ὁ λόγος ἦν πρὸς τὸν θεόν, "The word was with God." Is there any occasion here to recur, with Markland, to classical authors, for an application of the term, which must be acknowledged to be, even in them, very uncommon?

9. "To be shod with sandals, and not to put on two coats." The reading in Gr. here followed is, Ἄλλ' ὑποδεδεμένους σανδάλια, καὶ μὴ ἐνδύσασθαι δύο χιτῶνας. Authorities are almost equally divided between ἐνδύσασθαι in the infinitive, and ἐνδύσησθε in the imperative; for I consider, with Bishop Pearce, those copies which read ἐνδύσασθε as favoring the former, the change of the termination αι into ε being a common blunder of transcribers. Now, though the authorities on the other side were more numerous than they are, the sense and structure of the discourse are more than sufficient to turn the balance. Mr. had hitherto been using the oblique, not the direct style, in the injunctions which he reports as given by our Lord. This verse, therefore, is most naturally construed with παρηγγελεν αὐτοῖς in the preceding verse. It is not usual with this writer to pass abruptly from the style of narration to that of dialogue, without giving notice to the reader. It is the more improbable here, as intimation is formally given in the next verse in regard to what follows; καὶ ἔλεγεν αὐτοῖς. For, if this notice was unnecessary when he first adopted the change of manner, it was unreasonable afterwards, as it hurt both the simplicity and the perspicuity of the discourse. I cannot help therefore, in this instance, differing from both the late critical editors Mill and Wet.

11. "As a protestation against them," εἰς μαρτύριον αὐτοῖς. Ch. 13: 9. N.

² "Verily I say unto you, the condition of Sodom and Gomorrah shall be more tolerable on the day of judgment, than the condition of that city." The Gr. answering to this, Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον κ. τ. λ. is wanting in the Cam. and three other MSS. The Vul. Sax. and Cop. also, have nothing that corresponds to it.

15. "It is a prophet, like those of ancient times," ὅτι προφητῆς ἐστίν, ἢ οἷς εἰς τῶν προφητῶν. E. T. "That it is a prophet, or as one of the prophets." There is, however, such a consent of MSS. several of them of the first note, versions, as Vul. Sy. Ara. Go. Cop. Sax. and Eth. with editions, fathers, critics, for rejecting the conjunction ἢ, as to remove all doubt concerning it. The sentence is also more perspicuous without it. Οἱ προφήται, used in this manner, always meant the ancient prophets, Isaiah, Jeremiah, etc.

20. "Protected," συνειρήρει. E. T. "Observed." On the margin we read *kept*, or *saved him*, to wit, from the effects of Herodias' resentment. This is evidently the true version. The Vul. has "custodiebat;" Ar. in the same sense, "conservabat;" Er. and the other La. translators, less properly, "observabat." That

the import of the verb is *to preserve, to protect*, appears not only from the connexion in this place, but from all the other passages in the N. T. where it occurs. Mt. 9: 17. L. 2: 19. 5: 38.

² "Did many things recommended by him," ἀκούσας αὐτοῦ, πολλὰ ἐποίησεν. That Herod attended with pleasure on John's teaching, we are told in the very next clause of the sentence, ἠδέως αὐτοῦ ἤκουε. As this ought not to be considered as a tautology, the former, ἀκούσας αὐτοῦ must be regarded only as explanatory of πολλὰ ἐποίησεν, the import of which I have given in the translation.

27. "Dispatched a sentinel," ἀποστείλλας σπεκουλάτωρα. E. T. "Sent an executioner." The word *executioner*, with us, means one whose office it is to execute the sentence of the law on criminals. They had not then a peculiar office for this business. The lictors, indeed, were employed in it by those Roman magistrates who were entitled to their attendance. Other persons in authority in the provinces, commonly entrusted it to some of the soldiery. The term used by Mr. is a La. word, and properly signifies *sentinel, watch or scout*.

33. "Many who saw them depart, and knew whither they were sailing, ran out of all the cities, got thither by land before them," Εἶδον αὐτοὺς ὑπάγοντας οἱ ὄχλοι, καὶ ἐπέγνωσαν αὐτὸν πολλοὶ, καὶ περὶ ἧ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ, καὶ προῆλθον αὐτούς. E. T. "The people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them." There are two various readings of some moment on this passage. The first is, the omission of οἱ ὄχλοι, the second, the omission of αὐτόν. The authorities for both are not equal, but are, all things considered, sufficient ground for adopting them. As to the first it is favored by the Vul. both the Sy. the Cop. Arm. Sax. and Ethiopians, and by MSS. editions, fathers, and critics, more than necessary: as to the second, the rejection of the pronoun is warranted by the Cam. and several other MSS. as well as by the Vul. which renders the words thus: "Viderunt eos abeuntes, et cognoverunt multi; et pedestres de omnibus civitatibus concurrerunt illos, et prævenerunt eos." But what I think a superior warrant, and a kind of intrinsic evidence that the words in question are intruders, is, that the sense, as well as the construction (which seemed embarrassed before) is cleared by their removal. It could not probably, be in the sight of the multitude that our Lord and his apostles would embark, since their intention was to be private, though many might discover it, who would inform others. That the historian should say that many knew him, now after he had been so long occupied every day in teaching them, and curing their sick, and had been constantly attended by the admiring crowd, is exceedingly improbable. There would be comparatively but few, if any, there, who did not know him. It may be said, indeed, that when

the *αὐτόν* is excluded, there seems to be some defect, as it is not expressly said what they knew: but this is so fully supplied by the following words, which acquaint us that the people got thither before them, as to put it beyond a doubt that what he meant to say they knew, was the place whither our Lord and his disciples intended to sail.

⁹ "By land." Mt. 14: 13. N.

³ "And came together to him," *καὶ συνῆλθον πρὸς αὐτόν*. This clause is wanting in three MSS. and in the Vul. Sy. Sax. and Cop. versions.

36. "Buy themselves bread, for they have nothing to eat," *ἀγοράσωσιν ἑαυτοῖς ἄρτους· τί γὰρ φάγωσιν οὐκ ἔχουσιν*. Vul. "Emant cibos quos manducant." The Cam. alone in conformity to the Vul. *ἀγοράσωσι τι φαγεῖν*. In two or three MSS. of little account, there are on this clause some other inconsiderable variations.

40. "Squares," *πρασιαί*. E. T. "Ranks." The word denotes small plat, such as a flower-bed in a garden. It has this meaning in Ecclus. 24: 31. I do not find it in the Sep. or in any other part of the N. T. These beds were in the form of oblong squares. Thus, Hesychius: *Πρασιαί αἱ ἐν τοῖς κηποῖς τετραγώνοι ἰαχανῖαι*. To the same purpose, also, Phavorinus. The word is therefore very improperly rendered either *ranks* or *rows*. That the whole people made one compact body, an hundred men in front, and fifty deep, (a conceit which has arisen from observing that the product of these two numbers is five thousand), appears totally inconsistent with the circumstances mentioned both by Mr. who calls them in the plural *συμποσία* and *πρασιαί*, and by L. who calls them *κλιμαί*.

44. "Five thousand," *ὡσεὶ πεντακισχίλιοι*. We have the authority of all the best MSS. editions and versions, Vul. both the Sy. Eth. Ara. Sax. and Cop. for rejecting *ὡσεὶ*, 'about.'

51. "Which struck them still more with astonishment and admiration," *καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο καὶ ἐθαύμαζον*. The two last words are wanting in three MSS. with which agree the Vul. Sy. Sax. and Cop. versions.

52. "Their minds were stupified," *ἦν ἡ καρδία αὐτῶν πεπωρωμένη*. Diss. IV. sect. 22, 23, 24.

CHAPTER VII.

2. "With impure (that is, unwashen) hands," *κοιναῖς χερσὶ, τοῦτ' ἔστιν ἀνίπτοις*. E. T. "With defiled (that is to say, with unwashen) hands" The Gr. word rendered here *impure*, and in the E. T. *defiled*, literally signifies *common*. It was quite in the Jew-

ish idiom to oppose *common* and *holy*, the most usual signification of the latter word in the O. T. being, separated from common, and devoted to sacred use: Diss. VI. Part iv. sect. 9, etc. Their meals were (as the apostle expresses it, 1 Tim. 4: 5,) "sanctified by the word of God and prayer." They were, therefore, not to be touched with unhallowed hands. The superficial Pharisee, who was uniform (wherever religion was concerned) in attending to the letter, not to the spirit, of the rule, understood this as implying solely that they must wash their hands before they eat. As we learn from antiquity, that this evangelist wrote his Gospel in a Pagan country, and for the use of Gentile as well as Jewish converts, it was proper to add the explanation *τούτ' ἔστιν ἀνιπτοῖς* to the epithet *κοιναῖς*, which might have otherwise been misunderstood by many readers. Pref. sect. 5.

3. "All the Jews who observe," we must, with Markland, render thus, *πάντες οἱ Ἰουδαῖοι κρατοῦντες*: otherwise we represent all the Jews as observing the traditions, though it is certain that the Sadducees did not observe them. To omit repeating the article before the participle, is not unexampled in these writings.

3, 4. "For the Pharisees—eat not until they have washed their hands, by pouring a little water upon them; and if they be come from the market, by dipping them,"—*οἱ γὰρ Φαρισαῖοι—ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας, οὐκ ἐσθίουσι,—καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι*. E. T. "For the Pharisees—except they wash their hands oft, eat not; and when they come from the market, except they wash, they eat not." A small degree of attention will suffice to convince a judicious reader, that there must be a mistake in this version. For if, by what we are told ver. 3, we are to understand, as is allowed by every body, that they did not eat on any occasion till they had washed their hands; to what purpose was this added, ver. 4, "And when they come from the market, except they wash, they eat not?" Could any person suppose that, if washing before meals was a duty, their having been at the market, where they were most exposed to defilement, would release them from the obligation? Besides, there is, in the first clause, an indistinctness and obscurity which leaves the reader much at a loss for the meaning. Except they wash oft, they eat not. Does this imply, that they must wash often before every meal? or that their washing frequently before one meal will compensate for their not washing at all before another? It is well known, and indeed the circumstances of the story, as related here and in Mt. may satisfy us, that neither of these was the case. For illustrating this passage, let it be observed, first, that the two verbs rendered *wash* in the E. T. are different in the original. The first is *νίψωνται*, properly translated 'wash;'" the second is *βαπτίσωνται*, which limits us to a particular mode of washing; for *βαπτίζω*

denotes 'to plunge,' 'to dip.' This naturally suggests the idea, that the word *πυγμῆ*, in the first clause, added to *ρίψονται*, may express the manner of washing, and so complete the contrast in the first and second clauses. *Πυγμῆ*, according to the old lexicographers, signifies the fist, or the hand contracted for grasping: but I find no authority for rendering it *oft*. In modern lexicons *crebro* is admitted as one meaning. But this, I suspect, is solely because the Vul. so translates the word in this passage. The suspicion of Er. is not implausible, that the old translator had read *πυκνή*. Perhaps it is still more likely, that he had supposed *πυγμῆ* to have come into the place of *πυκνή* through the blunder of some early copyist. The first Sy. translator has for the same cause, the not understanding of the import of *πυγμῆ* in this place, rendered it by the word denoting *carefully*, which, though equally unwarranted, suits the sense better than *crebro*. The who is in this followed by Euth. supposes that the word may mean "up to the elbow." But as neither of these seems to have been versed in Jewish ceremonies, their judgment, in a point of this kind, is of little weight. Besides, it destroys the contrast clearly indicated by the evangelist between *ῥίπτειν* and *βαντίζειν*. The opinion of Wet. I think with bishop Pearce, is on the whole far the most probable, that the word denotes here a *handful*. This is at least analogical. Thus *foot*, in most languages, denotes 'the length of the foot.' The like may be said of *cubit* and *span*. As the sense manifestly supplies the word *water*, the import is a handful (that is a small quantity) of water. "*Βαντίζεσθαι*," says that excellent critic, "est manus aquæ immergere, *ῥίπτεσθαι* manibus affundere." This is more especially the import, when the words are, as here, opposed to each other. Otherwise *ῥίπτειν*, like the general word *to wash* in Eng. may be used for *βαντίζειν*, *to dip*, because the genus comprehends the species; but not conversely *βαντίζειν* for *ῥίπτειν*, the species for the genus. By this interpretation, the words, which, as rendered in the common version, are unmeaning, appear both significant and emphatical; and the contrast in the Gr. is preserved in the translation. The Vul. does not confound the two verbs as the E. T. does: at the same time it fails in marking the precise meaning of each. "Pharisæi enim—nisi crebro laverint manus, non manducant: et a foro, nisi baptizentur, non comedunt." Ar. whose object is to trace etymology, not to speak either intelligibly or properly, renders *πυγμῆ*, "pugillatim." Be. as unmeaningly, says "pugno." Er. Leo. Cal. and Cas. follow the Vul. the three former saying "crebro," the last "sæpe." None of them sufficiently distinguishes the two verbs. They use the verb *lavare* in the active voice in the first clause, in the passive in the second—seeming to intimate, that in the first case the hands only were washed; in the second, the whole body. The Vul. gives countenance to this

interpretation. But it ought to be observed, that βαπτίζονται is not in the passive voice, but in the middle, and is contrasted to νίψονται, also in the middle; so that by every rule the latter must be understood actively, as well as the former. All the modern versions I have seen, are, less or more, exceptionable in the same way.

4. "Baptisms of cups," βαπτισμοὺς ποτηρίων. E. T. "The washing of cups." I have chosen to retain the original word for the following reasons: First, It is not an ordinary washing, for the sake of cleanliness, which a man may perform in any way he thinks convenient, that is here meant; but it is a religious ceremony, practised in consequence of a sacred obligation, real or imagined. Secondly, The analogy that subsists in phraseology between the rites of the old dispensation and those of the new, ought, in my opinion, to be more clearly exhibited in translations of Scripture than they generally are. It is evident, that first John's *baptism*, and afterwards the Christian, though of a more spiritual nature, and directed to a more sublime end, originated in the usages that had long obtained among the Jews. Yet, from the style of our Bible, a mere Eng. reader would not discover that affinity which, in this and some other instances, is so manifest to the learned. The Heb. בִּבְתֵּן perfectly corresponds to the Gr. *βαπτω* and *βαπτίζω*, which are synonymous, and is always rendered by one or other of them in the Sep. I am not for multiplying technical terms, and therefore should not blame a translation wherein the words *baptize*, *baptism*, and others of the same stamp, were not used, if in their stead we had words of our own growth of the same import. Only let uniformity be observed, whether in admitting or in rejecting them; for thus we shall sooner attain the scriptural use, and discover how far the latter were analogous to the former institutions. If it be asked, why I have not then rendered βαπτίζονται, in the preceding clause, *baptize*? I answer, 1st, That the appellation *baptisms*, here given to such washings, fully answers the purpose; and, 2dly, That the way I have rendered that word, shows better the import of the contrast between it and νίψονται, so manifestly intended by the evangelist. The Vul. in this instance favors this manner, saying here, "baptismata calicum," and Heb. 9: 10, "variis baptismatibus;" but has not been imitated by later translators not even by those who translated from the Vul. and have been zealous for retaining the words which are retained in that version as consecrated.

9. "Ye judge well, continued he, in annulling," καὶ ἔλεγεν αὐτοῖς, Καλῶς ἀθετεῖτε. E. T. "And he said unto them, "Full well ye reject." Bishop Pearce justly prefers the marginal version, *frustrate*, to the textuary *reject*. But I cannot approve his other amendment, of disjoining the adverb *καλῶς* from ἀθετεῖτε, with which the structure of the sentence leads us to connect it, and

prefixing it to *ἔλεγεν*, thus making it "he said well." It would be a sufficient reason against this alteration, that, where there is not a good reason for changing, it is safer to follow the order of the words in the original. But were the Gr. what it is not, equally favorable to both interpretations, there is the strongest reason here for preferring the common one. It is not in the manner of these biographers, nor does it suit the taste that prevails through the whole of their writings, to introduce any thing said by our Lord, accompanied with an epithet expressing the opinion of the writer. They tell the world what he said, and what he did, but invariably leave the judgment that ought to be formed about both, to the discernment of their readers. The declared verdicts of others, whether friends or enemies, as becomes faithful historians, they also relate; but, like zealous disciples, wholly intent on exhibiting their Master, they care not though they themselves pass totally unnoticed. Their manner is exactly that of those who considered all his words and actions as far above standing in need of the feeble aid of their praise. The two examples produced by that author do not in the least justify the change, nor invalidate a syllable of what has been now advanced. In neither are they the words of the evangelist, but of interlocutors introduced in the history. The first is, J. 8: 48, *Οἱ Ἰουδαῖοι εἶπον αὐτῷ, Οὐ καλῶς λέγομεν*, "The Jews said to him, Have we not reason to say?" The other is 13: 13, where our Lord says, *Τμεῖς φωνεῖτε με Ὁ διδάσκαλος καὶ Ὁ κύριος, καὶ καλῶς λέγετε*, "Ye call me The teacher, and The master, and ye say right." I am aware that the difference may not be thought material; but I cannot help considering the slightest alteration as material which affects the taste of these invaluable writings, and thereby tends to deprive us of an important criterion of their genuineness and divine original. Diss. III. sect. 18.—"Ye judge well." This is spoken ironically. See notes on Mt. 23: 32, and 26: 45, and on J. 4: 17.

11, 12. "But ye maintain, 'If a man say to father or mother, Be it corban (that is, devoted) whatever of mine shall profit thee,' he must not thenceforth do aught for his father or his mother;" *ὁμοίως δὲ λέγετε, Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ Κορβᾶν (ὃ ἐστὶ δῶρον) ὁ ἂν ἐξ ἐμοῦ ἀφελθῆς· καὶ οὐκέτι ἀφίεται αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ αὐτοῦ ἢ τῇ μητρὶ αὐτοῦ.* E. T. "But ye say, 'If a man shall say to his father or mother, It is corban (that is to say, a gift) by whatsoever thou mightest be profited by me,' he shall be free; and ye suffer him no more to do aught for his father or his mother." For the illustration of this passage, in which it must be acknowledged there is some difficulty, let us, first, attend to the phrase, *it is corban*. As *corban*, in the original, is not accompanied with the substantive verb, it suits better the import of the passage to supply it in the imperative, *be it*, than in the indicative, *it*

is. Whatever the man meant to do, it is evident that, by the form of words specified, the thing was done as he was bound. The expression, therefore, ought not to imply that the obligation had been contracted before. Be. who has been followed by most modern translators, erred in inserting the verb *est*. He ought either, with the Vul. to have left the ellipsis unsupplied, or to have said, *sit*, or *esto*. Κορβάν is a Sy. word, which this evangelist, who did not write in a country where that language was spoken, has explained by the Gr. word δῶρον and signifies here 'a gift made to God,' or 'a thing devoted.' Our translators say, "by whatsoever thou mightest be profited by me;" that is, when expressed more fully, 'That is *corban*, whatever it be, by which thou mightest be profited by me.' Now, as to the meaning of the expression, some explain it as importing, 'Let every donation I make to God turn out to thy advantage.' And they suppose, that when a man has once said this, he is, every time he makes a present to the temple, or an oblation on the altar, to be considered as discharging the duty he owes to his parents. This seems to be the sense of the Vul.: "Si dixerit homo patri aut matri, Corban (quod est donum) quodcumque ex me tibi profuerit." To the same purpose, though in different words, Er. Zu. Cal. and Cas. From Be.'s version it would be difficult to conclude what had been his apprehension of the meaning. His words are, "Si quispiam dixerit patri vel matri, Corban (id est donum) est, quocumque a me juvari posse, insons erit." But by a marginal note on the parallel passage in Mt. he has shown that his idea was the same with that of the ancient interpreter, "Sensus est, quicquid templo donavero, cedet in rem tuam, perinde enim est, ac si tibi dedero." There are several reasons which lead me to think that this cannot be the sense of the words. In the first place, such a method of transferring the benefit of oblations and gifts (if compatible with their usages, which I very much doubt) would have deprived the giver of all the advantage resulting from them. We may believe it would not suit the system of the covetous and politic Pharisees, who were the depositaries of the sacred treasure, to propagate the opinion, that the same gifts and offerings could be made equally to redound to the benefit of two or three, as of one. This would have been teaching the people an economy in their oblations and presents to the temple, which but ill suited the spirit of their doctrine. 2dly, The effect of this declaration could, at the most, only have been to release the son who said so, from the obligation of giving any support to his father, or doing aught for him: but it could never be construed into a positive obligation to do nothing. By saying, 'I will do this for you, I will transfer to you the merit of all my oblation,' I cannot be understood to preclude myself from doing as much more as I please. Yet this was the effect of the words mentioned, as we learn from the sacred

writers. Thus Mt. says expressly, that after a man has made this declaration, *Ὁὐ μὴ τιμήσῃ*, (rather *τιμήσει*, as it is in some noted MSS. and early editions), "He shall not honor his father or his mother." I know that in Be.'s translation, and those which follow it, this argument is in a manner annihilated. By making the words now quoted belong to the hypothetical part of the sentence, and introducing, as the subsequent member, without warrant from the original, the words *he shall be free*, translators have darkened and enervated the whole. But that the doctrine of the Pharisees extended further than to release the child from the duty of supporting his parents; nay, that it extended so far as to bring him under an obligation not to support them, is still more evident from what is told by Mr. *Οὐκέτι ἀπέτε*, "Ye suffer him no more to do aught for his father or his mother." This plainly expresses, not that he is at liberty to do nothing for them, if he choose to do nothing, but that he must never after do aught for them, if he would. This appears even from the common translation, whose words I have quoted; though the passage is greatly marred by the same unwarranted supply as in Mt. I may justly say *marred*, since the words supplied are inconsistent with those which follow. A man is free, who may do, or not do, as he pleases. This was not the case. The same act which superseded the obligation of the commandment brought him under a counter-obligation, which, according to the Pharisal doctrine, he was less at liberty to infringe than ever he had been with regard to the former. The method of getting rid of God's commandment, we see, was easy; but there was no release from their tradition. 3dly, our Lord, in both places, mentions two commandments of the law in regard to parents, the one enjoining honor to them, the other prohibiting, under the severest sanction, that kind of dishonor which consists in contumelious words. Both are introduced in illustration of the sentiment with which he began, that they preferred their own traditions to the commandments of God. Now the mention of the divine denunciation against those who treat their parents with reproachful language was foreign to the purpose, if there was nothing in the maxims of the Pharisees here animadverted on, which tended to encourage such criminal conduct. But the speech of the son, as those interpreters explain it, "May every offering I make to God redound to your advantage," cannot be said to be abusive, or even disrespectful. With whatever view it may be spoken, it carries the appearance of reverence and regard. See Mr. 15: 4. N. The An. Eng. version has suggested a different meaning, to wit, that the son had actually given, or intended to give, to the temple, all that he could afford to bestow on his parents: "If any one shall tell his father or his mother, that what he could bestow for their relief is *corban*, that is, to be given to the temple, you discharge him from the obligation of doing any thing for

his father or his mother." And in the parallel passage in Mt. it is, "is dedicated to the temple," though the original does not authorize the change of the tense. This meaning Mr. Harwood also has introduced into his paraphrase, which he calls a liberal translation. Mt. 15: 5, "But you, in direct opposition to this divine command, say, that whosoever dedicates his substance to pious and religious uses, is under no obligation to relieve an aged and necessitous parent." And, Mr. 7: 11, 12, "that, if any man bequeath his fortune to the service of the temple, from that moment he ceases to be under any obligation at all to relieve the most pressing wants of his aged and necessitous parents." I do not think it necessary to attempt a refutation of this opinion, or rather, these opinions; for more ways than one are suggested here, and a sort of casuistry, which, by the way, savors more of the corruptions of the church than of those of the synagogue. Only let it be observed, that the second and third arguments urged against the former hypothesis, serve equally against this; to which I shall add, that, as no Jewish customs have been alleged in support of it, it is far from being what the words would naturally suggest. If such had been our Lord's meaning, the obvious expression would have been, not, If a man say to his father, but, If a man dedicate or bequeath to the temple. Whereas the efficacy in the text is laid entirely on what he says, not on what he does, or intends to do. For my part, I agree with those who think that, by the expression which I have rendered, "be it devoted, whatever of mine shall profit thee," the son did not directly give, or mean to give, any thing to God; he only precluded himself from giving any relief to his parents. For if he should afterwards repent of his rashness, and supply them with any thing, he had by (what I may call) eventually devoting it to God, given, according to the Pharisaic doctrine, the sacred treasury a title to reclaim it. Gro. is of opinion, that this chance of eventual profit to the treasury, whereof the priests, and the leading men of the Pharisees, had the management, contributed not a little to the establishment of such impious maxims. The words, therefore, "be it corban," or "devoted," involve an imprecation against himself, if he shall ever bestow any thing to relieve the necessities of his parents; as if he should say to them, 'May I incur all the infamy of sacrilege and perjury, if ever ye get a farthing from me;' than which we can hardly conceive any thing spoken by a son to his parents, more contemptuous, more unnatural, more barbarous, and consequently more justly termed *κακολογία*, 'opprobrious language.' Lightfoot quotes a passage from a Rabbinical performance, which sets the intent of such expressions in the clearest light. When a man had a mind to make a vow against using any particular thing, suppose wine, he said, Let all the wine that I shall taste be *conem*, a word of similar import with *corban*. By saying so, it was not un-

derstood that he devoted any thing to God, but that he bound himself never to taste wine. And if, notwithstanding this, he was afterwards induced to drink wine, he became both sacrilegious and perjured: sacrilegious, because the wine was no sooner tasted by him than it was sacred; perjured, because he had broken his vow; for such declarations were of the nature of vows. It appears from Maimonides, that the term came, at length, to denote any thing prohibited. To say, It is *corban* to me, is to say, I dare not use it; to me it is all one as though it were consecrated to God. In the above explanation we are supported by the authority of Gro. Capellus, Lightfoot, all deeply conversant in Jewish literature; with whom also agree these later critics, L. Cl. Beau. Wh. Wet. Pearce, and several others. Some of our late Eng. translators seem also to have adopted this interpretation. The only difficulty that remains in the sentence arises from the conjunction *καί*, which, in sentences conditional or comparative, where the concluding member has an immediate dependence on the preceding, appears to break the natural connexion, by forming one of a different kind. To this I answer with Gro. that the *καί* in the N. T. like the Heb. γ , is sometimes a mere expletive, and sometimes has the power of other conjunctions. I shall mention some of the examples in the Gospels referred to by that author. The learned reader may compare the original with the common translation, Mt. 28: 9. L. 2: 15, 21. 5: 35. 9: 51. In all these, the translators have dropped the copulative entirely. In L. 2: 27, 28, they have rendered it *then*, and L. 15: 1, *that*. Every impartial person will judge whether it be a greater latitude in translating to omit a conjunction, which, in certain cases not dissimilar, is allowed to be an expletive, or to insert, rather interpolate, a whole clause, which is not only not necessary, but not altogether consistent with the rest of the passage. The last clause, ver. 12, is here rendered more according to the sense than according to the letter. 'Ye maintain—he must not do,' is entirely equivalent to, 'Ye do not permit him to do;' for it was only what they permitted or prohibited by their doctrine of which he was speaking. But the former is the only way here of preserving the tenor of the discourse. In the latter, the first member of the sentence is in the words of the Pharisees, the second in the words of our Lord.

19. "It entereth not into his heart, but into his belly, whence all impurities in the victuals pass into the sink," *οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν, καὶ εἰς τὸν ἀφαιθρῶνα ἐκπορεύεται, καθαρῶν πάντα τὰ βρώματα.* E. T. "It entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats." A late learned prelate, whom I have had occasion often to quote, proposes a different version of the above passage. The way in which he would render it, as may be collected

from his commentary and notes, is this: 'It entereth not into his heart, but into his stomach, and goeth out into the lower part of the belly, which purgeth all meats.' *Κοιλία*, he says, commonly rendered 'belly,' is often used for *στόμαχος*, 'stomach.' Thus Mt. 12: 40, Jonah is said to have been *ἐν τῇ κοιλίᾳ*, in the belly [that is, *stomach*] of the great fish. But let it be observed, that the Gr. word *κοιλία* in no other way imports *στόμαχος*, than as the Eng. word *belly* imports *stomach*. With us it is equally proper to say, that Jonah was in the *belly*, as that he was in the *stomach* of the fish. Thus we say of gluttons, that all their care is to fill their bellies. Yet in such cases we could not say that either the Gr. word or the Eng. is used in an acceptation different from the common. Whatever goes into the stomach goes into the belly, of which the stomach is a part. Whosoever goes to Rome goes to Italy. It is common to every language often to express the part by the whole, and the species by the genus. This kind of *synecdoche* is so familiar, and even so strictly proper, as hardly to deserve a place among the tropes. Let it be observed further, than when a more extensive or general term is used, every thing advanced must be suited to the common acceptation of the term. Thus I may say indifferently, that our food goes into the stomach, or into the belly; but if I use the latter term, I cannot add, it passes thence into the intestines, (these being also in the belly), which I might have added if in the first clause I had used the word stomach. The same holds also of the corresponding expression in Gr. and for the same reason. Yet, in this glaringly improper manner does the evangelist express himself, if *ἀφεδρών*, as the bishop explains it mean a part of the belly. If it were necessary to go further into this examination, it might be observed, that *ἀφεδρών*, by the explanation produced from Suidas and Pasor, which makes it at the most, answer only to the *intestinum rectum*, will not suit his purpose, the secretion of the chyle being more the work of the other intestines. Let it at the same time be remembered, that the version *latrina, secessus*, is admitted, on all sides, to be according to the common meaning of the word. Add to this, that *καθαρίζον* is susceptible of an easy explanation on this hypothesis. It agrees with *πάν*; but *πάν* does not relate to *βρώματα*. It must be explained from the subject treated, *πάν κοινόν, πάν ἀκάθαρτον*. Nor can any thing be clearer than the meaning and construction, when the words are thus explained: 'Any impurity that should enter from without, with the food, into the body, can never contaminate the man, because it no wise affects his mind, but passeth into his belly, whence it is thrown out into the sink, leaving what is fit for nourishment clear of all dregs and defilement.' Gro. has well expressed the last clause, "Si quid est in cibo naturalis immunditiæ, id alvo ejectum purgat relictum in corpore cibum." No interpretation more effectually

exposes the cavil reported by Jerom. Our Lord's words, so far from implying that all that is swallowed is thrown out of the body, imply the contrary. The other interpretation requires also, that we do violence to the words in reading *καθαρίζοντα* for *καθαρίζον*, without the sanction of a single MS. edition, ancient version, or early writer.

22. "Insatiable desires," *πλεονεξία*. E. T. "Covetousness." The use of the word *πλεονεξία* in the Sep. warrants interpreters to render it 'covetousness,' in the N. T. But in every place where the word occurs, it does not seem to be properly limited to that meaning. Phav. and Suid. both define it *ἡ ὑπὲρ τῆς ἐπιθυμίας τοῦ πλείονος βλάβη*; they add *παρὰ τῶ ἀπόστολο*, because it is not the common classical use. Now as this definition is applicable to more vices than *avarice*, there are some passages in Scripture where the sense requires it should be rendered by a more comprehensive term. This is particularly the case when the plural number is employed, as here, and 2 Pet. 2: 14.

24. "Having entered a house," *εἰσελθὼν εἰς τὴν οἰκίαν*. But a great number of MSS. many of them of the first note, have no article. Some of the earliest and best editions have none. The Sy. and the Go. interpreters have not read the article. It is rejected by Wet. and most critics.

26. "A Greek," *Ἕλληνις*. This woman is called, Mt. 15: 21. "Canaanitish;" here, "a Syrophenician," and "a Greek." There is in these denominations no inconsistency. By birth, she was of *Syrophenicia*; so the country about Tyre and Sidon was denominated; by descent, of *Canaan*, as most of the Tyrians and Sidonians originally were; and by religion a *Greek*, according to the Jewish manner of distinguishing between themselves and idolaters. Ever since the Macedonian conquests, Greek became a common name for idolater, or at least one uncircumcised, and was held equivalent to Gentile. Of this we have many examples in Paul's Epistles, and in the Acts. *Jews and Greeks*, "*Ἕλληνες* are the same with *Jews and Gentiles*.

31. "Leaving the borders of Tyre and Sidon, he returned," *πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου καὶ Σιδῶνος, ἦλθε*. Vul. "Iterum exiens de finibus Tyri, venit per Sidonem." Agreeable to which are the Cop. and the Sax. versions, as well as the Cam. and two other MSS. which, instead of the three last words in Gr. read *ἦλθε διὰ Σιδῶνος*. Whatever may have recommended this reading to Dr. Mill, it has no external evidence worth mentioning, and is besides, in itself, exceedingly improbable. Our Lord's ministry was to the Jews; and to their country he appears to have confined his journeys. Even Si. and Maldonat, though both, especially the last, not a little partial to the Vul. give the preference here to the common Gr. Maldonat says, "*Credendum non est, Christum in urbes*

Gentilium ingressum fuisse, qui non nisi ad oves quæ perierant domus Israel, se missum dixerat."

32. Who had an impediment in his speech," *μογιάλον*. Vul. "Mutum." This deviation from the meaning is not authorized by a single MS.

33. "Spat upon his own fingers, and put them into the man's ears and touched his tongue," *ἔβαλε τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ καὶ πύσας ἤψατο τῆς γλώσσης αὐτοῦ*. E. T. "Put his fingers into his ears, and he spit and touched his tongue." The reference of the pronoun *his* is here quite indeterminate. The Cam. MS. gives a better arrangement, *πύσας ἔβαλε κ. ἔ*. Two other MSS. say *ἔβαλε τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ, καὶ ἤψατο*. Though one or two copies are of no authority, yet as there is no doubt about the meaning, that arrangement in Eng. which conduces most to perspicuity ought to be preferred.

34. "Ephphatha." Pref. Mt. sect. 19.

CHAPTER VIII.

12. "No sign shall be given to this generation," *εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον*. As the negative in the original is expressed by the conditional particle *εἰ*, *if*, Simon, in his note on the place, mentions this as an argument, that the words are of the nature of an oath. "Cette particule *si* semble indiquer le serment." It is true that, among the Hebrews, the form of an oath by imprecation was very common. "God do so to me, and more also," said Ruth to her mother-in-law, "if aught but death part thee and me." This was an oath that she would not leave her. Sometimes there was an ellipsis of the curse, and no more than the hypothetical clause was expressed. In this case, the conditional conjunction had the force of negation, if there was no negative in the sentence; and the contrary effect if there was. But as use in every tongue gradually varies, it is manifest, and might be proved by examples, that the conditional particle came at length, in many cases, to be understood merely as a negative. That it is so here, we need no better evidence than that, in all the other places of the Gospels where we have the same declaration, what is here expressed by *εἰ δοθήσεται σημεῖον*, is expressed in them by *σημεῖον οὐ δοθήσεται*. Mt. 12: 39. 16: 4, and L. 11: 29. Notes.

24. "Having looked up," *καὶ ἀναβλέψας*. E. T. "And he looked up." *Ἀναβλέπειν* sometimes signifies 'to recover sight,' sometimes 'to look upwards' to an object situated above us, sometimes 'to raise our eyes' from looking downwards, or even from a state of passiveness to exertion. In this sense, 'to look up,' is often used in Eng. As the subject here is the cure of a blind man,

many are led to prefer the first of these senses. My reasons for thinking differently are as follows: 1st, When *ἀναβλέπειν*, in the Gospel, signifies 'to recover sight,' it indicates a complete recovery, which was not the case here. 2dly, If it denote here 'he recovered his sight,' there is a contradiction in the passage, as the same reason would lead us to infer, from the very next verse, that he had not recovered it; for Jesus, after doing something further, *ἐποίησεν αὐτοῦ ἀναβλέψαι*, made him again look up. 3dly, Because the man's recovering his sight is expressed by a distinct clause, *ἀποκατεστάθη καὶ ἐνέβλεψε τηλαυγῶς*. There is no reason to adopt the second meaning mentioned, as the objects he had to look at appear to have been on a level with himself. The third sense, therefore, which is that of the E. T. seems entitled to the preference. The application is similar to that in the Sep. Isa. 42: 18, *Οἱ τυφλοὶ ἀναβλέψατε ἰδεῖν*. E. T. "Look, ye blind, that ye may see." That the word is sometimes used for looking at things not placed above us, is also evident from L. 21: 1.

² "I see men, whom I distinguish from trees only by their walking," *βλέπω τοὺς ἀνθρώπους ὡς δένδρα περιπατοῦντας*. E. T. "I see men as trees walking." But in many MSS. some of them of principal note, in several old editions, and in the commentaries of The. and Euth. the words are, *βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα ὄρω περιπατοῦντας*. This reading is preferred by both Mill and Wet. and is followed by Cas. and some modern interpreters. Thus, the sentence is made to consist of two members, whereof the second is introduced as the reason for saying in the first, that he saw men. I have endeavored to give a just expression of the sense in the version.

26. "Neither go into the village, nor tell aught to any of the villagers," *μηδὲ εἰς τὴν κώμην εἰσελθῆς, μηδὲ εἴπῃς τινὶ ἐν τῇ κώμῃ*. Vul. "Vade in domum tuam; et si in vicum introieris nemini dixeris." This version has evidently sprung from a different reading; as there has been, in fact, a great deal of variety here, both in MSS. and in versions. The Sy. and a good majority of MSS. favor the common reading. Some have thought that there is an impropriety in that reading, as it seems to suppose they could relate the miracle to the people in the village, though they did not enter it. But the words, *οἱ ἐν τῇ κώμῃ*, are no more than a periphrasis for 'the villagers.'

28. "And others, one of the prophets," *ἄλλοι δὲ ἓνα τῶν προφητῶν*. Vul. "Alii vero quasi unum de prophetis." In conformity to which, the Cam. alone reads *ὡς* before *ἓνα*. But no translation, not even the Sax. concurs here with the Vul.

31. "He began to inform them," *ἤρξατο διδάσκειν αὐτοὺς*. Chap. 5: 17. N.

³ "Be rejected," *ἀποδοκιμασθῆναι*. This word is, probably,

used in reference to the expression in the Psalms, "The stone which the builders rejected," ὃν ἀπεδοκίμασαν, as it is rendered by the Seventy.

37. "What will a man not give?" τί δώσει ἄνθρωπος; E. T. "What shall a man give?" Gro. justly observes, that τί, here, is equivalent to πόσα; 'How much!' 'What great things!' The emphasis is better expressed in our language by the negative, which, however strange it may appear, more exactly hits the sense than a literal version.

² "Ransom," ἀντάλλαγμα. E. T. "Exchange." The Gr. word means both; but the first is, in the present case, the only proper term in Eng. We ransom what by law, war, or accident, is forfeited, and in the power of another, though we may still be in possession; but we always exchange what we have for what we have not. If a man's life be actually taken, it is too late for bartering.

CHAPTER IX.

12, 13. "And (as it is written of the Son of Man)," καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου. E. T. "And how it is written of the Son of Man." Twelve MSS. amongst which are the A1. and two others of note, read καθὼς for καὶ πῶς. I cannot help thinking this a sufficient warrant for receiving it, when, by the rules of construction, no proper meaning can be drawn from the words as they lie. The Vul. and Zu. follow the common reading, and render πῶς 'quomodo.' Er. Cas. Cal. say 'quemadmodum;' which may be interpreted either way. Be. whether it was that he judged καθὼς the true reading, or that he thought πῶς here of the same import, renders it 'ut.' In this he has been followed by the G. F. which says 'comme,' and Dio. who says 'sicome.' It gives an additional probability, that a similar clause, ver. 13, relating to John, as this does to Jesus, which seems, in some respect, contrasted with it, is ushered in with the conjunction καθὼς, καθὼς γέγραπται ἐπ' αὐτόν. This clause is very generally understood by interpreters, as relating to the coming, not to the sufferings, of the Baptist. I have, therefore, for the sake of perspicuity, transposed it.

20. "No sooner did he see him," ἰδὼν αὐτόν. An ambiguity in both expressions, but such as, explained either way, hurts not the import of the passage.

23. "If thou canst believe," τὸ εἶ δύνασαι πιστεῦσαι. Vul. "Si potes credere." The Sy. literally the same. I see little occasion here for criticism. The τό is wanting in so great a number of MSS. that one who thinks the construction embarrassed by it is excusable in rejecting it. And even if allowed to remain, it will

not be pretended that such superfluous particles are entirely without example. The turns given to the words by Gro. by Knatchbull, and other critics, though ingenious, are too artificial.

24. "Supply thou the defects of my faith," βοήθει μου τῇ ἀπιστίᾳ. E. T. "Help thou mine unbelief." It is evident from the preceding clause, πιστεύω, that ἀπιστία denotes here a 'deficient faith,' not a total 'want of faith.' I have used the word *supply*, as hitting more exactly what I take to be the sense of the passage. Gro. justly expresses it, "Quod fiduciæ meæ deest, bonitate tua supple." His reason for not thinking that the man asked an immediate and miraculous increase of faith, appears well founded: "Nam ut augmentum fiduciæ ab Jesu speraverit, et quidem subito, vix credibile est." The words, however, in the way I have rendered them, are susceptible of either meaning, and so have all the latitude of the original.

25. "He rebuked," ἐπειμήσε. Vul. "Comminatus est," that is, 'he severely threatened.' In this manner the Gr. word is rendered in the Vul. no fewer than eight times in this Gospel, where it occurs only nine times. This is the more remarkable, as in the Gospels of Mt. and L. where we often meet with it, it is not once so rendered, not even in the parallel passages to those in Mr. No La. translator that I know has in this imitated the Vul. Some say 'objurgavit;' some 'increpavit,' or 'increpuit.' Beau. who says 'menaca,' and Lu. who says 'hedraete,' are the only persons I know who, in translating from the Gr. into modern languages, have employed a word denoting 'threatened.' If there were more evidence than there is, that this is one usual acceptation of the term, there would still be sufficient ground for rejecting it as not the meaning of the evangelists. For, 1st, The verb ἐπειμάω is used when the object addressed is inanimate, as *the wind, the sea, a natural disease*; for though, in such cases, even when rendered *rebuke* or *command*, there is a prosopopeia; yet, as we immediately perceive the sense, the expression derives both lustre and energy from the trope; whereas the mention of threats, which always introduces the idea of punishment to be inflicted on disobedience, being nowise apposite to the subject, could serve only to render the expression ridiculous. 2dly, The evangelists have often given us the very words of the ἐπειμήσεις used by Jesus, but in no instance do we discover in them any thing of the nature of menace. We have one example in this verse, for it is ἐπειμήσε λέγων. 3dly, The same word is adopted, Mt. 16: 22, to express the rebuke given by Peter to his Master, in which it would be absurd to suppose that he employed threats. 4thly, The Gr. commentator Euth. has given, on Mt. 12: 16, the word παρηγγελε as synonymous to ἐπειμήσε. 5thly, Recourse to threats, in the orders given to individuals, would ill suit either the meekness or the dignity of character

uniformly supported by our Lord. Even the verb *ἐμβριμάμαι*, though nearer in its ordinary signification to that of the La. 'com-minor,' yet, in no place of the Gospels, can properly be rendered *to threaten*. It is twice used by J. for 'to groan,' or 'to sigh deeply.' There are only two other passages in which it is applied to our Lord, once by Mt. and once by Mr. In both places the words he used are recorded, and they contain no *threatening* of any kind. The only term for *threat*, in these writers, is *ἀπειλή*; for *to threaten*, *ἀπειλεῖν* and *προσαπειλεῖν*.

29. "This kind cannot be dislodged, unless by prayer and fasting." *Τούτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεθῆναι, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.* E. T. "This kind can come forth by nothing but by prayer and fasting." Some doubts have been raised in regard to the meaning of the words *this kind*. The most obvious interpretation is doubtless, that which refers them to the word *demon* immediately preceding. But as, in the parallel passage in Mt. 17: 19, mention is made of *faith* as the necessary qualification for dispossessing demons, Knatchbull and others have thought that *this kind* refers to the *faith* that is requisite. But to me it appears an insurmountable objection to this hypothesis, that we have here the same sentiment, almost the same expression, and ushered in with the same words, *this kind*, though in what goes before there is no mention of faith, or of any thing but demon, to which it can refer. It would be absurd to suppose, that the pronouns and relatives in one Gospel refer to antecedents in another. Every one of the Gospels does, indeed, give additional information; and, in various ways, serves to throw light upon the rest. But every Gospel must be a consistent history by itself; otherwise an attempt at explanation would be in vain. Now my argument stands thus: The story related in both Gospels is manifestly the same: that the words in question may refer to *demon* in Mt., no person who attentively reads the passage can deny; that they cannot refer to *faith*, but must refer to *demon* in Mr. is equally evident. Either then they refer to *demon* in both, or the evangelists contradict one another. Other arguments might be mentioned: one is, that the application of *γένος* to an abstract quality such as *faith*, is, I suspect, unexampled in the language of Scripture; whereas, its application to different orders of beings, or real existences, is perfectly common. Some have considered it as an objection to the above explanation, that it supposes different kinds of *demons*; and that the expulsion of some kinds is more difficult than that of others. I answer, 1st, The objection is founded entirely in our ignorance. Who can say that there are not different kinds of demons? or, that there may not be degrees in the power of expelling? Revelation has not said that they are all of one kind, and may be expelled with equal ease. I answer, 2dly, *By this kind*, is not meant this kind of demons, but

this kind or order of beings called demons. And if there be any implicit comparison in the words, it is with other cures. Another objection is that in Mt. 17: 20 the power of expulsion is ascribed solely to faith; whereas, here, it is ascribed to prayer and fasting. The answer to this objection will perhaps show, that the question does not so much affect the import of the passage, as it affects the grammatical construction and literal interpretation of the words. By the declaration, "This kind cannot be dislodged, unless by prayer and fasting," we are not (as I apprehend) to understand, that a certain time was to be spent in prayer and fasting before the expulsion of every demon, but that the power of expelling was not otherwise to be attained. "Quod est causa causæ," say dialecticians, "est etiam causa causati." This is conformable to the idioms which obtain in every tongue. It was evidently concerning the power of expelling that the disciples put the question, 'Why could not we——?' Now, to the attainment of that power, fasting and prayer were necessary, because they were necessary for the attainment of that faith with which it was invariably accompanied. That ἐξελεθεῖν should be used according to the import of the Heb. conjugation *hophal*, may be supported by many similar examples in the N. T.

37. "Not me, but him who sent me:" that is, 'not so much me, as him who sent me.' Mt. 9: 13. ³ N.

40. "Whoever is not against you is for you," "Ὁς οὐκ ἔστι καθ' ἡμῶν, ὑπερ ἡμῶν ἔστιν." But in a great number of MSS. some of them of note, in several editions, in the Vul. both the Sy. versions, the Sax. and the Go. the reading is ὑμῶν in both places, which is also preferred by Gro. Mill, and Wet.

44, 46, 48. "Their worm——and their fire." 'Ὁ σκώληξ αὐτῶν——καὶ τὸ πῦρ. Diss. XII. Part ii. sect. 30.

CHAPTER X.

1. "Came into the confines of Judea through the country upon the Jordan," ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας διὰ τοῦ πέραν τοῦ Ἰορδάνου. Vul. "Venit in fines Judææ ultra Jordanem." The Sy. and the Go. appear to have read in the same manner as the Vul. agreeably to which διὰ τοῦ is omitted in some MSS.

12. "If a woman divorce her husband." This practice of divorcing the husband, unwarranted by the law, had been (as Josephus informs us) introduced by Salome, sister of Herod the Great, who sent a bill of divorce to her husband Costobarus; which bad example was afterwards followed by Herodias and others. By law, it was the husband's prerogative to dissolve the marriage: The wife could do nothing by herself. When he thought fit to dissolve it,

her consent was not necessary. The bill of divorce, which she received, was to serve as evidence for her, that she had not deserted her husband, but was dismissed by him, and consequently free.

19. "Do no injury," *μη ἀποστερήσης*. E. T. "Defraud not." This does not reach the full import of the Gr. verb, which comprehends alike all injuries, whether proceeding from force or from fraud, and is therefore better rendered by P. R. "Vous ne ferez tort à personne." This is followed by Sa. Beau. and even by Si. himself, who changing only the mood, says, "Ne faites tort à personne." In the same way Dio. has also rendered it, "Non far danno a niuno;" here rightly following Be. who says, "Ne damno quemquam affcito." To the same purpose the Vul. "Ne fraudem feceris;" by the sound of which, I suspect, our translators have been led into the version, "Defraud not," which does not hit the meaning of the La.

21. "Carrying the cross," *ἄρας τὸν σταυρόν*. These words are not in the Ephrem. and Cam. MSS. There is nothing corresponding to them in the Vul. Sax. and Cop. versions. Mt. 10: 38. N.

25. "Pass through," *διελθεῖν*. There is the same diversity of reading here, which was observed in the parallel place in Mt. 19: 24. But the other reading, *εἰσελθεῖν*, is not here so well supported by either MSS. or versions.

29. See the note immediately following.

30. "Who shall not receive now, in this world, a hundred-fold, houses, and brothers, and sisters, and mothers and children, and lands, with persecutions." There are two difficulties in these words, of which I have not seen a satisfactory solution. The first is in the promise, that a man shall receive, in this world, *a hundred-fold, houses and brothers* ———. The second is in the limitation, *with persecutions*. As to the first, there is no difficulty in the promise, as expressed by the evangelist Mt. and L. To say, barely that men shall receive a hundred-fold for all their losses, does not imply that the compensation shall be in kind; nor do I find any difficulty in the declaration, that thus far their recompense shall be in this world. James, 1: 2, advises his christian brethren "to count it all joy when they fall into diverse temptations." Paul, 2 Cor. 7: 4, says, concerning himself, that he was "exceeding joyful in all his tribulation." The same principle which serves to explain these passages, serves, to explain the promise of a present recompense, as expressed by Mt. and L. The Christian's faith, hope, peace, and joy in the Holy Ghost, were more than sufficient to counterbalance all his losses. But if the mention of *houses and brothers* ———, add nothing to the meaning of those evangelists, to what purpose was it made by Mr.? Instead of enlightening, it could only mislead, and make a retribution in kind be expected in

the present life. Some things are mentioned, ver. 29, of which a man can have only one : these are *father* and *mother*. In ver. 30, we have *mothers*, but not *fathers*. *Wife* is mentioned, ver. 29, but *not wives*, ver. 30. Hence that profane sneer of Julian, who asked whether the Christian was to get a hundred *wives*. As to these omissions, however, there are some varieties in MSS. and versions. In ver. 29, the word *γυναῖκα* is wanting in two MSS. as well as in the Vul. Cop. Arm. and Sax. versions. None, indeed, in ver. 30 have either *γυναῖκα* or *γυναῖκας*, but many MSS. and some of note, read *μητέρα*; many also add *καὶ πατέρα*, though these words in the singular ill suits the *ἑκατονταπλασίονα* which precedes them. These differences and omissions also contribute to render the passage suspected. According to rule, if one was repeated, all should have been repeated; and the construction required the plural number in them all. Bishop Pearce suspects an interpolation, occasioned by some marginal correction or gloss, which must have been afterwards taken into the text. If the text has been in this way corrupted, the corruption must have been very early, since the repetition in ver. 30, though with some variety is found in all the ancient MSS., versions, and commentaries extant. In a case of this kind, I do not think a translator authorized to expunge a passage, though he may fairly mention the doubts entertained concerning it. In a late publication of Mr. Wakefield's (*Silva Critica*), this passage is explained in such a manner (sect. 83,) as makes the words "now in this world, a hundred-fold, houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions," to signify just nothing at all. I own I am not fond of a comment that destroys the text, or, which amounts to the same thing, exhibits it as words without meaning. Besides, the promise here is so formally divided into two parts, one regarding the present life, the other the future, that it may be fairly questioned whether such a total annihilation of one essential part, does not bring the significance of the other at least under suspicion. See Mt. 26: 29. ² N.

² "As to the other question about the qualifying words, *μετὰ διωγμῶν*, I observe that the Cam. and one other MS. read *διωγμοῦ*, agreeable to which is the Sy. version : but this makes no alteration in the sense. I observe also, that there are three MSS., none of them of any name, which read *μετὰ διωγμὸν*, 'after persecution.' Wet. who commonly pays no regard to conjectural emendations, has, nevertheless, adopted this. A promise, according to the letter, regarding things merely temporal, to be accompanied *with persecutions*, that learned and ingenious critic considered as illusory. The more a man has, in that situation, his distress is the greater. He subjoins : "Omnia vero plana erunt, si, quæ etiam ingeniosa D. Heinsii conjectura fuit, sequamur codices qui habent *μετὰ διωγμὸν*. Atque ita promittuntur halcyonia et pacata tempora duris succes-

ura." Thus, Druthmar, a Benedictine monk of the ninth century, who wrote a commentary on Mt. considers the riches and power of the Pope as a clear fulfilment of the promise with regard to Peter, who put the question, and the large endowments of the monasteries as a fulfilment to the rest : " Nunc quoque magnum regnum habet Petrus de villis et servis per omnem mundum, et ipse et omnes sancti, propter amorem Dei." I own that, to me, all things do not appear so plain, even after the alteration proposed by Wet. If this promise, of temporal prosperity, be understood as made to individuals, how is it fulfilled to the martyrs, and to all those who continue to be persecuted to the end of their lives? But if it be understood, as those interpreters seem to fancy, of the church in general, which, after a state of persecution for near three centuries, was put by Constantine in a state of security and prosperity, the following questions will naturally occur : Do not the words here used manifestly imply, that the promise was intended for every disciple who should come within the description? Thus ver. 29 : *Οὐδείς ἐστιν ὃς ἀφήκεν*—"There is none who shall have forsaken"—30, *εἰν μὴ λάβῃ*—"who shall not receive." The evangelists Mt. and L. are equally explicit on this head. *Πᾶς ὃς ἀφήκεν*—"Whosoever shall have forsaken"—*λήψεται*—"shall receive"—are the words of Mt. And in L. it is, *Οὐδείς ἐστιν ὃς ἀφήκεν*—"There is none who shall have forsaken"—*ὃς οὐ μὴ ἀπολάβῃ*—"who shall not receive."—It is impossible for words to make it clearer. Now, could the promise be said to affect the actual sufferers, as the words certainly imply, if all that is meant was, 'If ye my hearers, have given up, or shall give up, every thing for my sake, houses, lands, friends—those who shall be in your places, three hundred years hence, who have suffered nothing, being themselves perhaps good for nothing, and have lost nothing, shall be richly rewarded for what ye have done, and shall live in great opulence and splendor?' If understood, therefore, of an enjoyment which every persecuted individual would obtain here, after all his sufferings were over, it is not true; for many died in the cause: and, if understood of the church in general, it is not to the purpose; nor can it, by any interpretation, be made to suit the terms employed. For my part, if I were, with Heinsius and Wet. to account *μετὰ διωγμόν*, 'after persecution,' the true reading, I should heartily agree with those who consider this as a strong evidence of the millenium; for in no other way that I know, can it be consistently interpreted. I have other objections against that interpretation which makes it relate to the change that the church was to undergo, after being established by the imperial laws. If our Lord's kingdom had been, what it was not, a worldly kingdom; if greatness in it had resulted, as in such kingdoms, from wealth and dominion, there would have been reason to consider the reign of Constantine as the halcyon days of the

church, and a blessed time to all its members. But if the reverse was the fact; if our Lord's kingdom was purely spiritual; if the greatness of any member resulted from his humility and usefulness; and if superior authority arose purely from superior knowledge and charity; if the riches of the Christian consisted in faith and good works—I am afraid the changes introduced by the emperor, were more the corrupters than the establishers of the kingdom of Christ. The name indeed was extended, the profession supported, and those who assumed the name, when it became fashionable and a means of preferment, multiplied; but the spirit, the life, and the power of religion, visibly declined every day. Let us not, then, shamefully confound the unrighteous Mammon with the hidden treasures of Christ. Those divine aphorisms called *the beatitudes*, which ascribe happiness to the poor, the meek, the mournful, the hungry, the persecuted, were not calculated for a particular season, but are evidently intended to serve as fundamental maxims of the christian commonwealth to the end of the world. Though there be, therefore, some difficulty in reconciling the words, *with persecutions*, with what is apparently a promise of secular enjoyments, it is still preferable to the other reading; both because the correction is a mere guess, and because it is less reconcilable than this to the state of the church militant, in any period we are yet acquainted with. For it will ever hold, that all that will live godly in Christ Jesus shall, in some shape or other, suffer persecution. And to reject on mere conjecture, because of a difficulty, real or apparent, all that Mr. has additional to what is recorded by Mt. and L. would be contrary to all the rules of sound criticism, and might give rise to a freedom which would be subversive of the authority of Scripture altogether.

40. "I cannot give," *οὐκ ἔστιν ἐμὸν δοῦναι*. Vul. "Non est meum dare vobis." In the addition of *vobis*, this interpreter is almost singular, having no warrant from MSS. and being followed only by the Sax. version. It is, besides, but ill adapted to the words in connexion. The same peculiarity in the two versions occurs also in Mt. 20: 23.

42. "Those who are accounted the princes," *οἱ δοκῶντες ἄρχειν*. E. T. "They which are accounted to rule. The Gr. expression, suitably to a common idiom both in sacred and in classical authors, may be rendered simply as though it were *οἱ ἄρχοντες* 'the princes;' but I think there is here an energy in the word *δοκῶντες*, as denoting those whom the people acknowledge and respect as princes. It also suits the sense better to use the name *princes* here than the verb *to rule*, which is not so well adapted to the preceding participle, *accounted*. The word *princes* denoting strictly and originally no more than *chief men*, it may not improperly be regarded as merely a matter of public opinion, who they are that come under this denomination. But we cannot with proprie-

ty express ourselves in the same doubtful way of those who actually govern, especially when they govern, as represented here, in a severe and arbitrary manner.

46. "Son of Timeus." This may be no more than an interpretation of the name, for so *Bartimeus* signifies; in which case the words *τουτ' ἐστι*, as in *Abba father*, which occurs oftener than once, are understood.

48. "Charged him to be silent," *ἐπειμῶς αὐτῷ ἵνα σιωπήσῃ*. See Notes on Mt. 20: 31, and ch. 9: 25.

CHAPTER XI.

1. "As far as Bethphage and Bethany," *εἰς Βηθφαγή καὶ Βεθανίαν*. *Βηθφαγή καὶ* are not in the Cam.; nor are any words corresponding to them in the Vul. and the Sax. versions.

10. Immediately after *βασιλεία*, in the common Gr. copies, we read the words *ἐν ὀνόματι Κυρίου*, 'in the name of the Lord;' but they are wanting in several MSS. some of them of principal note, and in the Vul. Sy. Cop. Arm. Ara. and Sax. versions. Origen did not read them. And they are rejected by Gro. Mill, and Ben. Their situation between *βασιλεία* and its regimen, *τοῦ πατρὸς ἡμῶν*, gives them much the appearance of an interpolation. Besides, the phrase *ἐρχόμενος ἐν ὀνόματι Κυρίου*, in the preceding verse, accounts very naturally for the inadvertency of giving *ἐρχόμενη* here the same following. There is, therefore, some reason for rejecting these words, but none, that I know, for rejecting the whole clause.

² "In the highest heaven." L. 2: 14. N.

13. "For the fig-harvest was not yet," *οὐ γὰρ ἦν καιρὸς σύκων*. E. T. "For the time of figs was not yet." Waving the different hypotheses that have been adopted for explaining this expression, Dr. Pearce has, from several passages in sacred writ, particularly Mt. 21: 24, justly observed, that by the time of any kind of fruit or grain, is meant the time of reaping it. This, indeed, coincides with the interpretation which a reader would naturally give it. What can the time of any fruit be, but the time of its full maturity? And what is the season of gathering, but the time of maturity? But figs may be eaten for allaying hunger, before they be fully ripe; and the declaration, that the season of figs was not yet come, cannot be (as the order of the words, in the original, would lead one at first to imagine) the reason why there was nothing but leaves on the tree; for the fig is of that tribe of vegetables, wherein the fruit appears before the leaf. But if the words, *καὶ ἐλθὼν ἐπ' αὐτήν, εὐρεν εἰ μὴ φύλλα*, be read as a parenthesis, the aforesaid declaration will be the reason of what immediately preceded, namely, our Lord's looking for fruit on the tree. The

leaves showed that the figs should not only be formed, but well advanced; and the season of reaping being not yet come, removed all suspicion that they had been gathered. When both circumstances are considered, nothing can account for its fruit, but the barrenness of the tree. If the words had been, *οὐδὲν εὔρεν εἰ μὴ ὀλιυθούς, οὐ γὰρ ἦν καιρὸς σύκων*, 'he found nothing but green figs, for it was not the time of ripe fruit,' we should have justly concluded that the latter clause was meant as the reason of what is affirmed in the former; but, as they stand, they do not admit this interpretation. A transposition, entirely similar, we have in chap. 16: 3, 4. The idiom of modern tongues requiring a more rigid adherence to the customary arrangement, I have thought it reasonable to transpose the clauses. And, for removing all ambiguity, I have, after bishop Pearce, [see his Answer to Woolston on the Miracles], rendered *καιρὸς σύκων* 'the fig-harvest,' (though this application of the word *harvest* is unusual), rather than by a phrase so indefinite as *the time of figs*.

15. "The temple." Mt. 21: 12. N.

17. "My house shall be called a house of prayer for all nations," *ὅτι ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν*. E. T. "My house shall be called, of all nations, the house of prayer." Our translators have followed Be. who renders the passage as if the last words had been *ὑπὸ πάντων τῶν ἔθνων*, "*Domum meam domum precationis vocatum iri ab omnibus gentibus*;" and is, I think, the only La. translator who, by inserting the preposition *ab*, has perverted the sense. He has been copied, as usual, by the G. F. "*Ma maison sera appellée maison d'oraison par toutes nations*." This is an error of the same sort with that which was observed on Mt. 5: 21. See the Note on that verse. The court of the Gentiles, a part of *τὸ ἱερόν*, *the temple*, as it is expressed in this passage, was particularly destined for the devout of all nations who acknowledged the true God, though they had not subjected themselves to the Mosaic law, and were accounted aliens. The proselytes who had received circumcision, and were by consequence subject to the law, were on the same footing with native Jews, and had access to the court of the people. Justly, therefore, was the temple styled "a house of prayer for all nations." The error in the common version is here the more extraordinary, as in their translation of Isaiah, they render the passage quoted "for all people."

² There is another error in the common version, in this passage, which, for aught I know, is peculiar to it. *Οἶκος* is rendered *the house*, not *a house*, as it ought to be. This difference, though on a superficial view it may appear inconsiderable, is in truth of the greatest moment. *The house of prayer* was the utmost that a Jew could have said of the temple of Jerusalem. To represent all the

Gentiles, most of whom knew nothing about it, and the rest, at the furthest, put it on no better footing than the idol-temples of the surrounding nations, as using a style which implied that it was, by way of eminence, the place of all the earth appropriated to divine worship, is both misrepresenting the fact, and misrepresenting the sacred writers, who are far from advancing any thing that can be justly so interpreted.

18. "For they dreaded him," *ἐφοβοῦντο γὰρ αὐτόν*. I see no reason, with Pearce, to reject the *αὐτόν* on so slight authority as six or seven MSS. Their fear of the people, mentioned in other passages, so far from being inconsistent, naturally led them to dread one who had so great an ascendancy over the minds of the people. who expose the hypocrisy of the spiritual guides of the age, and was so much an enemy to their traditions and casuistry.

21. "Which thou hast devoted," *ἣν κατηράσω*. E. T. "Which thou cursedst." In Eng. the word *cursed* is not now so commonly, nor, I think so properly, applied to inanimate things. Besides, that acceptance of the verb *to curse*, to which our ears are most familiarized, associates, in our minds, the idea of something at once so atrocious and so vulgar, as makes one dislike exceedingly the application of it to a solemn act of our Lord, intended to convey instruction, in the most striking manner, on two important articles, the power of faith, and the danger of unfruitfulness under the means of improvement. *Devoted*, though sometimes used in a different sense, is here so fixed in meaning by the words connected, that it is impossible to mistake it; and is surely a more decent term than *cursed*.

22. "Have faith in God," *ἔχετε πίστιν Θεοῦ*. That is, say some, 'Have a strong faith.' The words rendered literally are, 'Have a faith of God.' It is a known Hebraism, to subjoin the words *of God* to a substantive, to denote great, mighty, excellent; and to an adjective, as the sign of the superlative. In support of this interpretation, bishop Pearce has produced a number of passages, universally explained in this manner. The context here will suit either explanation. Though this is a point on which no one ought to be decisive, I cannot help, upon the whole, preferring the common version. My reasons are these: 1st, I find that the substantives construed with *Θεοῦ*, when it signifies great or mighty, (for it is only with these we are here concerned), are names either of real substances, or of outward and visible effects. Of the first kind are, *prince, mountain, wind, cedar, city*; of the second are, *wrestling, trembling, sleep*; but nowhere, as far as I can discover, do we find any abstract quality, such as faith, hope, love, justice, truth, mercy, used in this manner. When any of these words are thus construed with God, he is confessedly either the subject, or the object, of the affection mentioned. 2dly, The word *πίστις*, both in the Acts and in the Epistles, is often construed with the genitive of the object,

precisely in the same manner as here. Thus, Acts 3: 16, *πίστις τοῦ ὀνόματος αὐτοῦ* is 'faith in his [Christ's] name;' Rom. 3: 22, *πίστις Ἰησοῦ Χριστοῦ* is 'faith in Jesus Christ.' See, to the same purpose, Rom. 3: 26. Gal. 2: 16, 20. 3: 22. Philip. 3: 9: *ἐλπὶς* is used in the same way, 1 Thess. 1: 3. As these come much nearer the case in hand, they are, in my judgment, more than a counterpoise to all that has been advanced in favor of the other interpretation.

CHAPTER XII.

4. "They wounded in the head with stones;" *λιθοβολήσαντες ἐκεφαλαιώσαν*. Vul. "In capite vulneraverunt." Agreeably to this version, the Cam. and five other MSS. omit *λιθοβολήσαντες*. The Cop. and Sax. translations follow the same reading.

14. "Is it lawful to give tribute to Cæsar and not? Shall we give or shall we not give?" *ἐξεστὶ κῆνσον Καίσαρι δοῦναι, ἢ οὐ; δῶμεν, ἢ μὴ δῶμεν*; Vul. "Licet dare tributum Cæsari, an non dabimus?" With this agree the Go. and the Sax. The Cam. omits the whole clause *δῶμεν, ἢ μὴ δῶμεν*.

19. "Moses hath enacted," *Μωσῆς ἐγραψεν*. E. T. "Moses wrote." The word *γράφειν*, when applied to legislators, and spoken of laws or standing rules, is, both in sacred use and in classical, *sancire*, 'to enact.'

29. "The Lord is our God; the Lord is one," *Κύριος ὁ Θεὸς ἡμῶν· Κύριος εἷς ἐστι*. E. T. "The Lord our God is one Lord." The words are a quotation from Moses, Deut. 6: 4: as rendered by the Seventy. In Heb. they run thus: יהוה יהוה אחד יהוה יהוה, literally in Eng. 'Jehovah our God Jehovah one.' In such sentences there is no substantive verb in Heb. (as in European languages) to connect the words. Their juxtaposition is held sufficient. Sometimes in Gr. and La. which do not labor under the same defect, the verb is omitted as unnecessary. Now, in my apprehension, (and in this I agree with Vitringa), the words quoted ought to be rendered as two sentences; in Deut. thus, 'Jehovah is our God: Jehovah is one;' and not as one sentence, 'Jehovah our God is one Jehovah.' My reasons are these: 1st, It appears to have been the purpose of their great legislator to establish among the people these two important articles, as the foundation of that religious constitution he was authorized to give them. The first was, that the God whom they were to adore, was not any of the acknowledged objects of worship in the nations around them, and was therefore to be distinguished among them, the better to secure them against seduction, by the peculiar name *Jehovah*, by which alone he chose to be invoked by them. The second was the unity of the divine nature; and consequently that no pretended divinity (for all

other gods were merely *pretended*), ought to be associated with the only true God, or share with him in their adoration. There is an internal probability in this explanation, arising from the consideration that these were notoriously the fundamental articles of their creed. 2dly, In reply of the Scribe, ver. 32, which was approved by our Lord, and in which we find, as it were, echoed every part of the answer that had been given to his question, there are two distinct affirmations which he begins: these are, "There is one God," and "there is only one;" corresponding to *The Lord is our God*, and *the Lord is one*. The first clause, in both declarations, points to the object of worship; the second, to the necessity of excluding all others. Accordingly, the radical precept relating to this subject, quoted by our Lord, Mt. 4: 10, from the Sep. is exactly suited to both parts of this declaration, "Thou shalt worship the Lord thy God." This may be called the positive part of the statute, and corresponds to the article, *The Lord is our God*. *Thou shalt serve him only*: This is the negative part, and corresponds to the article, *The Lord is one*. 3dly, Such short and simple sentences, without either verb or conjunction to unite them in themselves, or connect them with one another, are not unfrequent in the sacred language. An example, perfectly similar, we have, Exod. 15: 3, יהוה אֱלֹהֵי מִלְחָמָה (or, as we read in the Samaritan Pentateuch, יהוה שְׁמוֹ יְהוָה גְּבוּרַת בְּמִלְחָמָה, rightly rendered in the E. T. as two distinct sentences, "The Lord is a man of war; the Lord is his name:" by Houbigant, "Dominus est bellator fortis; dominus est nomen ejus." 4thly, It is unexampled in sacred writ to join אֱלֹהִים as an adjective to a proper name. The case is different when it is affirmed as an attribute, because then a copula or substantive verb is understood. For though the Gr. word *κύριος* be an appellative, we ought to remember that in this passage it supplies the place of *Jehovah*, a proper name. Now a proper name, which naturally belongs but to one, does not admit numeral adjectives. If such an adjective, therefore, be subjoined to the name, it ought to be considered as something formally predicated of it, not as an epithet or attendant quality. If the whole purpose of the quotation were to assert, in one sentence, the unity of the Godhead, the only natural expression in Heb. would have been יהוה אֱלֹהֵינוּ אֱלֹהֵי אֶחָד in Gr. *κύριος ὁ θεὸς ἡμῶν θεὸς εἷς ἐστίν*, 'Jehovah, or The Lord, our God is one God.' But, as it stands, if it had been meant for one simple affirmation, the expression would have been both unnatural and improper. The author of the Vul. seems, from a conviction of this, to have rendered the words in defiance of the authority of MSS. "Deus unus est." In Deut. he says, indeed, "Dominus unus est." But in some old editions, previous to the revisal and corrections of either Sixtus V. or Clement VIII., the reading is, as in Mr. "Deus unus est." I have consulted two

old editions in folio, one printed at Paris 1504, the other at Lyons 1512, both of which read in this manner.* Some may say, and it is the only objection I can think of, that though my interpretation might suit the Heb. of Deut. it does not suit the Gr. of the evangelist. We have here the substantive verb *ἔστι*, which, as it is used only once in the end, seems to connect the whole into one sentence. I answer, that it is not uncommon in the penmen of the N. T. to use the copula in the last short sentence or member, and leave it to be supplied by the reader's discernment in the preceding. Thus, Mt. 11: 30, *Ὁ ζυγός μου χρηστός, καὶ τὸ φορτίον μου ἐλαφρόν ἐστι.* Here every body admits that we have two distinct affirmations, and that the *ἔστι* which occurs only in the end, must be supplied in the former clause, after *χρηστός*.

² "Our God," *ὁ Θεὸς ἡμῶν*. Three MSS. read *ἡμῶν*; one reads *σου*. Vul. "Deus tuus."

34. "Nobody ventured to put questions to him," *οὐδεὶς ἐτόλμα αὐτὸν ἐπερωτῆσαι*. E. T. "No man durst ask him any question." These words convey a suggestion of some stern prohibition, or terrible menace, denounced by our Lord, which frightened every body from further attempts this way. But this was not the case. The people saw how completely those were foiled who tried to insnare him by captious questions, and how ill those succeeded who entered into disputation with him; and were therefore naturally led, from respect to a superiority so great and so manifest, to avoid exposing their own ignorance or bad intention. This is sufficiently expressed in the version; J. 21: 12. ² N.

40. "Punishment," *κρίμα*. E. T. "Damnation." But this word, with us, is confined to the *punishment of hell*, to which the impenitent will be hereafter condemned. I think it unwarrantable in a translator to limit the words of the sacred penmen to this meaning, when neither the terms used, nor any thing in the context, can be said to limit them. The phrases *κρίσις τῆς γέννας* and *αἰώνιος κρίσις*, literally, 'the punishment of hell,' and 'eternal punishment,' are the only terms in the Gospels which may be properly rendered 'damnation.' And even in these I think it preferable, for an obvious reason, to use the periphrasis of the sacred writer. By the frequent, unnecessary, and sometimes censurable recourse of translators to the terms, *damned*, *damnation*, *damnable*, and others of like import, an asperity is given to the language of most modern translations of the N. T. which the original evidently has not. Chap. 16: 16. ² N.

* Since I wrote the above, I have seen an edition of the Vul. earlier than either of these, printed at Venice 1484, in which also the expression is "Deus unus est." These are all the editions of that Translation of an older date than the Council of Trent, which I have had occasion to see.

41. "The treasury," τοῦ γαζοφυλάκιου. This name seems to have been given to those chests into which the money devoted for the use of the temple and the sacred service was put. The first account we have of such a repository is in 2 Ki. 12: 9. But the chest mentioned there seems to have been intended for receiving only the money brought in by the priests, as it was set in the court of the priests, near the altar, a place to which they only had access; whereas the treasury here meant was accessible to people of all ranks and both sexes, as we learn from our Lord's remark on the gift of a poor widow. It must, consequently, have been in the court of the women, beyond which they were not permitted to go. *Gazophylacium*, from signifying the chest which contained the treasure, came to denote the place in the temple where the chest was deposited. We find our Lord, J. 8: 20, teaching in 'the treasury;' that is, I suppose, in that side of the court of the women where the sacred treasure was kept.

42. "Two mites, which make a farthing." Diss. VIII. Part. i. sect. 10.

CHAPTER XII.

8. "Famines and commotions," λιμοὶ καὶ ταραχαί. Vul. "Famines." The Cop. Sax. and Eth. read as the Vul. Καὶ ταραχαί are wanting in the Cam. and one other MS.

9. "To bear testimony to them," εἰς μαρτύριον αὐτοῖς. E. T. "For a testimony against them." Vul. "In testimonium illis." Thus also, Mt. 10: 18, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσι, E. T. renders, "For a testimony against them and the Gentiles." But, in Mt. 24: 14, εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι is translated, "For a witness unto all nations." This is evidently the most natural interpretation, and suits the usual import of the dative case. Nor is there aught in the context of any of the three passages that would lead one to interpret it differently from the rest. The change, consequently, appears capricious. In one place, indeed, namely chap. 6: 11, the words in connexion sufficiently warrant the change of the preposition. But that the construction there is rather unusual, may be concluded from the parallel passage, L. 9: 5, where the words are, εἰς μαρτύριον ἐπ' αὐτοῦς, a phrase which occurs in no other part of the Gospel. Be. was the first translator who, in the verse under review, introduced the preposition *adversus*.

11. "Have no anxiety beforehand, nor premeditate what ye shall speak," μὴ προμεριμνᾶτε τί λαλήσητε, μηδὲ μελετᾶτε. Vul. "Nolite præcogitare quid loquamini." The latter clause, answering to μηδὲ μελετᾶτε, is wanting here and in the Cop. and Sax. versions. So it is also in the Cam. and four other MSS.

14. "Foretold by the prophet Daniel," τὸ ρηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου. This clause is not in the Cam. and three other MSS. of some note. It is wanting also in the Vul. Cop. Sax. and Arm. versions.

32. "Or." The common Gr. copies have καὶ; but if we judge from the value as well as number of MSS. which read ἢ, and from the support this reading has in the ancient writers and versions, we cannot hesitate to admit it as genuine.

² "Hour," ὥρας. This word may be rendered 'season.' Mt. 8: 13. N.

35. "In the evening." These are the four night watches, answering with us to the hours of nine and twelve at night, three and six in the morning.

CHAPTER XIV.

3. "Of spikenard," νάρδου πιστικῆς. Vul. "Nardi spicati." Critics have been divided about the exact import of this term. Some have thought it has arisen from the La. name *nardus spicatus*, the latter part of which, denoting the species of the plant, has, by some accident, been corrupted into πιστικῆς. Others consider this word only as an epithet, expressive of the purity or fineness of the balsam. In the former way the Vul. translates it; in the latter the Sy. As in meaning, however, they pretty much coincide, the *spikenard* being accounted the most precious kind of *nard*, it seemed better to make no alteration on the word which our translators have adopted from the Vul.

² "She broke open the box," συντρίψασα τὸ ἀλάβαστρον. E. T. "She brake the box." Some late translators, not seeing any necessity for breaking the box, in order to get out the liquor, have chosen to say *shook*. Blackwall (Sac. Clas. vol. ii. part 2. ch. 3.) thinks that the breaking refers to the parts of the liquor, which would be so separated by shaking as to diffuse their fragrance wider, and flow easier. Συντρίβειν, I acknowledge, does not always mean 'to break;' perhaps oftener 'to bruise.' Συντρίβεσθαι, however, always implies that there is violence, and that the thing spoken of has sustained damage. Now it is evident, that it is not the liquor to which the verb is applied, but the box. For though, by a common figure, the containing for the contained, the box might be used to denote the liquor; these two are here so contradistinguished, that the trope can hardly have place. The historian has told us, that the woman had ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς. After naming the box, the liquor is specified. To this, as being last mentioned, the participle συντρίψασα might refer, if nothing were subjoined; but the repetition of ἀλάβαστρον after συντρίψασα,

ought, by the syntactic order, expressly to exclude that interpretation; as it could be intended only to prevent a wrong reference to *μύρον*. The *συντριψασα*, therefore, whatever it denotes, must regularly refer to the box. This, say they, is not the usual method of taking out the liquor; but it may be sometimes a necessary method. Nor does it follow, as a consequence of breaking the box, that the liquor must be lost. The effect would depend entirely on the form of the vessel, and the manner of breaking it. We may strike off the neck of a bottle or flagon, without spilling the liquor. I have, however, chosen the words *broke open*, as sufficiently denoting that it required an uncommon effort to bring out the contents, which is all that the word here necessarily implies. And it is a circumstance that ought not to be altogether overlooked, being an additional evidence of the woman's zeal for doing honor to her Lord. That the term ought not to be rendered *shook*, is to me evident. I know no example of it in this meaning in any author, sacred or profane. Verbs denoting to *shake*, frequently occur in Scripture. But the word is never *συντριβω*, but *τινάσσω*, *σειω*, *σαλεύω*.

14. "The guest-chamber," *τὸ κατάλυμα*. L. 2. 7. ³ N.

15. "Furnished," *ἰστρομένον*. I have followed the E. T. in rendering the Gr. word by a general term. To make a stricter interpretation intelligible to ordinary readers, would require more circumlocution than it would be proper to introduce into so simple a narrative. The Eng. word which comes nearest the import of the Gr. is 'carpeted.' But when this term is used, as here, of a dining-room, it is not meant (as without an explanation would occur to us) only of the floor, but of the couches on which the guests reclined at meals. On these they were wont, for the sake both of neatness and of conveniency, to spread a coverlet or carpet. As this was commonly the last thing they did in dressing the room, it may not improperly be employed to denote the whole.

22. "Take, eat, this is my body," *λάβετε, φάγετε, τοῦτό ἐστι τὸ σῶμα μου*. Vul. "Sumite, hoc est corpus meum." The same defect is in both the Sy. the Cop. the Ara. the Sax. and the Eth. versions. The Al. and some other noted MSS. omit *φάγετε*.

30. "Even thou." Though in the common Gr. we have not the pronoun *σὺ* after *ὅτι*, it is found in so great a number of MSS. many of them of principal note, in so many ancient versions, fathers and early editions, that it has been generally received by critics. That *σὺ* is emphatical in this place there can be no doubt. Peter's solemn declaration ended with these words, *ἀλλ' οὐκ ἔγωγ*. Our Lord's words *ὅτι σὺ* stand directly opposed to them. It may be added, that the pronoun, in the learned languages, being in such cases unnecessary for expressing the sense, because its power is included in the verb, is hardly ever mentioned but with an em-

phasis, which can rarely be transfused into modern tongues without the aid of some particle, as here of the adverb *even*.

41. "All is over," *ἀπέχει*. E. T. "It is enough." This expression is here both indefinite and obscure. L. Cl.'s version is nearer the point, "C'est une affaire faite," or An. "Tis done." The intention was manifestly to signify, that the time wherein they might have been of use to him by their counsel and comfort was now lost; and that he was in a manner already in the hands of his enemies.

43. "Clubs." L. 22: 52. N.

51. "Who had only a linen cloth wrapt about his body," *περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ*. E. T. "Having a linen cloth cast about his naked body." Bp. Pearce supposes this to have been a tunic, or vestcoat, the garment worn next the skin, (for shirts, as necessary as we imagine them, appear to be of a later date, unless we give that name to a linen tunic): but the words in connexion, *περιβεβλημένος ἐπὶ γυμνοῦ*, lead us to think that this was a loose cloth cast carelessly about him. The historian would never have added *ἐπὶ γυμνοῦ*, speaking of the tunic, or, as we commonly render it, *coat*, which was always *ἐπὶ γυμνοῦ*, close to the body. By this, on the contrary, he signifies that the man had on no tunic, and was consequently obliged to make his escape naked, when they pulled off his wrapper. Besides, a man's appearing only in his tunic was nothing extraordinary, and would never have excited the attention of the soldiers. The common people on ordinary occasions, or when employed in manual labor, seldom appeared otherwise. What our Lord says, ch. 13: 16, "Let not him who shall be in the field turn back to fetch his mantle," is an evidence of this; for these two, *the tunic* and *the mantle*, completed their dress.

² "The soldiers," *οἱ νεανίσκοι*. E. T. "The young men." A common denomination for soldiers among the Greeks. Had the evangelist said *νεανίσκοι τινες*, or simply *νεανίσκοι*, I should have rendered it *young men*. The definite expression *οἱ νεανίσκοι*, points to a known part of the company, which could be no other than *the soldiers*. Though this incident, recorded by Mr. may not appear of great moment, it is, in my opinion, one of those circumstances we call picturesque, which though in a manner unconnected with the story, enlivens the narrative, and adds to its credibility. It must have been late in the night, when (as has been very probably conjectured) some young man, whose house lay near the garden, being roused out of sleep by the noise of the soldiers and armed retinue passing by, got up, stimulated by curiosity, wrapt himself (as Casaubon supposes) in the cloth in which he had been sleeping, and ran after them. This is such an incident as is very likely to have happened, but most unlikely to have been invented. It is proper to

add, that *οἱ νεανίσκοι* are wanting in the Cam. and two other MSS. with which agree the Vul. Sy. Cop. Ara. and Sax. versions.

53. "All the chief priests," *πάντες οἱ ἀρχιερεῖς*. Vul. "Omnes sacerdotes." The interpreter seems to have read *ἱερεῖς*. But this reading is not warranted by any MS. or version, except the Sax.

56. "Were insufficient," *ἴσαι οὐκ ἦσαν*. E. T. "Agreed not together." Vul. "Convenientia testimonia non erant." Between those two ways of rendering this passage, translators have been divided. Er. and Zu. are the only La. translators I have seen who agree with that here given, "nec erant satis idonea." The Fr. translations also of P. R. L. Cl. and Beau. the Eng. An. and Wes. concur with mine. On a doubtful point, where the words appear susceptible of either interpretation, one ought to be determined by the circumstances of the case. Now there is nothing, in the whole narrative, that insinuates the smallest discrepancy among the witnesses. On the contrary, in the Gospels, the testimony specified is mentioned as given by all the witnesses. The differences in Mt. and Mr., one saying, "I will rebuild," another, "I can rebuild;" one adding, "made with hands," another omitting it, not only are of no moment in themselves, but are manifestly differences in the reports of the evangelists, not in the testimony of the witnesses; nor are they greater than those which occur in most other facts related from memory. What therefore perplexed the pontiffs and the scribes was, that, admitting all that was attested, it did not amount to what could be accounted a capital crime. This made the high-priest think of extorting from our Lord's mouth a confession which might supply the defect of evidence. This expedient succeeded to their wish. Jesus, though not outwitted by their subtilty, was noway disposed to decline suffering, and therefore readily supplied them with the pretext they wanted.

59. "Defective." See the last Note.

61. "The son of the Blessed One," *ὁ υἱὸς τοῦ εὐλογητοῦ*. Vul. "Filius Dei benedicti." In the Al. and two other MSS. we read *θεοῦ τοῦ εὐλογητοῦ*. But it is entirely suitable to the Heb. idiom to employ the adjective *εὐλόγητος*, without the noun, as a distinguishing appellation of God.

70. The clause *καὶ ἡ λαλιὰ σου ὁμοιάζει* is wanting in the Cam. and three other MSS. with which agree the Vul. Cop. and Sax. versions.

72. "Reflecting thereon, he wept," *ἐπιβαλὼν ἔκλαιε*. E. T. "When he thought thereon, he wept." There are not many words in Scripture which have undergone more interpretations than this term, *ἐπιβαλὼς*. The Vul. perhaps from a different reading, followed by Er. Zu. Cas. and Cal. says, "Cœpit flere." In this also agree the Sy. the Sax. and the Go. versions. Ar. "Sepa-

rans se flevit." Be. "Quum se proripisset, flevit." Dio. "Si mise a piangere." G. F. after Be. "S'estant jetté hors, il pleura." P. R. Beau. and L. Cl. as Dio. "Il se mit à pleurer." Hey. "He burst into tears." Almost all our other Eng. versions of this century, An. Dod. Wes. Wor. Wy. have it, "He covered his head," or "his face, and wept." Schmidius and Raphelius have warmly, but not in my judgment successfully, defended Be.'s version, making ἐπιβάλλειν to mean, 'se foras proripere sive ejicere,' to *rush out*. Elsner has clearly shown, that the examples produced in support of this interpretation conclude nothing; and that the word, as its etymology suggests, denotes more properly to *rush in*, than to *rush out*. Accordingly, when it is construed with a preposition, the preposition is always εἰς or ἐπί, never ἐξ or ἀπό. He therefore prefers an explanation which had been first given by The. and afterwards defended by Salmasius and others: "Having covered his head, he wept." Yet the Gr. commentator does not give this as the certain meaning of the word; but mentions two interpretations, leaving it to the reader to make his choice. His words are, ἐπιβαλὼν, γὰρ φησὶν, ἔκλαιε, τοῦτ' ἐστίν, ἐπικαλυψαμένος τὴν κεφαλὴν, ἢ ἀντὶ τοῦ, ἄρξαμενος μετὰ σφοδρότητος. But has any authority been produced for rendering ἐπιβαλεῖν, by itself, 'to cover the head?' The authority of The. himself, a writer of the eleventh century, especially on a point of which he is evidently doubtful, will not go far. Pains have been taken to evince that the Greeks and Romans (for nothing, if I remember right, has been affirmed of the Jews) had such a custom; but not that it was ever expressed by the single word ἐπιβάλλω. It is natural in man who weeps, to endeavor to hide his face; not so much to conceal his emotion, as to conceal the effect of it, the distortion it brings upon his countenance. But the matter of consequence to Peter was to conceal his emotion altogether. Now, he could not have taken a more effectual method of publishing it to all around him, than by muffling his head in his mantle. This could not fail to attract the attention of many who had no opportunity of observing the change on his features. I consider the version of this word in Dio. Beau. and L. Cl. as made from the Vul. or the Cam. the only Gr. copy which reads ἤρξατο κλαίειν. Hey.'s seems to be a free version of The.'s, ἄρξαμενος κλαίειν. In regard to what appears to have been *compare the μετὰ σφοδρότητος, ἔκλαιε.* the oldest manner of translating the word ἐπιβαλὼν, 'he began,' I should, with Palairer, have no objection to it, had the words been ἐπέβαλε κλαίειν, and not ἐπιβαλὼν ἔκλαιε; for, though no phrase in Scripture is more common than *he began to do* for *he did*, we do not find a single instance in which the first verb is expressed by the participle, and the second by the indicative mood, (I might add, or in which ἐπιβάλλειν is used for 'to begin'). Now the form, in idiomatic phrases, must be carefully observed, for they hardly ever con-

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vey the same sense when differently construed. Simon of the Oratory, after Gro. makes this participle equivalent to the ἡδῆ 'ad-dens.' But it is remarkable, that though the verb ἐπιβάλλω occurs very often in the version of the Seventy, they have not once used it in translating the Heb. הִבִּיט, which is also a very common verb. Palairret follows Ham. who has given a version which differs from all the preceding, "He looked upon him [Jesus], and wept." But our former question recurs, Where do we find ἐπιβάλλω, without any addition, used in this sense? Not one quotation where the verb is not followed by ὀφθαλμούς, ὄψεις, or ὄμματα, has been brought in support of this meaning. The meanings would be endless which might be given it, should we form an interpretation from every word that may be contrued with ἐπιβάλλω. After weighing impartially the above and other explanations, I think with Wet. that the sense exhibited by the E. T. is the most probable. That there is an ellipsis in the words, is undeniable. Now, we can never plead use in favor of a particular signification of an elliptic term, but when we can show that such is the meaning of the word where there is the same ellipsis. To say ἐπιβαλλεῖν means 'to look upon,' because ἐπιβαλλεῖν ὀφθαλμούς has that meaning; or, that it signifies 'to cover the face,' because βαλλεῖν φάρη ἐπὶ ὀμμάτων has that signification, appears to me so extraordinary a mode of reasoning, that I am surprised to find critics of undoubted learning and discernment adopting it. If I should produce examples of ἐπιβαλλεῖν τὸν νοῦν, or τὴν διανοίαν, as signifying to think of a thing, to reflect upon it, than which nothing is easier, I should give full as much probability to this signification of the word ἐπιβαλλεῖν, when alone, as has been given by any quotations I have yet seen, to the most plausible of the meanings above-mentioned. But more can be said here. The verb by itself is explained by Phavorinus as admitting this interpretation. Ἐπιβάλλει οὐδὲν τις νοήματι ἢ ἔργῳ, ἡγοῦν ἡκριβωμένως καὶ ἐπιτυχῶς νοεῖ, ὃ καὶ ἐπιβόλως φημέν. Suidas explains ἐπιβολή by ἐννοια. And of the word used singly in this acceptation, Wet. has produced clear examples from Polybius, Theophrastus, Plutarch, Diodorus Siculus, Diogenes Laertius, and several others, to which I refer the learned reader; and shall only add, that if these authorities do not put the matter beyond all question, they at least give it a greater probability than has been yet given to any of the other hypotheses.

CHAPTER XV.

5. "Answered no more," οὐκέτι οὐδὲν ἀπεκρίθη. E. T. "Yet answered nothing." But this implies that he had answered nothing ^α to the former question; the reverse of which is the fact, as appears

ver. 2, and is justly observed by bishop Pearce. All the La. translators say rightly, "Nihil amplius respondit," or what is manifestly equivalent. All the foreign translations I have seen give the same sense. Yet, to show how difficult it is to preserve an uniform attention, and how liable at times even judicious persons are to run blindfold into the errors of their predecessors, it may be observed, that Wes. is the only modern Eng. translator who has escaped a blunder, not more repugnant to the fact, as recorded in the verses immediately preceding, than contradictory to the import of the Gr. expression here used. His version is, "Answered nothing any more." The rest, without exception, say, "Still answered nothing," or words to that purpose. Yet, in the G. E. the sense was truly exhibited, "Answered no more at all."

7. "Who in their sedition had committed murder," οἰζινας ἐν τῇ στάσει φόνον πεποιήκεισαν. Vul. "Qui in seditione fecerat homicidium." No MS. authorizes this rendering.

8. "With clamor the multitude demanded," ἀναβοήσας ὁ ὄχλος ἤρξατο αἰτεῖσθαι. Vul. "Cum ascendisset turba cœpit rogare." Accordingly the Vat. MS. has ἀναβάς for ἀναβοήσας. Agreeable to which are also the Cop. and Eth. versions. The Cam. reads ἀναβάς ὄλος, and is followed by the Go. but not by the Sax. which has nothing answering to the first clause, "cum ascendisset," but is in what follows conformable to the Vul.

12. "What then would ye have me do with him whom ye call king of the Jews?" Τί οὖν θέλετε ποιήσω ὃν λέγετε βασιλεῖα τῶν Ἰουδαίων; Vul. "Quid ergo vultis faciam regi Judæorum?" But in this omission the Vul. is singular. There is no Gr. MS. known as yet, which has not ὃν λέγετε: no version except the Sax. which does not translate it,

25. "Nailed him to the cross," ἐσταύρωσαν αὐτόν. E. T. "Crucified him." The Eng. verb *to crucify*, denotes properly to put to death by nailing to the cross. The word σταυρώω, here, means no more than 'to fasten to the cross with nails.' In strict propriety, we should not say a man cried out after he was crucified, but after he was nailed to the cross.

² "The third hour." J. 19: 14. N.

34. "Eloi," Ἐλωϊ. This is the Sy. as well as the Heb. word for *my God*. See J. 20: 17, in the Sy. version. It is there pronounced *Elohi*; but the aspiration must be dropped when written in Gr. letters, as it suits not the analogy of the Gr. language to admit it in the middle, or at the end of a word. For this reason they say *Abraam*, not *Abraham*; *Judas*, not *Judah*.

42. "When it was evening," καὶ ἤδη ὀψίας γενομένης. The word answering to *evening* is used with some latitude in Scripture. The Jews spoke of two evenings, Mt. 14: 23. N. It is probably the former of these that is meant here and Mt. 27: 57, for at six

the preparation ended and the Sabbath began, when they durst no longer be so employed.

43. "Senator." *Βουλευτής*. L. 23: 30. N.

44. "Pilate, amazed that he was so soon dead," *ὁ δὲ Πιλάτος ἐθαύμασεν, εἰ ἤδη τέθνηκε*. E. T. "And Pilate marvelled if he were already dead." Raphaelius, with whom agrees bishop Pearce, has shown, by examples from Xenophon and Eusebius, that the conjunction *εἰ* is, in some cases, properly translated *that*. We have a strong evidence that this is the meaning here, from the question put to the centurion, "whether Jesus had been dead *πάλα*, any time," not *ἤδη*, "already." That there are two MSS. which read *ἤδη*, is perhaps not worth mentioning.

CHAPTER XVI.

2. "About sunrise," *ἀνατείλαντος τοῦ ἡλίου*. E. T. "At the rising of the sun." Vul. "Orto jam sole." This expresses too much; for let it be observed, that it is not the preterperfect participle that is here used by the evangelist, but an aorist. Nor is there a word in the Gr. (except in a few copies), nor in any other ancient versions, answering to *jam* in the L. The E. T. seems, in this place, to follow the Cam. which reads *ἀνατέλλοντος* in the present. But this reading is peculiar to that copy.

8. "Getting out, fled," *ἐξελθούσαι ταχὺ ἐφυγον*. E. T. "Went out quickly, and fled." But the word *ταχὺ* is wanting in a great number of MSS., some of them of principal note, in several of the best editions and ancient versions, particularly the Vul. and both the Sy. It is also rejected by Mill, and Wet.

16. "He who shall believe," *ὁ πιστεύσας*. E. T. "He who believeth." The Gr. aorists have not always the power of the preterite: but agreeably to the import of the name, are frequently indefinite in regard to time. Here they are better rendered by the present, as in the E. T. than by the past; the present, with us, being often used indefinitely. Had the words immediately preceding related to a judgment to come, the most proper tense here, in Eng. for expressing the Gr. aorist, would have been the future perfect: that is, a future which is past, in respect of another future referred to: "He who shall have believed, shall be saved." In this manner all the La. translations except Ar. have expressed it: "Qui crediderit." But, as the words immediately preceding are an order to the apostles, with which the words of this passage are connected as regarding what is necessarily consequent on the execution of that order, (for of necessity they would be either believed or disbelieved), the time is, in our idiom, best expressed by a simple future. Though the future perfect could not be accounted im-

proper, it is so complex, [‘He who shall have believed, and shall have been baptized’], that, unless where perspicuity renders it necessary, it is better to avoid it. The later Fr. translators (though that tense be, in their language, a degree simpler than in ours) take this method. P. R. Sa. and Si., though translating from the Vul. and Beau. say, “Celui qui croira,” not “qui aura cru.”

² “He who shall believe—he who will not believe,” ὁ πιστεύσας—ὁ ἀπιστήσας. E. T. “He that believeth—he that believeth not.” The change of the future from *shall* to *will* may, to a superficial view, appear capricious; but I imagine the idiom of the language requires this distinction between a positive and a negative condition. It is accordingly expressed in the same manner in the G. E. A sovereign might properly say to his minister, ‘Publish, in my name, this edict to the people: if they shall obey it, they shall be rewarded, but if they will not obey, they shall be punished.’ In the former part of the declaration, it is not the will that is required, so much as the performance: in the latter part, a threat is annexed to the non-performance, merely on account of the obstinacy, that is, perversity of will, by which it is occasioned. This distinction particularly suits the nature of the present case. The belief that results not from evidence, but from an inclination to believe, is not styled *faith* so properly as *credulity*, which is always accounted an extreme. Nor is that *unbelief*, or even *disbelief*, criminal, that is not justly imputable to a *disinclination* to believe in spite of evidence; which is termed *incredulity*, and is as much an extreme as the other. It is required, not that our will operate in producing belief, (ample evidence is afforded for this purpose, as mentioned in the two subsequent verses), but that our will do not operate in a contrary direction, to prevent or obstruct our believing. God alone gives light, he requires of us only that we do not shut our eyes against it. It may be thought an objection to this explanation, that it would imply that there is a *demerit* in the unbelief that is punishable, at the same time that there is no *merit* in the faith that is to be rewarded. This is doubtless the case. There is no positive *merit* in faith; and if, when compared with infidelity, there may be ascribed to it a sort of negative merit, the term is evidently used in a sense not strictly proper. But this is no objection to the explanation given above. These contraries do not stand on a footing entirely similar. Death, we know, is the wages of sin; but eternal life, which is the same with salvation, is the gift of God, through Jesus Christ our Lord.

³ “Shall be condemned,” κατακριθήσεται. E. T. “Shall be damned.” But this is not a just version of the Gr. word. The term *damned*, with us, relates solely to the doom that shall be pronounced upon the wicked at the last day. This cannot be affirmed, with truth, of the Gr. κατακρίνω, which corresponds exactly to

the Eng. verb *condemn*. It may relate to that future sentence, and it may not. All the La. translations I know, Vul. Ar. Zu. Er. Cas. Cal. Be. say "condemnabitur." But if the word had been *damnabitur*, it would have made no difference, as these two La. verbs are synonymous. It is not so with the Eng. words, *to damn* and *to condemn*. I cannot help observing, that though the Itn. and Fr. languages have verbs exactly corresponding, in the difference of their meanings, to the two Eng. verbs, their translators have, very properly, preferred the more general term. Dio. says, "Sara condannato;" G. F. L. Cl. Beau. P. R. Si. Sa. "Sera condanné." In regard to the more modern Eng. versions, they have all replaced the proper word *condemned*, except Wes. who retains the term of the common translation. Chap. 12: 40. N. It is still worse to render the simple verb *κρίνειν* (2 Thess. 2: 12,) 'to damn;' that verb properly signifying not so much as *to condemn*, but 'to judge,' 'to try:' though sometimes used by a figure, the cause for the consequence, to denote *to punish*.

Jerom has observed, that there were few of the Gr. copies he had seen, which had the last twelve verses of this chapter. They are still wanting in many MSS., and are not comprehended in the Canons of Eusebius. But they are in the Sy. version, the Ara. and the Vul. and were in the old Itc. and other ancient versions. They are in the Al. and Cam. MSS. They are also in The.'s Commentaries. But what weighs most with me, I acknowledge, is, that the manner wherein so ancient a writer as Irenæus, in the second century, refers to this Gospel, renders it highly probable that the whole passage was read in all the copies known to him: "In fine autem evangelii, ait Marcus, 'Et quidem Dominus Jesus, postquam locutus est eis, receptus est in cœlos, et sedet ad dexteram Dei.'" Adv. Hær. lib. iii. cap. 11. The verse quoted is the nineteenth, and the chapter has but twenty. It deserves our notice, that there is not a single MS. which has this verse, that has not also the whole passage from the eighth to the end; nor is there a MS. which wants this verse, that does not also want the whole. No authority of equal antiquity has yet been produced upon the other side. It has been conjectured, that the difficulty of reconciling the account here given of our Lord's appearances after his resurrection, with those of the other evangelists, has emboldened some transcribers to omit them. The plausibility of this conjecture, the abruptness of the conclusion of this history without the words in question, and the want of any thing like a reason for adding them if they had not been there originally, rendered their authenticity at least probable. Transcribers sometimes presume to add and alter in order to remove contradictions, but not as far as I can remember, in order to make them.

PREFACE

TO

ST. LUKE'S GOSPEL.

LUKE, to whom this Gospel, the third in order, has been, from the earliest ecclesiastical antiquity, uniformly attributed, was for a long time a constant companion of the apostle Paul, and assistant in preaching the gospel, as Mark is said to have been of the apostle Peter. Of Luke we find honorable mention made once and again in Paul's Epistles; Col. 4: 14. 2 Tim. 4: 11. Philem. 24. But the most of what we can know of his history must be collected from the Acts of the Apostles, a book also written by him in continuation of the history contained in the Gospel. Though the author, like the other evangelists, has not named himself as the author, he has signified plainly in the introduction of his work that he is not an apostle, nor was himself a witness of what he attests, but that he had his intelligence from apostles and others who attended our Lord's ministry upon the earth.

2. It has been made a question whether he was originally a Jew or a Pagan. The latter opinion has been inferred from an expression of the apostle Paul to the Colossians, chap. 4: 10—14, where, after naming some with this addition, *who are of the circumcision*, he mentions others, and among them Luke, without any addition. These are, therefore, supposed to have been Gentiles. But this, though a plausible inference, is not a necessary consequence from the apostle's words. He might have added the clause *who are of the circumcision*, not to distinguish the persons from those after-mentioned *as not of the circumcision*, but to give the Colossians particular information concerning those with whom perhaps they had not previously been acquainted. If they knew what Luke, and Epaphras, and Demas, whether Jews or Gentiles, originally were, the information was quite unnecessary with regard to them. It will perhaps add a little to the weight of this consideration to observe, that, in those days, in introducing to any church such christian brethren as were unknown to them before, it was a point of some importance to inform them, whether they were of the circumcision or not; inasmuch as there were certain ceremonies and observances wherein the Jewish converts were indulged, which, if found in one

converted from Gentilism, might render it suspected that his conversion was rather to Judaism than to Christianity.

3. Some ancients, on the contrary, have imagined that he was not only a Jew, but one of the seventy commissioned by our Lord to preach the Gospel, Luke 10: 1. This, I think, may be confuted from what is advanced by Luke himself, who does not pretend to have been a witness of our Lord's miracles and teaching, but to have received his information from witnesses. This would not have been done by one who had attended our Lord's ministry, and was, though not an apostle, of the number of his disciples. I am not ignorant that Whitby,* after others, has attempted so to explain the words, as to make what is said concerning the information received from witnesses to relate only to those who had published their narratives before that time, and that the phrase *παρηκολουθηκοτι ανωθεν πασιν ακριβως*, is intended for marking the distinction between their source of intelligence and his. In my opinion, he has totally mistaken the import of this clause, as I shall show in explaining the place.† But that our evangelist was, with all the other writers of the New Testament, a convert to Christianity from Judaism, not from Gentilism, is, upon the whole, sufficiently evident from his style, in which, notwithstanding its greater copiousness and variety, there are as many Hebraisms as are found in the other evangelists, and such as, I imagine, could not be exemplified in any writer originally Gentile, unless his conversion to Judaism had been very early in life.

4. Further, Luke seems to have had more learning than any of the other evangelists. And if he be the person mentioned in the above-cited passage of the Epistle to the Colossians, ch 4: 14, of which I see no reason to doubt, he was by profession *a physician*. Grotius has hence inferred several particulars, which, as they are not supported by any positive proofs, can be ranked only among conjectures. The reason which Luke himself assigned for his writing was, it would appear, to prevent people's giving, without examination or inquiry, too easy credit to the narratives of the life of Jesus, which at that time, seem to have abounded. I acknowledge that the word *ενεχειλησαν*, *have undertaken*, used here by Luke, does not necessarily imply any blame laid on the execution; but the scope of the place seems to imply it, if not on all, at least on some of these undertakings: for if all, or even most, were well executed, the number was an argument rather against a new attempt, than for it. The very circumstance of the number of such narratives at so early a period, is itself an evidence that there was something in the first publication of the Christian doctrine, which, notwithstanding the many unfavorable circumstances wherewith it was

* Preface to the Gospel of St. Luke.

† Ch. 1: 3. Note.

attended, excited the curiosity, and awakened the attention, of persons of all ranks and denominations; insomuch, that every narrative which pretended to furnish men with any additional information concerning so extraordinary a personage as Jesus, seems to have been read with avidity.

5. Who they were to whom the evangelist alludes, who had, from vague reports, rashly published narratives not entirely to be depended on, it is impossible for us now to discover. Grotius justly observes, that the spurious Gospels mentioned by ancient writers are forgeries, manifestly, of a later date. He seems to expect the Gospel according to the Egyptians, which, though much earlier than the rest, can scarce claim an antiquity higher than that according to Luke. That there were, however, some such performances at the time when Luke began to write, the words of this evangelist are sufficient evidence; for, to consider this book merely on the footing of a human composition, what writer of common sense would introduce himself to the public by observing the numerous attempts that had been made by former writers, some of whom at least had not been at due pains to be properly informed, if he himself were actually the first, or even the second, or the third, who had written on the subject; and if one of the two who preceded him had better opportunities of knowing than he, and the other fully as good? But the total disappearance of those spurious writings, probably no better than hasty collections of flying rumors, containing a mixture of truth and falsehood, may, after the genuine Gospels were generally known and read, be easily accounted for. At midnight the glimmering of a taper is not without its use; but it can make no conceivable addition to the light of the meridian sun. And it deserves to be remarked by the way, that whatever may be thought to be insinuated here by the evangelist concerning the imperfect information of former historians, there is no hint given of their bad design.

6. Some have inferred from Luke's introduction, that this must have been the first genuine Gospel that was committed to writing. In my opinion, this would need to be much more clearly implied in the words than it can be said to be, to induce a reasonable critic to adopt an opinion so repugnant to the uniform voice of antiquity. The remark of Grotius on this head appears to have more weight than is commonly allowed it. Luke, he observes, wrote in Greek; Matthew's Gospel had been written in the Hebrew of the times, and probably was not then translated into Greek. The expression of Papias implies, in my opinion, as was hinted already,* that that Gospel remained a considerable time without any translation into Greek. If so, the only authentic Gospel which had preceded

* Preface to Matthew's Gospel, sect. 6.

Luke's in Greek, was the Gospel by Mark, which comparatively was but a compend.

The arguments (if we can call them arguments) in Basnage's Exercitations, employed to prove that the Gospel by Luke was the first written, will be found on examination to rest on nothing but conjectures, supported by reasonings which to a superficial view may appear ingenious, but are merely hypothetical, and can never overturn the only adequate evidence of a point of fact, the testimony of those who had the best occasion to know, in a matter which they were under no conceivable temptation to misrepresent.

7. Luke, in composing this Gospel, is supposed by some to have drawn his information chiefly from the apostle Paul, whom he faithfully attended, as Mark did from the apostle Peter. They even proceeded so far as to suppose, that when Paul in his Epistles uses the expression *my Gospel*, (Rom. 2: 16. 16: 25. 2 Tim. 2: 8), he means the Gospel according to Luke: but nothing can be more unnatural than this interpretation. That Paul, who was divinely enlightened in all that concerned the life and doctrine of his Master, must have been of very great use to the evangelist, cannot be reasonably doubted; yet from Luke's own words we are led to conclude, that the chief source of his intelligence, as to the facts related in his Gospel, was from those who had been eye and ear-witnesses of what our Lord both did and taught. Now of this number Paul evidently was not. But, though Luke appears to have been an early and assiduous attendant on the ministry of that apostle, and to have accompanied him regularly in his apostolical journeys, from his voyage to Macedonia till he was carried prisoner to Rome, whither also the evangelist went along with him, he could not fail to have many opportunities, both before and after joining him, of conversing with those apostles and other disciples who had heard the discourses, and seen the miracles of our Lord.

8. As to the time when this Gospel was written, hardly any thing beyond conjecture has yet been produced. The same may be said of the place of publication. Jerom thinks it was published in Achaia, when Paul was in that country, attended by Luke; and by the computation of Euthymius, it was fifteen years after our Lord's ascension: but Paul's journey into Achaia could not have been so early. Grotius supposes that both the Gospel and the Acts were written soon after Paul left Rome to travel into Spain. His principal reason seems to have been, because the latter of these histories ends nearly about that time, to wit, when Paul was first a prisoner at Rome. But though this may be admitted to be a very strong presumption that the Acts of the Apostles were composed then, it affords no sort of evidence that the Gospel may not have been composed and published long before. That it actually

was some time before the other, appears to me the more probable supposition of the two. By the introduction to the Gospel, where the author particularly addresses himself to his friend Theophilus, his whole intention at that time appears to have been, to give a history of our Lord's life, teaching, and miracles. And, even in concluding the Gospel, no hint is given of any continuation or further history then in view. Again, in the beginning of the Acts, when he addresses the same friend, he speaks of the Gospel as of a treatise which he had composed on a former occasion, and which was then well known. And as to the place of publication, though nothing certain can be affirmed concerning it, I am inclined to think it more probable that it was Antioch, or at least some part of Syria, if not of Palestine. Every thing here seems addressed to those who were well acquainted with Jewish customs and places. No hints are inserted by the way of explanation, as we find in the Gospels of Mark and John.

9. But, though no certainty can be had about the precise time and place of publication, we have, in regard to the author, the same plea of the uniform testimony of Christian antiquity which was pleaded in favor of the preceding evangelists, Matthew and Mark. Some indeed have thought that, as an evangelist, Luke has the testimony of Paul himself, being, as they suppose, *the brother whose praise is in the Gospel*, mentioned in 2 Cor. 8: 18. But admitting that Luke is the person there intended, another meaning may, with greater plausibility, be put on the expression *in the Gospel*, which rather denotes in preaching the gospel, than in writing the history of its author. The name *evangelist* was first applied to those extraordinary ministers, such as Philip and Timothy, both expressly called so, (Acts 21: 8. 2 Tim. 4: 5), who attended the apostles, and assisted them in their work. Luke was doubtless an evangelist in this sense, as well as in the current but later acceptance of the term. It may indeed be justly affirmed, that Paul appears to have been the first who has quoted this Gospel, though he does not name Luke, and quoted it as of authority. In writing to Timothy he has these words, *For the Scripture saith*, "Thou shalt not muzzle the ox that treadeth out the corn," and "The laborer is worthy of his reward," 1 Tim. 5: 18. The former of these sayings is a quotation from the Pentateuch, Deut. 25: 4; the latter is found nowhere else in these terms but in Luke. (10: 7), whose very words the apostle has adopted. Ἅγιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. Lardner has taken notice of allusions to some passages in this Gospel to be found in some of the apostolic fathers; and there are evident quotations from it, though without naming the author, in Justin Martyr, and the Epistle of the churches of Vienne and Lyons. Tatian, a little after the middle of the second century, composed a Harmony of the Gospels, the first of the kind that had

been attempted, which he called the DIATESSARON, (*διὰ τεσσάρων*), of the four, and which demonstrates that at that time there were four Gospels, and no more, of established authority in the church. Irenæus, not long after, mentions all the evangelists by name, arranging them according to the order wherein they wrote, which is the same with that universally given them, throughout the Christian world, to this day. When he speaks of Luke, he recites many particulars which are peculiar to that Gospel. And, though the reasons assigned by that ancient author why the Gospels can be neither fewer nor more than four, we should justly consider as very whimsical; the attempt, though unsuccessful, to account for it, shows at least the certainty of the fact, that the four Gospels were then received by Christians of all denominations, and that beside them there was no Gospel or history of Jesus of any estimation in the church. From that time downwards, the four evangelists are often mentioned; and whatever spurious narratives have from time to time appeared, they have not been able to bear a comparison with those, in respect either of antiquity or of intrinsic excellence. Early in the third century, Ammonius also wrote a Harmony of the four Gospels. As these were at that time, and had been from their first publication, so they continue to this day to be regarded as the great foundations of the Christian faith. If Monsieur Freret had been so lucky as to meet with Lardner's Credibility of the Gospel History, and had taken the trouble to read it attentively before he wrote his *Examen Critique*, his natural penetration must have made him sensible, notwithstanding the artless simplicity of the English writer, how little his own much-labored remarks can bear a comparison with the naked truth.

10. The Gospel by Luke has supplied us with many interesting particulars, which had been omitted by both his predecessors, Matthew and Mark. From him we learn whatever relates to the birth of John the Baptist; the annunciation, and other important circumstances concerning the nativity of the Messiah; the occasion of Joseph's being then in Bethlehem; the vision granted to the shepherds; the early testimonies of Simeon and Anna; the wonderful manifestation of our Lord's proficiency in knowledge, when only twelve years old: his age at the commencement of his ministry, connected with the year of the reigning emperor. He has given us also an account of several memorable incidents and cures which had been overlooked by the rest; the conversion of Zaccheus the publican; the cure of the woman who had been bowed down for eighteen years, and of the dropsical man; the cleansing of the ten lepers; the repulse he met with when about to enter a Samaritan city; and the instructive rebuke he gave, on that occasion, to two apostles, for their intemperate zeal: also the affecting interview he had, after his resurrection, with two of his disciples, in the

way to Emmaus, and at that village. Luke has likewise added many edifying parables to those which had been recorded by the other evangelists. Of this number are the parable of the creditor who had two debtors; of the rich fool who hoarded up his increase, and, when he had not one day to live, vainly exulted in the prospect of many happy years; of the rich man and Lazarus; of the reclaimed profligate; of the Pharisee and the publican praying in the temple; of the judge who was prevailed on by a widow's importunity, though he feared not God nor regarded man; of the barren fig-tree; of the compassionate Samaritan; and several others; most of which so early a writer as Irenæus has specified as peculiarly belonging to this Gospel; and has thereby shown to all after-ages, without intending it, that it is, in every thing material, the same book which had ever been distinguished by the name of this evangelist till his day, and remains so distinguished to ours.

11. In regard to Luke's character as a writer, it is evident, that though the same general quality of style, an unaffected simplicity, predominates in all the evangelists, they are, nevertheless, distinguishable from one another. Luke abounds in Hebraisms as much as any of them; yet it must be acknowledged, that there are also more Grecisms in his language than in that of any of the rest. The truth is, there is greater variety in his style, which is probably to be ascribed to this circumstance—his having been more, and for a longer time conversant among the Gentiles, than any other evangelist. His ordinary place of abode, if not the place of his birth, appears to have been Antioch, the capital of Syria, the seat of government, where people of the first distinction in the province had their residence, and to which there was great resort of strangers. Here the Greek language had long prevailed. Besides, Luke's occupation, as a physician, may very probably have occasioned his having greater intercourse with those of higher rank. Not that the profession itself was then in great esteem in that country; for it has been justly observed, that in Rome, as well as in Syria, slaves who gave early signs of quickness of parts and manual dexterity, were often instructed in physic, who, if they proved successful, were commonly rewarded with their freedom. That Luke himself, whatever may have been his early condition in life, was, when a Christian minister, a freeman and a master of his time, is evident from his attendance on the apostle Paul in his peregrinations for the advancement of the gospel. But the profession of medicine and surgery (for these two were then commonly united) not only proved the occasion of a more general intercourse with society, but served as a strong inducement to employ some time in reading. This may sufficiently account for any superiority this evangelist may be thought to possess above the rest, in point of language.

12. His name, *Λουκᾶς*, *Luke*, rendered in one place in the

common translation *Lukas*, (Philem. 24), is supposed to have been a contraction of the Roman name *Lucilius*, or of *Lucanus*, in like manner as *Demās* is contracted from *Demetrius*, and *Epaphras* from *Epaphroditus*. Names thus contracted from the master's name were commonly given to slaves, but not peculiarly to such. That a considerable portion of Luke's time had been spent in Rome, or at least in Italy, has been argued from some Latinisms discovered in his style; such as, *ὁς ἐργασίαν*, *da operam*, *endeavor*, ch. 12: 58; and *καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς*, *Benefacite his qui oderunt vos*, with the dative case, *Do good to them who hate you*, ch. 6: 27; whereas, in the parallel place in Matthew, ch. 5: 44, the verb is construed more in the Greek manner with the accusative, *καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς*. But I see no reason why, in the evangelist Luke, by birth a Syrian, this should be accounted a Latinism rather than a Syriasm, as in Syriac the *ḥ* prefixed (which is necessary in the expression of this precept) is always considered as corresponding to the dative in Greek and Latin. That he has also a greater variety in his words and phrases than any of the evangelists, will be quickly discovered by an attentive reader of the original. I mention one evidence of this, from a circumstance I have had particular occasion to attend to, which is this: Each of the evangelists has a considerable number of words which are used by none of the rest; but in Luke's Gospel, the number of such peculiarities, or words used in none of the other Gospels, is greater than that of the peculiar words found in all the other three Gospels put together. Again, some expressions which are frequent in the other Gospels, in Luke, occur but rarely. The Hebrew word *Amen* as an affirmative adverb joined with *λέγω ὑμῖν*, and used for ushering in solemnly the instructions given by our Lord, is employed by Luke much seldomer than by any of the other evangelists. Instead of it he sometimes says *ἀληθῶς*, sometimes *καί*, and once *ἐπ' ἀληθείας λέγω ὑμῖν*, phrases never used by the rest. On the other hand, he, oftener than they, employs the neuter article *τό*, in reference not to a noun, but to a sentence, or part of a sentence. Of this there are at least seven instances in his Gospel: Luke 1: 62. 9: 46. 22: 2, 4, 23, 24, 37. I recollect but two in the rest, one in Matthew 19: 18, and one in Mark 9: 23. As to these two, they are not parallel places to any of the passages wherein this mode of construction has been adopted by Luke. It may be observed in passing, that the terms peculiar to Luke are for the most part long and compound words. The first word of his Gospel, *ἐπειδήνερ*, is of the number. So much for what regards his words and idioms.

13. As to the other qualities of his style, we may remark, that there is more of composition in the sentences than is found in the other three. Of this the very first sentence is an example, which

occupies no fewer than four verses. In the passages, however, wherein those incidents are related, or those instructions given, which had been anticipated by Matthew or by Mark, there is sometimes, not always, a perfect coincidence with these evangelists in the expression, as well as in the sense: sometimes, however, the coincidence in translations is more complete than in the original. I have observed that there are degrees, even in the simplicity of the sacred writers; for though all the evangelists are eminent for this quality, there are some characteristic differences between one and another, which will not escape the notice of a reader of discernment. Matthew and John have more simplicity than Mark; and Luke has, perhaps, the least of all. What has been observed of the greater variety of his style, and of his more frequent use of complex sentences, may serve as evidence of this. And even as to the third species of simplicity formerly mentioned,* simplicity of design, he seems to approach nearer the manner of other historians, in giving what may be called his own verdict in the narrative part of his work. I remember at least one instance of this. In speaking of the Pharisees, he calls them *φιλάργυροι*, *lovers of money*, ch. 16: 14. The distinction with regard to Judas, which it was proper in them all to observe, as there were two of the name among the apostles, is expressed by Luke, ch. 6: 16, with more animation, *ὃς καὶ ἐγένετο προδότης, who proved a traitor*, than by Matthew, ch. 10: 4, who says, *ὁ καὶ παραδούς αὐτόν*, or by Mark, ch. 3: 19, whose expression is, *ὃς καὶ παρέδωκεν αὐτόν*; both which phrases, strictly interpreted, imply no more than *who delivered him up*. The attempt made by the Pharisees to extort from our Lord what might prove matter of accusation against him, is expressed by Luke, ch. 11: 53, in language more animated than is used by any of the rest, *ἤρξαντο δεινῶς ἐνέχειν, καὶ ἀποστοματίζειν αὐτόν περὶ πλειόνων*, *began vehemently to press him with questions on many points*. On another occasion, speaking of the same people, he says, ch. 6: 11. *Αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας*, *But they were filled with madness*. In the moral instructions given by our Lord, and recorded by this evangelist, especially in the parables, none can be happier in uniting an affecting sweetness of manner with genuine simplicity. Of this union better instances cannot be imagined, than those of the humane Samaritan, and of the penitent prodigal.

14. To conclude, though we have no reason to consider Luke as, upon the whole, more observant of the order of time than the other evangelists, he has been at more pains than any of them to ascertain the dates of some of the most memorable events, on which, in a great measure, depends the date of all the rest. In some places, however, without regard to order, he gives a number of detached

* Diss. III. sect. 18, etc.

precepts and instructive lessons, one after another, which probably have not been spoken on the same occasion, but are introduced as they occur to the writer's memory, that nothing of moment might be omitted. In regard to the latter part of the life, and to the death of this evangelist, antiquity has not furnished us with any accounts which can be relied on.

THE
GOSPEL BY ST. LUKE.

INTRODUCTION.

1. FORASMUCH as many have undertaken to compose a narrative of those things which have been accomplished amongst us, as they who were from the beginning eye-witnesses, and afterwards ministers of the word, delivered them to us ; I have also determined, having exactly traced every thing from the first, to write a particular account to thee, most excellent Theophilus ; that thou mayest know the certainty of those matters wherein thou hast been instructed.

SECTION I.—THE ANNUNCIATION.

5 IN the days of Herod, king of Judea, there was a priest named Zacharias, of the course of Abijah ; and his wife, named
1 Chr. 24: 10. 6 Elizabeth, was of the daughters of Aaron. They were both righteous before God, blameless observers of all the Lord's
7 commandments and ordinances. And they had no child, because Elizabeth was barren, and they were both advanced in years.

8 Now when he came to officiate as priest in the order of his
Ex. 30: 7.
Lev. 16: 17. 9 course, it fell to him by lot, according to the custom of the
10 priesthood, to offer incense in the sanctuary. And while the incense was burning, the whole congregation were praying with-
11 out. Then there appeared to him a messenger of the Lord,
12 standing on the right side of the altar of incense. And Zacharias was discomposed at the sight, and in great terror. But the angel said to him : Fear not, Zacharias ; for thy prayer is heard, and Elizabeth thy wife shall bear thee a son, whom
14 thou shalt name John.* He shall be to thee matter of joy and transport ; and many shall rejoice because of his birth.
15 For he shall be great before the Lord : and he shall not drink wine, nor any fermented liquor ; but he shall be filled with
16 the Holy Spirit, even from his mother's womb. And many

* The Lord's favor.

- of the sons of Israel he shall bring back to the Lord their God. Mal. 4: 6.
Matt. 11: 14.
- 17 Moreover, he shall go before them in the spirit and power of Elijah, to reconcile fathers to their children, and, by the wisdom of the righteous, to render the disobedient a people well disposed for the Lord. And Zacharias said to the angel: Whereby
- 18 shall I know this; for I am an old man and my wife is advanced in years? The angel answering, said unto him: I am Gabriel,* who attend in the presence of God, and am sent to tell thee this joyful news. But know that thou shalt be dumb, and shall not recover thy speech, until the day when these things happen; because thou hast not believed my words, which shall be fulfilled in due time.
- 21 Meantime the people waited for Zacharias, and wondered
- 22 that he staid so long in the sanctuary. But when he came out, he could not speak to them; and they perceived that he had seen a vision in the sanctuary; for he made them understand
- 23 him by signs, and remained speechless. And when his days of officiating were expired, he returned home. Soon after, Elizabeth his wife conceived, and lived in retirement five months,
- 24 and said: The Lord hath done this for me, purposing now to deliver me from the reproach I lay under among men.
- 26 NOW in the sixth month God sent Gabriel his messenger
- 27 to Nazareth, a city of Galilee, to a virgin betrothed to a man called Joseph, of the house of David; and the virgin's name
- 28 was Mary. When the angel entered, he said to her: Hail, favorite of heaven! the Lord be with thee, thou happiest of women! At his appearance and words she was perplexed, and
- 29 revolved in her mind what this salutation could mean. And the angel said to her: Fear not, Mary, for thou hast found favor with God. And behold, thou shalt conceive and bear a
- 30 son, whom thou shalt name Jesus.† He shall be great, and shall be called the Son of the Highest. And the Lord God
- 31 will give him the throne of David his father. And he shall reign over the house of Jacob forever: his reign shall never end.
- 34 Then said Mary to the angel: How shall this be, since I have no intercourse with man? The angel answering said unto her: The Holy Spirit will descend upon thee, and the power of the Highest will overshadow thee; therefore the holy progeny shall
- 36 be called the Son of God. And lo, thy cousin Elizabeth also
- 37 hath conceived a son in her old age; and she who is also called barren, is now in her sixth month: for nothing is impossible with God. And Mary said: Behold the handmaid of the
- 38 Lord! Be it unto me according to thy word. And the angel departed.

* God's power.

† Saviour.

39 In those days Mary set out and travelled expeditiously into
 40 the hill-country, to a city of Judah ; where having entered the
 41 house of Zacharias, she saluted Elizabeth. As soon as Eliza-
 beth heard Mary's salutation, the babe leaped in her womb ;
 and Elizabeth was filled with the Holy Spirit, and cried with a
 42 loud voice : Thou art the most blessed of women, and blessed
 43 is the fruit of thy womb. But how have I deserved this hon-
 44 or, to be visited by the mother of my Lord ? for know, that as
 soon as the sound of thy salutation reached mine ears, the babe
 45 leaped in my womb for joy. And happy is she who believed,
 that the things which the Lord had promised her shall be per-
 formed.

46 Then Mary said : My soul magnifieth the Lord, and my
 48 spirit rejoiceth in God my Saviour ; because he hath not dis-
 dained the low condition of his handmaid, for henceforth all
 49 posterity will pronounce me happy. For the Almighty, whose
 50 name is venerable, hath done wonders for me. His mercy, on
 them who fear him, extendeth to generations of generations.
 51 He displayeth the strength of his arm, and dispelleth the vain
 52 imaginations of the proud. He pulleth down potentates from
 53 their thrones, and exalteth the lowly. The needy he loadeth
 54 with benefits ; but the rich he spoileth of every thing. He sup-
 porteth Israel his servant, (as he promised to our fathers), ever
 55 inclined to mercy towards Abraham and his race.

56 And Mary, after staying with Elizabeth about three months,
 returned home.

Ps. 33: 10.
 Eze. 91; 26.
 Sam. 2: 6.
 Ps. 34: 10.
 Isa. 41: 8.
 Gen. 17; 19.
 22: 18.

SECTION II.—THE NATIVITY.

57 WHEN the time for Elizabeth's delivery was come, she
 58 brought forth a son : and her neighbors and relations, who
 heard that the Lord had shown her great kindness, congratu-
 59 lated with her. And on the eighth day, when they came to
 the child's circumcision, they would have him called by his
 60 father's name, Zacharias. And his mother interposed, saying :
 61 No ; but he shall be called John. They said unto her : There
 62 is none of thy kindred of that name. They therefore asked
 93 his father by signs, how he would have him called. He, hav-
 ing demanded a table-book, wrote thereon : ' His name is John,'
 64 which surprised them all. And his mouth was opened directly,
 65 and his tongue loosed. And he spake, praising God. Now
 all the neighborhood were struck with awe ; and the fame of
 these things spread throughout all the hill-country of Judea.
 66 And all who heard these things, pondering them in their hearts,

said: What will this child prove hereafter? And the hand of the Lord was with him.

- 67 Then Zacharias his father, being filled with the Holy Spirit,
 68 prophesied, saying: Blessed be the Lord the God of Israel, be-
 69 cause he hath visited and redeemed his people; and (as an- Ps. 132: 17.
 ciently he promised by his holy prophets) hath raised a prince
 71 for our deliverance in the house of David his servant; for our Jer. 23: 6.
 deliverance from our enemies, and from the hands of all who & 30: 10.
 72 hate us; in kindness to our forefathers, and remembrance of
 73 his holy covenant; the oath which he swore to our father Abra- Gen. 22: 16.
 74 ham to grant unto us, that, being rescued out of the hand of Jer. 31: 33.
 our enemies, we might serve him boldly, in piety and upright-
 76 ness, all the days of our life. And thou, child, shalt be called Isa. 4: 17.
 77 a prophet of the Most High; for thou shalt go before the Lord,
 to prepare his way, by giving the knowledge of salvation to his
 people in the remission of their sins, through the tender com-
 78 passion of our God, who hath caused a light to spring from on Mal. 4: 2.
 79 high to visit us, to enlighten those who abide in darkness and in
 the shades of death, to direct our feet into the way of peace.
 80 Now the child grew, and acquired strength of mind, and
 continued in the deserts until the time when he made himself
 known to Israel.

11. ABOUT that time Cæsar Augustus issued an edict that all
 2 the inhabitants of the empire should be registered. (This first
 register took effect when Cyrenius* was president of Syria.)
 3 When all went to be registered, every one to his own city, Jo- Matt. 2: 4.
 4 seph also went from Nazareth, a city of Galilee, to the city of Jo. 7: 42.
 5 David in Judea, called Bethlehem, (for he was of the house
 and lineage of David), to be registered, with Mary his betroth-
 6 ed wife, who was pregnant. While they were there, the time
 7 came that she should be delivered. And she brought forth her
 first-born son, and swathed him, and laid him in a manger, be-
 cause there was no room for them in the house allotted to stran-
 gers.
 8 Now there were shepherds in the fields in that country, who
 9 tended their flock by turns through the night-watches. On a
 sudden a messenger of the Lord stood by them, and a divine
 glory encompassed them with light; and they were frightened
 10 exceedingly. But the angel said to them: Fear not; for, lo!
 I bring you good tidings, which shall prove matter of great joy
 11 to all the people; because to-day is born unto you, in the city
 12 of David, a Saviour who is the Lord Messiah. And by this
 ye shall know him; ye shall find a babe in swaddling-bands, ly-
 13 ing in the manger. Instantly the angel was attended by a mul-

* In the Latin authors *Quirinius*.

14 titude of the heavenly host, who praised God, saying: Glory to God in the highest heaven, and peace upon the earth, and goodwill towards men.

15 And when the angels returned to heaven, having left the shepherds, these said one to another: Let us go to Bethlehem, and see this which hath happened, whereof the Lord hath informed us. And hastening thither they found Mary and Joseph with the babe, who lay in the manger. When they saw this, they published what had been imparted to them concerning this child. And all who heard it wondered at the things told them by the shepherds. But Mary let none of these things escape unobserved, weighing every circumstance within herself. 20 And the shepherds returned, glorifying and praising God for all that they had heard and seen, agreeably to what had been declared unto them.

Gen. 17; 12.
ch. 1: 34.

21 ON the eighth day, when the child was circumcised, they called him Jesus; the angel having given him that name before his mother conceived him.

Lev. 12; 2.

22 AND when the time of their purification was expired, they carried him to Jerusalem, as the law of Moses appointeth, to present him to the Lord, (as it is written in the law of God, "Every male, who is the first-born of his mother, is consecrated to the Lord,") and to offer the sacrifice enjoined in the law, a pair of turtle-doves, or two young pigeons.

Ex. 13; 2.
Num. 8; 17.

25 Now there was at Jerusalem a man named Simeon, a just and religious man, who expected the consolation of Israel; and the Holy Spirit was upon him, and had revealed unto him that he should not die until he had seen the Lord's Messiah.

27 This man came, guided by the Spirit, into the temple. And when the parents brought in the child Jesus, to do for him what the law required, he took him in his arms, and blessed God, 29 and said: Now, Lord, thou dost in peace dismiss thy servant, according to thy word; for mine eyes have seen the Saviour 31 whom thou hast provided in the sight of all the world; a luminary to enlighten the nations, and be the glory of Israel 33 thy people. And Joseph, and the mother of Jesus, heard

Isa. 8; 14.
Ro. 9; 30.
1 Pet. 2; 7.

34 with admiration the things spoken concerning him. And Simeon blessed them, and said to Mary his mother: This child is destined for the fall and the rise of many in Israel, and to serve 35 as a mark for contradiction, (yea, thine own soul shall be pierced as with a javelin), that the thoughts of many hearts may be disclosed.

36 There was also a prophetess, Anna, daughter of Phanuel, of the tribe of Asher, in an advanced age, who had lived seven 37 years with a husband whom she married when a virgin; and being now a widow of about eighty-four years, departed not

- from the temple, but served God in prayer and fasting night and day ; she also, coming in at that instant, gave thanks to the Lord, and spake concerning Jesus to all those in Jerusalem who expected deliverance.
- 39 After they had performed every thing required by the law of the Lord, they returned to Galilee, to their own city Nazareth. And the child grew, and acquired strength of mind, being filled with wisdom, and adorned with a divine gracefulness.

SECTION III.—THE BAPTISM.

- 41 NOW the parents of Jesus went yearly to Jerusalem at the 42 feast of the passover. And when he was twelve years old, they having gone thither, according to the usage of the festival, and 43 remained the customary time ; being on their return, the child Jesus staid behind in Jerusalem, and neither Joseph nor his 44 mother knew it. They, supposing him to be in the company, went a day's journey, and then sought him among their rela- 45 tions and acquaintance ; but not finding him, they returned to 46 Jerusalem, seeking him. And after three days they found him in the temple, sitting among the doctors, both hearing them, 47 and asking them questions. And all who heard him were astonished : but they who saw him were amazed at his under- 48 standing and answers. And his mother said to him : Son, why 49 hast thou treated us thus ? Behold, thy father and I have sought thee with sorrow. He answered : Why did ye seek 50 me ? Knew ye not that I must be at my Father's ? But they did not comprehend his answer.
- 51 And he returned with them to Nazareth, and was subject unto them ; and his mother treasured up all these things in her 52 memory. And Jesus advanced in wisdom and stature, and in power with God and man.

- III. NOW, in the fifteenth year of the reign of Tiberius, Pontius Pilate being procurator of Judea, Herod tetrarch of Galilee, Philip his brother tetrarch of Iturea and the province of Trachonitis, and Lysanias tetrarch of Abilene, in the high- 2 priesthood of Annas* and Caiaphas, the word of God came, 3 in the wilderness, to John the son of Zacharias. And he went through all the country along the Jordan, publishing the bap- 4 tism of reformation for the remission of sins. As it is written in the book of the prophet Isaiah, "The voice of one proclaiming in the wilderness, prepare a way for the Lord, † make

Ex. 23: 14.
Deut. 16: 1.

Acts. 4: 6.
Mar. 3: 1.
Mar. 1: 2.
Isa. 40: 3.
Jo. 1: 23.

* Called by Josephus, Ananus.

† Jehovah.

- 5 for him a straight passage. Let every valley be filled, every mountain and hill be levelled ; let the crooked roads be made
 6 straight, and the rough ways smooth, that all flesh may see the
 7 Saviour *sent* of God." Then said he to the multitudes that
 8 flocked out to be baptized by him : Offspring of vipers, who hath prompted you to flee from the impending vengeance ?
 9 Produce then the proper fruits of reformation ; and not say within yourselves, ' We have Abraham for our father ; for I assure you, that of these stones God can raise children to
 10 Abraham. And even now the axe lieth at the root of the trees. Every tree, therefore, which produceth not good fruit, is felled and thrown into fire.
- 11 Upon this the multitude asked him : What must we do then ?
 12 He answered : Let him who hath two coats impart to him who hath none ; and let him who hath victuals do the same.
 13 There came also publicans to be baptized, who said, Rabbi, what must we do ? He answered : Exact no more than what is appointed you. Soldiers likewise asked him : and what must we do ? He answered : Injure no man, either by violence or false accusation, and be content with your allowance.
- 14 As the people were in suspense concerning John, every man imagining within himself that he might be the Messiah, John
 15 addressed them all, saying : I indeed baptize in water ; but one mightier than I cometh, whose shoe-latchet I am not worthy to untie ; he will baptize you in the Holy Spirit and fire : his winnowing shovel is in his hand, and he will thoroughly cleanse his grain : he will gather the wheat into his granary, and consume the chaff in unquenchable fire. And, with many other exhortations he published the good tidings to the people.
- 16 But Herod the tetrarch having been reprov'd by him on account of Herodias his brother's wife, and for all the crimes which
 17 Herod had committed, added this to the number, that he confined John in prison.
- 18 NOW when John baptized all the people, Jesus was likewise baptized ; and while he prayed, the heaven was opened,
 19 and the Holy Spirit descended upon him in a bodily form, like a dove, and a voice came from heaven, which said : Thou art my beloved Son ; In thee I delight. Now Jesus was himself about thirty years in subjection, being (as was supposed) a son
 20 of Joseph, son of Heli, son of Matthat, son of Levi, son of
 21 Melchi, son of Janna, son of Joseph, son of Matthias, son
 22 of Amos, son of Nahum, son of Esli, son of Naggai, son of Maath, son of Mattathias, son of Shimei, son of Joseph, son
 23 of Judah, son of Joanna, son of Reza, son of Zerrubabel, son
 24 of Salathiel, son of Neri, son of Melchi, son of Addi, son of
 25 Cosani, son of Elmodam, son of Er, son of Joses, son of Elie-

Matt. 3. 7.

1 Jo. 3. 17.
Ja. 2. 15.Matt. 6. 11.
Mar. 1. 7.
Jo. 1. 26.
Act. 1. 5.
& 11; 16.
& 19; 4.Matt. 14. 3.
Mar. 6. 17.Matt. 3; 13.
Mar. 1. 9.
Jo. 1; 26.
Matt. 17; 5.
ch. 9; 35.
2 Pet. 1; 17.
Matt. 1; 1.

zer, son of Jorim, son of Matthat, son of Levi, son of Simeon,
 30 son of Judah, son of Joseph, son of Jonan, son of Eliakim,
 31 son of Meleah, son of Mainan, son of Mattatha, son of Na-
 32 than, son of David, son of Jesse, son of Obed, son of Boaz,
 33 son of Salmon, son of Nashon, son of Amminadab, son of Ram,
 34 son of Hezron, son of Pharez, son of Judah, son of Jacob, son
 35 of Isaac, son of Abraham, son of Terah, son of Nahor, son of
 36 Serug, son of Reu, son of Peleg, son of Eber, son of Salah,
 son of Cainan, son of Arphaxad, son of Shem, son of Noah,
 37 son of Lamech, son of Methuselah, son of Enoch, son of Jared,
 38 son of Mehalaeliel, son of Cainan, son of Enos, son of Seth, son
 of Adam, son of God.

IV. NOW Jesus, full of the Holy Spirit, returned from the Matt. 4: 1.
Mar. 1: 12.
 2 Jordan, and was led by the Spirit into the wilderness, where
 he continued forty days, and was tempted by the devil. Hav-
 ing eaten nothing all that time, when it was ended, he was hun-
 3 gry. And the devil said to him: If thou be a son of God,
 4 command this stone to become bread. Jesus answered him,
 saying: It is written, "Man liveth not by bread only, but by Deut. 8: 3.
 5 whatever God pleaseth." Then the devil having brought him
 to the top of a high mountain, showed him all the kingdoms of
 6 the earth in an instant, and said to him: All this power and
 glory I will give thee; for it is delivered to me, and to whom-
 7 soever I will, I give it: if, therefore, thou wilt worship me,
 8 it shall all be thine. Jesus answering, said: It is written, Deut. 6: 13.
10: 20.
1 Sam. 7: 3.
 "Thou shalt worship the Lord* thy God, and shalt serve him
 9 only." Then he brought him to Jerusalem, and placing him
 10 on the battlement of the temple, said to him; If thou be a son
 11 of God, throw thyself down hence; for it is written, "He will
 give his angels charge concerning thee to keep thee; and in
 their arms they shall uphold thee, lest thou dash thy foot against Deut. 8: 16.
 12 a stone." Jesus answered: It is said, "Thou shalt not put the
 13 Lord* thy God to the proof." When the devil had ended all
 the temptations, he departed from him for a time.

SECTION IV.—THE ENTRANCE ON THE MINISTRY.

14 THEN Jesus, by the impulse of the Spirit, returned to Ga- Matt. 4: 12.
Mar. 1: 14.
 15 lilee, and his renown spread throughout the whole country, and
 he taught in their synagogues with universal applause.
 16 Being come to Nazareth, where he had been brought up, he Matt. 13: 54.
Mar. 6: 1.
Jo. 4: 43.
 17 entered the synagogue, as his custom was, on the Sabbath day,
 and stood up to read. And they put into his hands the book

* Jehovah.

- of the prophet Isaiah ; and having opened the book, he found
 18 the place where it was written, "The Spirit of the Lord* is
 upon me, inasmuch as he hath anointed me to publish glad tid-
 ings to the poor: he hath commissioned me to heal the broken-
 hearted, to announce liberty to the captives, and recovery of
 19 sight to the blind; to release the oppressed, to proclaim the
 20 year of acceptance with the Lord."* And having closed the
 book, and returned it to the servant, he sat down, and the eyes of
 21 all in the synagogue were fixed upon him. And he began with
 saying to them: This very day the Scripture which ye have
 22 just now heard is fulfilled. And all extolled him; but, being
 astonished at the words full of grace which he uttered, they
 23 said, Is not this Joseph's son? He said to them: Ye will
 doubtless apply to me this proverb, 'Physician, cure thyself.'
 Do as great things here in thine own country, as we hear thou
 24 hast done in Capernaum. But in fact, added he, no prophet
 1 Ki. 17: 9. 25 was ever well received in his own country. I tell you of a
 truth, there were many widows in Israel in the days of Eli-
 jah, when heaven was shut up for three years and a half, so
 26 that there was great famine throughout all the land; yet to
 none of them was Elijah sent, but to a widow in Sarepta†
 27 of Sidonia. There were likewise many lepers in Israel in the
 2 Kl. 5: 14. 28 days of Elisha the prophet; and Naaman the Syrian was
 cleansed, but none of those. On hearing this, the whole sy-
 29 nagogue were enraged, and, breaking up, drove him out of the
 city, and brought him to the brow of the mountain whereon
 their city was built, that they might throw him down headlong.
 30 But he passing through the midst of them, went away.
 31 Then he came to Capernaum, a city of Galilee, and taught
 Matt. 7; 28. 32 them on the Sabbath. And they were astonished at his man-
 Mar. 1; 22. ner of teaching; for he spoke with authority.
 Mar. 1: 23. 33 Now there was in the synagogue a man possessed by the
 34 spirit of an unclean demon, who roared out, saying: Ah! Jesus
 of Nazareth, what hast thou to do with us? Art thou come
 to destroy us? I know who thou art, the Holy One of God.
 35 And Jesus rebuked him, saying: Be silent, and come out of
 him. Whereupon the demon, having thrown him down in the
 36 middle of the assembly, came out without harming him. And
 they were all in amazement, and said one to another: What
 meaneth this, that with authority and power he commandeth the
 37 unclean spirits, and they come out? Thenceforth his fame was
 blazed in every corner of the country.
 Matt. 8: 14. 38 When he was gone out of the synagogue, he entered the
 Mar. 1; 29. house of Simon, whose wife's mother had a violent fever, and

* Jehovah.

† In the Old Testament Zarephath.

- 39 they entreated him on her behalf. Jesus standing near her, rebuked the fever, and it left her, and she instantly arose and served them.
- 40 After sunset, all they who had any sick, of whatever kind of disease, brought them to him; and he, laying his hands on every one, cured them. Demons also came out of many, crying out: Thou art the Messiah, the Son of God. But he rebuked them, and would not allow them to speak, because they knew that he was the Messiah. When it was day, he retired into a desert place; and the multitude sought him out, and came to him, and urged him not to leave them; but he said to them: I must publish the good tidings of the reign of God in other cities also, because for this purpose I am sent. Accordingly he made this publication in the synagogues of Galilee.
- 41 **V.** ONE time, as he stood by the lake of Gennezareth,* the multitude pressing upon him to hear the word of God, he saw two barks aground near the edge, but the fishermen were on shore washing their nets. Having gone aboard one of them, which was Simon's, he desired him to put off a little from the land. Then he sat down, and taught the people out of the bark.
- 42 When he had done speaking, he said to Simon: Launch out into deep water, and let down your nets for a draught. Simon answered: Master, we have toiled all night, and have caught nothing; nevertheless, at thy word, I will let down the net.
- 43 Having done this, they enclosed such a multitude of fishes, that the net began to break. And they beckoned to their companions in the other bark to come and help them. And they came and loaded both the barks, so that they were near sinking.
- 44 When Simon Peter saw this, he threw himself at Jesus' knees, crying: Depart from me, Lord, for I am a sinful man. For the draught of fishes which they had taken, had filled him and all his companions with terror, particularly James and John, sons of Zebedee, who were Simon's partners. And Jesus said to Simon: Fear not, henceforth thou shalt catch men. And having brought their barks to land, they forsook all and followed him.
- 45 When he was in one of the neighboring cities, a man covered with leprosy, happening to see him, threw himself on his face, and besought him, saying: Master, if thou wilt, thou canst cleanse me. Jesus stretching out his hand, and touching him, said: I will; be thou cleansed. That instant his leprosy departed from him, and he commanded him to tell nobody. But go, *said he*, show thyself to the priest, and pre-

Mar. 1: 24.

Matt. 8: 2.
Mar. 1: 40.

Lev. 14: 3.

* In the Old Testament Chinnereth.

- sent the offering appointed by Moses for notifying unto the people that thou art cleansed. Yet so much the more was Jesus every-where talked of, that vast multitudes flocked to hear him, and to be cured by him of their maladies. And he withdrew into solitary places, and prayed.
- 17 One day as he was teaching, and pharisees and doctors of law, who had come from Jerusalem, and from every town of Galilee and Judea, were sitting by, the power of the Lord was exerted in the cure of the sick. And behold some men carrying on a bed a man afflicted with a palsy, endeavored to bring him in, and place him before Jesus; but finding it impracticable, by reason of the crowd, they got upon the roof, and let him down through the tiling, with the little bed in the midst before him. Jesus perceiving their faith, said to him: Man, thy sins are forgiven thee. On which the Scribes and the Pharisees reasoned thus, 'Who is this that speaketh blasphemies? Can any one forgive sins beside God?' Jesus knowing their thoughts addressed himself to them, and said: What are ye reasoning in your hearts? Whether is easier, to say 'Thy sins are forgiven thee;' or to say, *with effect*, 'Arise and walk? But, that ye may know that the Son of Man hath power upon the earth to forgive sins: Arise, (said he to the palsied man), take up thy bed and return to thy house. That instant he rose in their presence, took up his bed, and returned home glorifying God.' Seeing this, they were all struck with amazement and reverence, and glorified God, saying: We have seen incredible things to-day.
- 18 Matt. 9. 2.
Mar. 9. 3.
- 19 ch. 7. 42.
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- 25
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- 27 After this he went out, and observing a publican named Levi sitting at the toll-office, said to him: Follow me. And he arose, left all, and followed him. And Levi made him a great entertainment in his own house, where there was a great company of publicans and others at table with them. But the Scribes and the Pharisees of the place murmured, saying to his disciples: Why do ye eat and drink with publicans and sinners? Jesus answering, said unto them: It is not the healthy, but the sick, who need a physician. I am come to call, not the righteous, but sinners, to reformation.
- 28 Matt. 9. 9.
Mar. 2. 14.
- 29
- 30
- 31
- 32
- 33 Then they asked him: How is it that the disciples of John, and likewise those of the Pharisees, frequently fast and pray, but thine eat and drink? He answered: Would ye have the 34 35 36 37
- 34
- 35
- 36
- 37
- bridemen fast while the bridegroom is with them? But the days will come wherein the bridegroom shall be taken from them; in those days they will fast. He added this similitude: No body mendeth an old mantle with new cloth; otherwise the new will rend the old; besides, the old and the new will never suit each other. Nobody putteth new wine into old leathern bot-

des; otherwise the new wine will burst the bottles, and thus
 38 the wine will be spilled, and the bottles rendered useless. But
 if new wine be put into new bottles, both will be preserved.
 39 Besides, a man, after drinking old wine, calleth not immediately
 for new; for he saith 'The old is milder.'

VI. ON the Sabbath called second prime, as Jesus was passing Matt. 12: 1.
Mar. 2: 23.
 through the corn-fields, his disciples plucked the ears of corn,
 2 and rubbed them in their hands, and ate them. And some
 Pharisees said to them: Why do ye that which it is not lawful on
 3 the Sabbath to do? Jesus replying, said to them: Did ye never 1 Sam. 21: 1.
Lev. 24: 5.
 4 read what David and his attendants did, when they were hun-
 gry; how he entered the mansion of God, and took and ate the
 loaves of the presence, and gave also of this bread to his attend-
 ants; though it cannot be eaten lawfully by any but the priests?
 5 He added: The Son of Man is master even of the Sabbath.
 6 It happened also, on another Sabbath, that he went into the Matt. 12: 9.
Mar. 2: 1.
 synagogue, and taught; and a man was there, whose right
 7 hand was blasted. Now the Scribes and Pharisees watched to
 see whether he would heal on the Sabbath, that they might
 8 find matter for accusing him. But he, knowing their thoughts,
 said to the man whose hand was blasted, arise, and stand in the
 9 middle. And he arose and stood. Then Jesus said to them:
 I would ask you, What is it lawful to do on the Sabbath; Good
 10 or ill? To save or to destroy? And looking around on them
 all, he said to the man: stretch out thy hand; and in doing
 11 this his hand was rendered sound like the other. But they
 were filled with madness, and consulted together what they
 should do to Jesus.

SECTION V.—THE NOMINATION OF APOSTLES.

12 IN those days Jesus retired to a mountain to pray, and spent
 13 the whole night in an oratory. When it was day, he called to Matt. 10: 2.
Mar. 2: 13.
 him his disciples and of them he chose twelve, whom he named
 14 apostles: Simon, whom he also named Peter, and Andrew his
 brother, James and John, Philip and Bartholomew, Matthew
 15 and Thomas, James son of Alpheus, Simon called the Zealous,
 16 Judas brother of James, and Judas Iscariot, who proved a traitor. Jude, 1.
 17 Afterward, Jesus coming down with them, stopped in a
 plain, whither a company of his disciples, with a vast multitude
 from all parts of Judea, Jerusalem, and the maritime country of
 Tyre and Sidon, were come to hear him, and to be healed of
 18 their diseases. Those who were also infested with unclean spirits,

- 19 came and were cured. And every one strove to touch him, because a virtue came from him, which healed them all.
- Matt. 5: 8. 20 THEN lifting his eyes on his disciples, he said: Happy ye
21 poor, for the kingdom of God is yours! Happy ye that hun-
ger now, for ye shall be satisfied! Happy ye that weep now,
Isa. 61: 3.
1 Pet. 3: 14.
& 4: 14. 22 for ye shall laugh! Happy shall ye be when men shall hate
you, and separate you from their society; yea, reproach and
23 defame you, on account of the Son of Man! Rejoice on that
day, and triumph, knowing that your reward in heaven is
24 great! for thus did their fathers treat the prophets. But wo
unto you rich; for ye have received your comforts! Wo
25 unto you that are full; for ye shall hunger! Wo unto
26 you who laugh now; for ye shall mourn and weep! Wo unto
you, when men shall speak well of you; for so did their fathers
of the false prophets!
- Matt. 5: 44.
Ro. 12: 20. 27 But I charge you, my hearers, love your enemies, do good
28 to them who hate you, bless them who curse you, and pray for
29 them who traduce you. To him who smiteth thee on one
check, present the other; and from him who taketh thy man-
Tob. 4: 16. 30 tle, withhold not thy coat. Give to every one who asketh
thee; and from him who taketh away thy goods, do not de-
Matt. 7: 12. 31 mand them back. And as ye would that men should do unto
32 you, do ye likewise unto them. For if ye love those *only* who
love you, what thanks are ye entitled to; since even sinners
33 love those who love them. And if ye do good to those *only*
who do good to you, what thanks are ye entitled to? since even
34 sinners do the same. And if ye lend to those *only* from whom
ye hope to receive, what thanks are ye entitled to? since even
sinners lend to sinners, that they may receive as much in return.
35 But love ye your enemies, do good and lend, nowise despair-
ing; and your reward shall be great; and ye shall be the sons
of the Most High; for he is kind to the ungrateful and malig-
nant. Be therefore merciful, as your Father is merciful.
- Matt. 7: 1.
Ro. 2: 1.
Mar. 4: 24. 37 Judge not, and ye shall not be judged; condemn not, and ye
shall not be condemned; release, and ye shall be released;
38 give, and ye shall get: good measure, pressed and shaken, and
heaped, shall be poured into your lap; for with the same meas-
ure wherewith ye give to others, ye yourselves shall receive.
- Matt. 15: 14. 39 He used also this comparison: Can the blind guide the blind?
Matt. 10: 24. 40 Will not both fall into a ditch? The disciple is not above his
teacher; but every finished disciple shall be as his teacher.
- Jo. 13. 16. 41 And why observest thou the mote in thy brother's eye? but
Matt. 7: 3. 42 perceivest not the thorn in thine own eye? Or how canst thou
say to thy brother, 'Brother, let me take out the mote which is
in thine eye,' not considering that there is a thorn in thine own
eye? Hypocrite, first take the thorn out of thine own eye;

then thou wilt see to take out the mote which is in thy brother's eye. That is not a good tree which yieldeth bad fruit ; Matt. 7. 18. & 12. 33.
 44 nor is that a bad tree which yieldeth good fruit : For every tree is known by its own fruit. Figs are not gathered off
 45 thorns ; nor grapes off a bramble-bush. The good man, out of the good treasure of his heart, bringeth that which is good : the bad man, out of the bad treasure of his heart, bringeth that which is bad ; for it is out of the fulness of his heart that his mouth speaketh.

46 But why do ye, in addressing me, cry, Master, Master, and Matt. 7. 21. Ro. 2. 13. Ja. 1. 22.
 47 obey not what I command ? Whoever cometh to me, and heareth my precepts, and practiseth them, I will show you
 48 whom he resembleth : He resembleth a man who built a house, and, digging deep, laid the foundation upon the rock : and when an inundation came, the torrent broke upon that house, but
 49 could not shake it ; for it was founded upon the rock. But he who heareth, and doth not practise, resembleth a man who, without laying a foundation, built a house upon the earth ; which, when the torrent brake against it, fell, and became a great heap of ruins.

VII. Matt. 5. 8. WHEN he had finished his discourse in the audience of
 2 the people, he entered Capernaum. And a centurion's servant, who was dear to his master, was sick, and in danger of dying. And the centurion having heard concerning Jesus, sent to him Jewish elders, to entreat him to come and save his servant. When they came to Jesus, they earnestly besought him,
 5 saying : He is worthy of this favor : for he loveth our nation ;
 6 and it was he who built our synagogue. Then Jesus went with them ; and when he was not far from the house, the centurion sent friends to him to say : Master, trouble not thyself, for I have not deserved that thou shouldst come under my roof ;
 7 wherefore neither thought I myself fit to come into thy presence : say but the word, and my servant will be healed. For even I who am under the authority of others, having soldiers under me, say to one, ' Go,' and he goeth ; to another, ' Come,' and he cometh ; and to my servant, ' Do this,' and he doeth it.
 9 Jesus hearing these things, admired him, and turning, said to the multitude which followed : I assure you I have not found so
 10 great faith, even in Israel. And they who had been sent having returned to the house, found the servant well who had been sick.

11 The day following, he went into a city called Nain, accompanied by his disciples and a great crowd. As he approached the gate of the city, the people were carrying out a dead man, the only son of his mother, who was a widow ; and many of
 13 the citizens were with her. When the Lord saw her, he had

- 14 pity upon her, and said to her : Weep not. Then he advanced, and touched the bier (the bearers stopping), and said : Young
 15 man, arise, I command thee. Then he who had been dead sat up, and began to speak ; and Jesus delivered him to his mother.
 16 er. And all present were struck with awe, and glorified God, saying : A prophet hath arisen amongst us ; and God hath
 17 visited his people. And this report concerning him spread throughout Judea and all the neighboring country.
- 18 NOW John's disciples having informed their master of all
 19 these things, he called two of them, whom he sent to Jesus to ask him : Art thou he who cometh ? or must we expect another ?
 20 Being come to him, they said : John the Baptist hath sent us to ask thee, Art thou he who cometh ? or must we expect another ?
 21 At that very time Jesus was delivering many from diseases and maladies, and evil spirits, and giving sight to
 22 many who were blind. And he returned this answer : Go, and report to John what ye have seen and heard : the blind are made to see, the lame to walk, the deaf to hear ; the leprous are cleansed, the dead are raised, glad tidings is brought to the
 23 poor. And happy is he to whom I shall not prove a stumbling-block.
- 24 When John's messengers were departed, Jesus said to the multitude concerning John : What went ye out into the wilderness to behold ? a reed shaken by the wind ? But what went ye out to see ? a man effeminately dressed ? It is in royal palaces, *not in deserts*, that they who wear splendid apparel, and
 26 live in luxury, are found. What then did ye go to see ? a prophet ? yea, I tell you, and something superior to a prophet.
- 27 For this is he concerning whom it is written, " Behold I send mine angel before thee, who shall prepare thy way." For I declare unto you, among those who are born of women, there is not a greater prophet than John the Baptist ; yet the least
 29 in the reign of God shall be greater than he. All the people, even the publicans, who heard John, have, by receiving baptism from him, honored God ; whereas the Pharisees and the lawyers, in not being baptized by him, have rejected the counsel of God with regard to themselves.
- 31 Whereunto then shall I compare the men of this generation ?
 32 whom are they like ? They are like children in the marketplace, of whom their companions complain and say, ' We have played to you upon the pipe, but ye have not danced ; we have sung mournful songs to you, but ye have not wept.' For John the Baptist is come abstaining from bread and wine, and ye
 34 say, ' He hath a demon : ' The Son of Man is come using both, and ye say, ' He is a lover of banquets and wine, an associate
- ch. 94. 19.
- Matt. 11. 2.
- Isa. 35. 5.
- Isa. 61. 1.
- Matt. 11. 7.
- Matt. 3. 1.
Mar. 1. 2.
- Matt. 11. 16.
- Matt. 3. 4.
Mar. 1. 6.

35 of publicans and sinners.' But wisdom is justified by all her children.

SECTION VI.—SIGNAL MIRACLES AND INSTRUCTIONS.

- 36 NOW one of the Pharisees asked Jesus to eat with him : and he went into the Pharisee's house, and placed himself at table.
- 37 And behold a woman in the city, who was a sinner, knowing Jo. 11. 9. & 12. 13. that he ate at the house of the Pharisee, brought an alabaster
- 38 box of balsam, and standing behind at his feet, weeping, bathed them with tears, and wiped them with the hairs of her head,
- 39 and kissed his feet, and anointed them with the balsam. The Pharisee who had invited him, observing this, said within himself, ' If this man were a prophet, he would have known who this woman is that touched him, and of what character ; for she is a sinner.' Then Jesus said to him : Simon, I have something to say to thee. He answered : Say it, Rabbi. A certain creditor had two debtors ; one owed five hundred denarii,*
- 42 the other fifty.† But not having wherewith to pay, he freely forgave them both. Say, then, which of them will love him most ?
- 43 Simon answered : I suppose he to whom he forgave most. Jesus replied : Thou hast judged rightly. Then turning to the woman, he said to Simon : Thou seest this woman : when I came into thy house, thou gavest me no water for my feet ; but she hath washed my feet with tears, and wiped them with the
- 45 hairs of her head. Thou gavest me no kiss ; but she, since
- 46 she entered, hath not ceased kissing my feet. Thou didst not anoint my head with oil, but she hath anointed my feet with
- 47 balsam. Wherefore I tell thee, her sins, which are many, are forgiven ; therefore her love is great. But he to whom little is
- 48 forgiven, hath little love. Then he said to her : Thy sins are forgiven. Those who were at table with him said within themselves, ' Who is this that even forgiveth sins ?' But he said to
- 50 the woman : Thy faith hath saved thee ; go in peace.
- VIII. AFTERWARDS he travelled through cities and villages, 2 proclaiming the joyful tidings of the reign of God, being attended by the twelve, and by certain women who had been delivered from evil spirits and distempers, Mary called Magdalene, Mar. 16. 9.
- 3 out of whom went seven demons, Joanna wife of Chuza, Herod's steward, Susanna, and several others who assisted him with their property.
- 4 Now when a great multitude was assembled, and the people Matt. 13. 2. Mar. 4. 2. were flocking to him out of the cities, he spake by a parable :

* About L. 15. 12s. sterling.

† About L. 1. 11s. sterling.

- 5 The sower went out to sow his grain ; and in sowing, part fell by the way-side, and was crushed under foot, or picked up by
 6 the birds ; part fell upon a rock, and, when it was sprung up,
 7 withered away for want of moisture ; part also fell among thorns,
 8 and the thorns grew up and choked it ; and part fell into good soil, and sprang up, and yielded increase a hundred-fold. Having said this, he cried : Whoso hath ears to hear, let him hear.
- Matt. 13. 10.
Mar. 4. 10.
Isa. 6. 9. 9 And his disciples asked him, saying : What meaneth this
 10 parable? He answered : It is your privilege to know the secrets of the reign of God, which to others are couched in parables, that, though they look, they may not perceive ; though they hear, they may not understand.
- Matt. 13. 18.
Mar. 4. 14. 11 Now this is the meaning of the parable. The seed is the word
 12 of God. By the way-side are meant those hearers out of whose hearts the devil coming taketh away the word, less they should
 13 believe and be saved. By the rock was meant those who, when they hear, receive the word with joy, yet not having it rooted in them, are but temporary believers ; for in the time of
 14 trial they fall off. By the ground encumbered with thorns, are meant those hearers who are entangled in the business, and pursuits, and pleasures of life, which stifle the word, so that it
 15 bringeth no fruit to maturity. But by the soil are meant those who, having heard the word, retain it in a good and honest heart, and persevere in bringing forth fruit.
- Matt. 5. 15.
Matt. 10. 26.
Matt. 25. 29. 16 A lamp is never lighted to be covered with a vessel, or put under a bed, but to be set on a stand, that they who enter may
 17 see the light. For there is no secret which shall not be discovered ; nor any thing concealed which shall not be known and
 18 become public. Take heed, therefore, how ye hear ; for to him who hath, more shall be given : but from him who hath not, shall be taken even that which he seemeth to have.
- Matt. 12. 46.
Mar. 3. 31. 19 Then his mother and brothers came to speak with him, but
 20 could not get near him for the crowd. And it was told him by some persons : Thy mother and thy brothers are without, desiring to see thee. But he answering, said unto them : My
 21 mother and my brothers are those who hear the word of God, and obey it.
- Matt. 8. 23.
Mar. 5. 35. 22 ONE day Jesus having gone into a bark with his disciples, said to them : Let us cross the lake. Accordingly they set
 23 sail. But while they sailed he fell asleep, and there blew such a storm upon the lake as filled the bark with water, and endangered their lives. And they came to him, and awakened him, saying : Master, Master, we perish. Then he arose and rebuked the wind, and the raging of the water : and they ceased,
 24 and there was a calm. And Jesus said to them : Where is your faith? But they said one to another with fear and ad-

miration : Who is this that commandeth even the winds and
 26 the water, and they obey him ? And they arrived at the coun-
 try of the Gadarenes, which is opposite to Galilee.

27 Being come ashore, a man of the city met him who had been
 long possessed by demons, and who wore no clothes, and had no
 28 habitation but the sepulchres. When he saw Jesus, he roared
 out, and threw himself at his feet, crying : What hast thou to
 do with me, Jesus, Son of the most High God ? I beseech
 29 thee, do not torment me. (For he had ordered the unclean
 spirit to come out of the man ; for it had frequently seized him,
 insomuch that, when he was chained and fettered, he broke his
 30 bonds, and was driven by the fiend into the desert.) Then
 Jesus asked him, saying : What is thy name ? He answered :
 31 Legion, because many demons had entered into him. And
 32 they entreated him that he would not command them to go into
 the abyss, but, as there was a numerous herd of swine feeding
 on the mountain, that he would permit them to enter into the
 33 swine. And he permitted them. Then the demons, having
 quitted the man, entered into the swine ; and the herd rushed
 34 down a precipice into the lake, and were drowned. The
 herdsmen seeing this, fled, and spread the news through the city
 35 and villages. And the inhabitants flocked out to see what
 had happened. Being come to Jesus, and finding the man,
 of whom the demons were dispossessed, sitting at the feet of
 36 Jesus, clothed, and in his right mind, they were afraid. But
 having been informed by the spectators in what manner the
 37 demoniac had been delivered, all the people of the country of
 the Gadarenes entreated him to leave them ; for they were
 struck with terror. Accordingly he re-entered the bark, and
 38 returned. Now the man, out of whom the demons were gone,
 39 entreated permission to attend him. But Jesus dismissed
 him, saying : Return home and relate what great things God
 hath done for thee. Then he departed, and published through
 40 all the city what great things Jesus had done for him. Jesus,
 at his return, was welcomed by the crowd, who were all wait-
 ing for him.

41 Meantime came a man named Jairus, a ruler of the syna-
 gogue, who, throwing himself at the feet of Jesus, besought him
 42 to come into his house ; for he had an only daughter, about
 twelve years old, who was dying.

43 As Jesus went along, the people crowded him ; and a woman,
 who had been twelve years afflicted with an issue of blood, and
 had consumed all her living upon physicians, none of whom
 44 could cure her, coming behind, touched the tuft of his mantle ;
 45 upon which her issue was stanch'd. Then Jesus said : ' Who
 touched me ? ' When every body denied, Peter, and those with

Matt. 9. 28.
 Mar. 5. 1.

Matt. 9. 18.
 Mar. 5. 22.

Mar. 5. 25.

- him, answered : Master, the multitude throng and press thee, and dost thou say, 'Who touched me?' Jesus replied : Somebody hath touched me ; for I am sensible that my power
- 46 was just now exerted. Then the woman perceiving that she
- 47 was discovered, came trembling, and having thrown herself prostrate, declared to him, before all the people, why she had touched him, and how she had been immediately healed ; and he said
- 48 to her : Daughter, take courage, thy faith hath cured thee ; go in peace.
- Mar. 5. 35. 49 While he was yet speaking, one came from the house of the director of the synagogue, who said : Thy daughter is dead,
- 50 trouble not the Teacher. Jesus hearing this, said to Jairus : Fear not ; only believe, and she shall be well. Being come
- Matt. 9. 23. 51 to the house, he allowed nobody to enter with him, except Peter and John and James, and the maiden's father and mother.
- 52 And all wept and lamented her. But he said : Weep not ; she is not dead, but asleep. And they derided him, knowing
- 53 that she was dead. But he, having made them all retire, took her by the hand, and called, saying : Maiden, arise. And her
- 54 spirit returned, and she arose immediately, and he commanded to give her food. And her parents were astonished ; but he
- 55 charged them not to mention to any body what had happened.
- 56
- IX. JESUS having convened the twelve, gave them power and authority over all the demons, and to cure diseases, and
- 2 commissioned them to proclaim the reign of God, and to heal the sick. And he said to them : Provide nothing for your
- 3 journey ; nor staves, nor bag, nor bread, nor silver, nor two coats a-piece ; and continue in whatever house ye are received
- Matt. 10. 11b. 4 into, until ye leave the place. And wheresoever they will not receive you, shake even the dust off your feet, as a protestation
- Acts. 13. 51. 5 against them. They accordingly departed, and travelled through the villages, publishing the good tidings, and performing cures every-where.
- 6
- 7 Now Herod the tetrarch having heard of all that Jesus had done, was perplexed, because some said : John is risen from the
- 8 dead ; some : Elijah hath appeared ; and others : One of the 9 ancient prophets is risen again. And Herod said : John I beheaded ; but who is this of whom I hear such things ? And he was desirous to see him.
- Matt. 14. 1. Mar. 6. 14.
- 10 Now the apostles being returned, reported to Jesus all that they had done : and he, taking them with him, retired privately
- Matt. 14. 13. Mar. 6. 39.
- 11 to a desert belonging to the city of Bethsaida. When the multitude knew it, they followed him ; and he receiving them, spoke to them concerning the reign of God, and healed those who had need of healing.
- Matt. 14. 15 12 When the day began to decline, the twelve accosting him,

said: Dismiss the people, that they may go to the nearest towns and villages, and provide themselves in lodging and food; for we are here in a desert. He answered: Supply them yourselves with food. They replied: We have only five loaves and two fishes; unless we go and buy victuals for all this people. For they were about five thousand men. Then he said to his disciples: Make them lie down in parties, fifty in a party. And they did so, making them all lie down. Then he took the five loaves and two fishes; and looking up to heaven, he blessed and brake them, and gave them to his disciples to set before the multitude. When all had eaten, and were satisfied, they took up twelve baskets full of fragments.

Mar. 6. 35
Jo. 6. 5.

SECTION VII.—THE TRANSFIGURATION.

18 AFTERWARDS, Jesus, having withdrawn from the multitude to pray apart with his disciples, asked them, saying: Who do the people say that I am? They answered: John the Baptist; others say, Elijah; and others, that one of the ancient prophets is risen again. He said to them: But who say ye that I am? Peter answered: The Messiah of God. Then having strictly charged them, he prohibited them from telling this to any body, adding: The Son of Man must suffer many things, and be rejected by the elders, and chief priests, and scribes, and be killed, and rise again the third day. Then he said to all the people: If any man will come under my guidance, let him renounce himself, and take his cross daily, and follow me. For whosoever would save his life, shall lose it; and whosoever will lose his life for my sake, shall save it. What will it profit a man to gain the whole world, with the forfeit or ruin of himself? For whosoever shall be ashamed of me and of my words, of him the Son of Man will be ashamed, when he shall come in his own glory, and in that of the Father, and of the holy messengers. I certify you, that there are some standing here who shall not taste death until they see the reign of God.

28 ABOUT eight days after this discourse, he took with him Peter, and John, and James, and went up upon a mountain to pray. While he prayed, the appearance of his countenance was changed, and his raiment contracted a dazzling whiteness. And behold two men of a glorious aspect, Moses and Elijah, conversed with him, and spoke of the departure which he was to accomplish at Jerusalem. Now Peter, and those that were with him, were overpowered with sleep; but when they awoke, they saw his glory, and the two men who stood with him. As

Matt. 16. 13.
Mar. 8. 97.

Matt. 10. 38,
& 16. 24.
Mar. 8. 34.
ch. 14. 27.
& 17. 33.
Jo. 19. 35.
Matt. 10. 83.
& Tim. 2. 12.

Matt. 17. 1.
Mar. 9. 2.

these were removing from Jesus, Peter said to him, not knowing what he said : Master, it is good for us to stay here : let us then make three booths, one for thee, one for Moses, and one
 34 for Elijah. While he was speaking, a cloud came and covered them, and the disciples feared when those men entered the
 35 cloud : from the cloud a voice came, which said : This is my
 36 beloved Son, hear him. While the voice was uttered, Jesus was found alone. And this they kept secret, telling nobody in those days aught of what they had seen.

Matt. 17. 14.
Mar. 9. 14.

37 The next day, when they were come down from the mountain, a great multitude met him. And one of the crowd cried out, saying : Rabbi, I beseech thee, take pity on my son ; for
 38 he is my only child. And, lo, a spirit seizeth him, making him instantly cry out, and fall into convulsions : so that he foameth ;
 39 and after he is much bruised, hardly leaveth him. And I besought thy disciples to expel the demon ; but they were not
 40 able. Then Jesus answering, said : O incredulous and perverse generation ; how long shall I be with you, and suffer you ?
 41 Bring thy son hither. And as he was coming, the demon dashed him down in convulsions. And Jesus rebuked the unclean spirit ; and having cured the child, delivered him to his father.
 42 And they were all amazed at the great power of God.

Matt. 17. 22.
Mar. 9. 31.

43 While all were admiring every thing which Jesus did, he said to his disciples : Mark diligently these words : 'The Son of Man is to be delivered into the hands of men.' But they understood not this language : it was veiled to them, that they might not apprehend it ; and they were afraid to ask him concerning it.

Matt. 18. 1.
Mar. 9. 33.

44 And there arose a debate among them, which of them should
 45 be the greatest. But Jesus who perceived the thought of their heart, took a child, and placing him near himself, said to them :
 46 Whosoever shall receive this child for my sake, receiveth me ; and whosoever shall receive me, receiveth him who sent me : for he who is least amongst you all shall be greatest.

Mar. 9. 38.

47 Then John said : Master, we saw one expelling demons in thy name, and we forbade him, because he consorted not with us. Jesus answered : Forbid not such, for whoever is not
 48 against us, is for us.

49 NOW as the time of his removal approached, he set out resolutely for Jerusalem, and sent messengers before, who went
 50 into a village of the Samaritans to make preparation for him.
 51 But they would not admit him, because they perceived he was
 52 going to Jerusalem. His disciples James and John, observing this, said : Master, wilt thou that we call down fire from heaven
 53 to consume them, as Elijah did ? But he turned and rebuked
 54 them, saying : Ye know not what spirit ye are of ; for the Son
 55
 56

2 Ki. 1. 9.

Jo. 3. 17.

of Man is come, not to destroy men, but to save them. Then they went to another village.

57 As they were on the way, one said to him : Master, I will Matt. 8. 19.

58 follow thee whithersoever thou goest. Jesus answered : The foxes have caverns, and the birds of the air have places of shelter, but the Son of Man hath not where to repose his head.

59 He said to another : Follow me. He answered : Sir, permit Matt. 8. 21.

60 me first to go and bury my father. Jesus replied : Let the dead bury their dead, but go thou and publish the reign of God.

61 Another likewise said : I will follow thee, Sir, but first permit me to take leave of my family. Jesus answered : No man who, having put his hand to the plough, looketh behind him, is fit for the kingdom of God.

X. AFTERWARDS the Lord appointed seventy others also, and sent them two and two before him, into every city and place whither he intended to go. And he said to them : The Matt. 9. 37.
2 harvest is plentiful, but the reapers are few : pray, therefore, the Lord of the harvest, that he would send laborers to reap it.

3 Go, then ; behold I send you forth as lambs amongst wolves. Matt. 10. 16.

4 Carry no purse, nor bag, nor shoes, and salute no person by the Matt. 10. 9.

5 way. Whatever house ye enter, say, first, 'Peace be to this Mar. 6. 8.

6 house.' And if a son of peace be there, your peace shall rest Matt. 10. 12.

7 upon him ; if not, it shall return upon yourselves. But remain

in the same house, eating and drinking such things as it affordeth ; 1 Tim. 5. 18.

for the workman is worthy of his wages : go not from house to

8 house. And whatever city ye enter, if they receive you, eat

such things as are set before you ; cure the sick, and say to

9 them, 'The reign of God cometh upon you.' But whatever Acts, 13. 51.

10 city ye enter, if they do not receive you, go out into the streets

11 and say, 'The very dirt of your streets, which cleaveth to us,

we wipe off against you : know, however, that the reign of God

12 cometh upon you.' I assure you, that the condition of Sodom

shall be more tolerable on that day, than the condition of that

city.

13 Wo unto thee Chorazin ; wo unto thee Bethsaida ; for if Matt. 11. 21.

the miracles which have been performed in you, had been per-

14 formed in Tyre and Sidon, they had repented long ago, sitting

in sackcloth and ashes. Wherefore the condition of Tyre and

15 Sidon shall be more tolerable in the judgment than yours.

16 And thou, Capernaum, which hast been exalted to heaven, shalt

17 be thrown down to hades. He that heareth you, heareth me ; Matt. 10. 40.

and he that rejecteth you, rejecteth me ; and he that rejecteth Jo. 12. 20.

me, rejecteth him who sent me.

18 And the seventy returned with joy, saying : Master, even the

demons are subject unto us, through thy name. He said to them :

these were removing from Jesus, Peter said
 what he said : Master, it is good for us
 then make three booths, one for thee, o
 34 for Elijah. While he was speaking, a
 them, and the disciples feared whe
 35 cloud : from the cloud a voice ca
 36 beloved Son, hear him. While
 was found alone. And this th
 those days aught of what the
 37 The next day, when the
 38 tain, a great multitude m
 out, saying : Rabbi, I be
 39 he is my only child.
 instantly cry out, and
 40 and after he is mo
 see, but have not seen them, and
 sought thy disci
 near, but have not heard them.
 41 able. Then J
 stood up, and said, trying him : Rabbi,
 verse generat
 obtain eternal life? Jesus said unto him :
 42 Bring thy
 law prescribe? What readest thou there?
 ed him d
 : "Thou shalt love the Lord* thy God with all
 43 And
 and with all thy soul, and with all thy strength, and
 all thy mind, and thy neighbor as thyself." Jesus re-
 44 so :
 Thou hast answered right. Do this, and thou shalt live.
 45
 But he, desirous to appear blameless, said to Jesus : Who
 is my neighbor? Jesus said in return : A man of Jerusalem
 travelling to Jericho, fell among robbers, who having stripped
 31 and wounded him, went away, leaving him half dead. A priest
 accidentally going that way, and seeing him, passed by on the
 32 further side. Likewise a Levite on the road, when he came
 33 near the place and saw him, passed by on the further side. But
 a certain Samaritan, as he journeyed, came where he was, and
 when he saw him he had compassion, and went up to him, and
 34 having poured oil and wine into his wounds, he bound them
 up. Then he set him on his own beast, brought him to an inn,
 35 and took care of him. On the morrow, when he was going
 away, he took out two denarii,† and giving them to the host,
 said, 'Take care of this man, and whatever thou spendest more,
 36 when I return, I will repay thee.' Now which of these three,
 thinkest thou, was neighbor to him who fell among the robbers?
 37 The lawyer answered : He who took pity upon him. Then
 said Jesus : Go thou, and do in like manner.
 38 AND as they travelled he went into a village,‡ where a wo-
 39 man named Martha entertained him at her house. She had
 a sister called Mary, who sat at the feet of Jesus, listening to

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Matt. 17. 14.
 Mar. 9. 14.

Matt. 17. 29.
 Mar. 9. 31.

Matt. 18.
 Mar. 9. 7

* Jehovah. † About 27 cents. ‡ To wit Bethany.

2: But Martha, who was much cumbered about
 to him and said: Master, carest thou that my
 to serve alone? Bid her therefore assist me.
 3: And unto her, Martha, Martha, thou art anx-
 4: ious, and art troubled about many things. One thing only
 5: needeth thee, that thou hast chosen the good part which shall

1. sect. vii.
 but to save them. Then
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CHAPTER OF THE PHARISEES.

1: And Jesus was praying in a certain place; and
 2: when he had ceased, one of his disciples said to him: Master,
 3: teach us to pray, as John also taught his disciples. He an- Matt. 6. 9.
 4: swered, and said unto them, When ye pray, say, '[Our] Father, [who art in hea-
 5: ven, thy name be hallowed; thy reign come; [thy will be done
 6: upon the earth, as it is in heaven]; give us each day our daily
 7: bread; and forgive us our sins, for even we forgive all who
 8: offend us; and abandon us not to temptation, [but preserve us
 9: from evil].'
 10: Moreover, he said unto them: Should one of you have a friend,
 11: and go to him at midnight, and say, 'Friend, lend me three
 12: loaves; for a friend of mine is come off his road to see me, and
 13: I have nothing to set before him:' and he from within should
 14: answer, 'Do not disturb me; the door is now locked; I and
 15: my children are in bed; I cannot rise to give thee:' I tell you,
 16: *if the other continue knocking*, though he will not rise and
 17: supply him because he is his friend, he will, because of his im-
 18: portunity, get up, and give him as many as he wanteth. I Matt. 7. 7.
 & 21. 22.
 Likewise tell you, Ask, and ye shall obtain; seek, and ye shall Mar. 11. 24.
 Jo. 16. 24.
 Ja. 1. 5.
 19: find; knock, and the door shall be opened to you: for who-
 20: soever asketh, obtaineth; whosoever seeketh, findeth; and to
 21: every one who knocketh, the door is opened. What father
 22: amongst you would give his son a stone, when he asketh bread;
 23: or when he asketh a fish, would, instead of a fish give him a
 24: serpent; or, when he asketh an egg, would give him a scor-
 25: pion? If ye, therefore, bad as ye are, can give good things to
 26: your children; how much more will your Father give from
 27: heaven the Holy Spirit to them that ask him?
 28: ONE time he was expelling a demon which caused dumb- Matt. 9. 22.
 & 12. 22.
 29: ness; and when the demon was gone out, the dumb spake, and
 30: the people wondered. Some however said: He expelleth Mar. 3. 22.
 31: demons by Beelzebub prince of the demons. (Others, to try
 32: him, asked of him a sign in the sky.) But he knowing their
 33: thoughts, said to them: By intestine broils any kingdom may
 34: be desolated, one family falling after another. Now, if there

- 19 I beheld Satan fall like lightning from heaven. Lo, I empower
 you to tread on serpents and scorpions, and all the might of the
 20 enemy ; and nothing shall hurt you. Nevertheless, rejoice not
 in this, that the spirits are subject unto you ; but rejoice that
 Matt. 11. 25. 21 your names are enrolled in heaven. At that time Jesus was
 joyful in spirit, and said : I adore thee, O Father, Lord of
 heaven and earth, because having hidden these things from sa-
 22 ges and the learned, thou hast revealed them unto babes. Yes,
 Father, because such is thy pleasure. My Father hath imparted
 every thing to me ; and none knoweth who the Son is, ex-
 cept the Father ; nor who the Father is, except the Son, and
 he to whom the Son will reveal him. Then turning, he said
 23 apart to his disciples : Blessed are the eyes which see what ye
 24 see : For I assure you that many prophets and kings have wish-
 ed to see the things which ye see, but have not seen them, and
 to hear the things which ye hear, but have not heard them.
- Matt. 22. 35. 25 THEN a lawyer stood up, and said, trying him : Rabbi,
 26 what must I do to obtain eternal life ? Jesus said unto him :
 What doth the law prescribe ? What readest thou there ?
 Mar. 12. 29. 27 He answered : " Thou shalt love the Lord* thy God with all
 Deut. 6. 5. thy heart, and with all thy soul, and with all thy strength, and
 Lev. 19. 18. 28 with all thy mind, and thy neighbor as thyself." Jesus re-
 plied : Thou hast answered right. Do this, and thou shalt live.
- 29 But he, desirous to appear blameless, said to Jesus : Who
 30 is my neighbor ? Jesus said in return : A man of Jerusalem
 travelling to Jericho, fell among robbers, who having stripped
 31 and wounded him, went away, leaving him half dead. A priest
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 said Jesus : Go thou, and do in like manner.
- 38 AND as they travelled he went into a village,‡ where a wo-
 39 man named Martha entertained him at her house. She had
 a sister called Mary, who sat at the feet of Jesus, listening to

* Jehovah.

† About 27 cents.

‡ To wit Bethany.

40 his discourse: But Martha, who was much cumbered about
 41 serving, came to him and said: Master, carest thou that my
 sister leaveth me to serve alone? Bid her therefore assist me.
 Jesus answering, said unto her, Martha, Martha, thou art anx-
 42 ious, and troublest thyself about many things. One thing only
 is necessary: And Mary hath chosen the good part which shall
 not be taken from her.

SECTION VIII.—THE CHARACTER OF THE PHARISEES.

XI. IT happened that Jesus was praying in a certain place;
 and when he had done, one of his disciples said to him: Master,
 2 teach us to pray, as John also taught his disciples. He answered: Matt. 6. 9. When ye pray, say, ‘[Our] Father, [who art in hea-
 ven], thy name be hallowed; thy reign come; [thy will be done
 3 upon the earth, as it is in heaven]; give us each day our daily
 4 bread; and forgive us our sins, for even we forgive all who
 offend us; and abandon us not to temptation, [but preserve us
 from evil].’
 5 Moreover, he said unto them: Should one of you have a friend,
 and go to him at midnight, and say, ‘Friend, lend me three
 6 loaves; for a friend of mine is come off his road to see me, and
 I have nothing to set before him:’ and he from within should
 7 answer, ‘Do not disturb me; the door is now locked; I and
 8 my children are in bed; I cannot rise to give thee:’ I tell you,
 if the other continue knocking, though he will not rise and
 supply him because he is his friend, he will, because of his im-
 9 portunity, get up, and give him as many as he wanteth. I Matt. 7. 7.
 & 21. 22.
 likewise tell you, Ask, and ye shall obtain; seek, and ye shall
 10 find; knock, and the door shall be opened to you: for who-
 soever asketh, obtaineth; whosoever seeketh, findeth; and to
 11 every one who knocketh, the door is opened. What father
 amongst you would give his son a stone, when he asketh bread;
 or when he asketh a fish, would, instead of a fish give him a
 12 serpent; or, when he asketh an egg, would give him a scor-
 13 pion? If ye, therefore, bad as ye are, can give good things to
 your children; how much more will your Father give from
 heaven the Holy Spirit to them that ask him?
 14 ONE time he was expelling a demon which caused dumb-
 ness; and when the demon was gone out, the dumb spake, and
 15 the people wondered. Some however said: He expelleth Matt. 9. 32.
 & 12. 22.
 16 demons by Beelzebub prince of the demons. (Others, to try
 17 him, asked of him a sign in the sky.) But he knowing their
 thoughts, said to them: By intestine broils any kingdom may
 18 be desolated, one family falling after another. Now, if there

- be intestine broils in the kingdom of Satan, how can that kingdom subsist? for ye say that I expel demons by Beelzebub.
- 19 Moreover, if I by Beelzebub expel demons, by whom do your sons expel them? Wherefore they shall be your judges.
- 20 But if I by the finger of God expel demons, the reign of God
- 21 hath overtaken you. When the strong one armed guardeth his
- 22 palace, his effects are secure. But, if he who is stronger shall
- 23 attack and overcome him, he will strip him of his armor on
- which he relied, and dispose of his spoils. He who is not for me, is against me; and he who gathereth not with me, scattereth.
- Matt. 12. 43. 24 The unclean spirit, when he is gone out of a man, wandereth over parched deserts, in search of a resting-place. But not finding any, he saith, 'I will return to my house whence I came.'
- 25 Being come, he findeth it swept and furnished: Whereupon he goeth, and bringeth seven other spirits more wicked than himself; and having entered, they dwell there; and the last state of that man cometh worse than the first.
- 27 While he was saying these things, a woman raising her voice, cried to him from amid the crowd: Happy the womb which bore thee, and the breasts which suckled thee. Say, rather, replied he: Happy they who hear the word of God and obey it.
- Matt. 12. 38. & 16. 4. 29 When the people crowded together, he said: This is an evil generation. They demand a sign; but no sign shall be given them, save the sign of the Prophet Jonah. For as Jonah was a sign to the Ninevites, so shall the Son of Man be to this generation. The queen of the South* country will arise in the judgment against the men of this generation, and cause them to be condemned; because she came from the extremities of the earth to hear the wise discourses of Solomon; and
- 1 K. 10. 1. 2 Chron. 9. 1. 31 behold here is something greater than Solomon. The men of Nineveh will stand up in the judgment against this generation, and cause it to be condemned; because they repented when warned by Jonah: and behold here is something greater than Jonah.
- Jon. 3. 5. 32
- Matt. 5. 15. Mar. 4. 21. Matt. 6. 22. 33 A lamp is lighted, not to be concealed, or put under a measure, but on a stand, that they who enter may have light.
- 34 The lamp of the body is the eye: when, therefore, thine eye is sound, thy whole body is enlightened; but when thine eye is distempered, thy body is in darkness. Take heed, then, lest
- 35 the light which is in thee be darkness. If thy whole body, therefore, be enlightened, having no part dark, the whole will be so enlightened as when a lamp lighteth thee by its flame.
- 36
- 37 While he was speaking, a Pharisee asked him to dine with

* In the Old Testament *Sheba*.

- 38 him. And he went and placed himself at the table. But the Pharisee was surprised to observe, that he used no washing before dinner. Then the Lord said to him: As for you, Pharisees, ye cleanse the outside of your cups and dishes, while ye yourselves are inwardly full of rapacity and malevolence. Unthinking men! did not he who made the outside, make the inside also? Only give in alms what ye have, and all things shall be clean unto you.
- 39 Matt. 23. 25.
- 40
- 41
- 42 Wo unto you, Pharisees, because ye pay the tithe of mint and rue, and every kind of herb, and neglect justice and the love of God. These things ye ought to have practised, and not to have omitted those. Matt. 23. 23.
- 43 Wo unto you, Pharisees, because ye love the most conspicuous seat in synagogues, and salutations in public places. Matt. 23. 6.
- 44 Wo unto you, Scribes and Pharisees, hypocrites, because ye are like concealed graves, over which people walk without knowing it.
- 45 Here one of the lawyers interposing, said: By speaking thus, Rabbi, thou reproachest us also. He answered: Wo unto you, lawyers, also, because ye lade men with intolerable burdens, burdens which ye yourselves will not so much as touch with one of your fingers. Matt. 23. 4.
- 46
- 47 Wo unto you, because ye build the monuments of the prophets, whom your fathers killed. Surely ye are both vouchers and accessories to the deeds of your fathers; for they killed them, and ye build their monuments. Matt. 23. 29.
- 48
- 49 Wherefore, thus saith the wisdom of God, 'I will send them prophets and apostles; some of them they will kill, others they will banish; insomuch that the blood of all the prophets which hath been shed since the formation of the world shall be required of this generation, from the blood of Abel to the blood of Zechariah, who fell between the altar and the house of God.' Yes, I assure you, all shall be required of this generation. Gen. 4. 8. 2 Chr. 24. 20.
- 50
- 51
- 52 Wo unto you, lawyers, because ye have carried off the key of knowledge: ye have not entered yourselves, and those who were entering, ye hindered. Matt. 23. 13.
- 53 While he spake these things, the Scribes and the Pharisees began vehemently to press him with questions on many points; laying snares for him, in order to draw from his own mouth matters of accusation against him.
- 54
- XII. MEANTIME, while the crowd in myriads flocked about him, insomuch that they trod upon one another, he said, addressing himself to his disciples: Above all things beware of the
 2 leaven of the Pharisees, which is hypocrisy. For there is nothing covered that shall not be detected; nothing secret that shall
 3 not be known. What ye have spoken in the dark, shall be re-

Matt. 16. 6.
 Mar. 8. 15.
 Matt. 10. 26.
 Mar. 4. 22.

ported in the light ; and what ye have whispered in the closet,
 4 shall be proclaimed from the house-top. But I charge you, my
 friends, fear not them who kill the body, and after that can do
 5 no more : but I will show you whom ye ought to fear ; fear him
 6 who, after he hath killed, hath power to cast into hell. I re-
 peat it to you, fear him. Are not five sparrows sold for two
 7 pence ?* Yet not one of them is forgotten of God : yea, the
 very hairs of your head are all numbered : Fear not, therefore ;
 8 ye are much more valuable than sparrows. Moreover, I say
 unto you, whoever shall acknowledge me before men, him the
 9 Son of Man will acknowledge before the angels of God ; but
 whoever denieth me before men, shall be disowned before the
 10 angels of God. And whoso shall inveigh against the Son of
 Man, may obtain remission ; but to him who detracteth from the
 11 Holy Spirit, there is no remission. And when ye are brought
 before synagogues and magistrates, and rulers, be not solicitous
 12 how or what ye shall answer, or what ye shall say ; for the
 Holy Spirit will teach you in that moment what ought to be
 said.
 13 Then one said to him out of the crowd : Rabbi, order my
 14 brother to divide the inheritance with me. He answered : Man,
 15 who constituted me your judge or arbiter ? And he said to
 them : Be upon your guard against covetousness ; for in what-
 ever affluence a man be, his life dependeth not on his posses-
 sions.
 16 He also used this example : A certain rich man had lands
 17 which brought forth plentifully. And he reasoned thus with
 himself, What shall I do ; for I have not where to store up my
 18 crop ?—I will do this, added he, I will pull down my barns, and
 build larger, and there I will store up all my product and my
 19 goods. And I will say to my soul, ‘Soul, thou hast plenty of
 goods laid up for many years ; take thine ease, eat, drink, en-
 20 joy thyself.’ But God said to him, ‘Thou fool, this very night
 thy soul is required of thee : Whose, then, shall those things be
 21 which thou hast provided ?’ So it fareth with him who amas-
 ses treasure for himself, but is not rich towards God.
 22 Then he said to his disciples : For this reason I charge you,
 be not anxious about your life, what ye shall eat ; nor about
 23 your body, what ye shall wear. Life is a greater gift than food,
 24 and the body than raiment. Consider the ravens ; they neither
 sow nor reap ; have neither cellar nor barn ; but God feed-
 25 eth them. How much more valuable are ye than the fowls ?
 Besides, which of you can, by his anxiety, prolong his life one
 26 hour ? If, therefore, ye cannot thus effect even the smallest

Mar. 8. 38.
 2 Tim. 2. 12.
 Matt. 12. 32.
 Mar. 3. 28.
 1 Jo. 5. 16.
 Matt. 10. 19.
 Mar. 13. 11.

Eccles. 11.
 19.

Matt. 6. 25.
 Ps. 55. 22.
 1 Pet. 5. 7.

* Value three cents, of our money.

- 27 thing, why are ye anxious about the rest? Consider the lilies :
 How do they grow? They toil not; they spin not; yet I affirm
 that even Solomon, in all his glory, was not equally adorned with
 28 one of these. If then, God so array the herbage, which to-day
 is in the field, and to-morrow is cast into the oven; how much
 29 more will he array you, O ye distrustful? Ask not ye, there-
 fore, what ye shall eat, or what ye shall drink; live not in anx-
 30 ious suspense. For all these things the Pagans seek; whereas
 31 your Father knoweth that ye need them. But seek ye the
 kingdom of God, and all these things shall be superadded to
 32 you. Fear not, my little flock, for it hath pleased your Father-
 33 to give you the kingdom. Sell your goods, and give alms; Matt. 6. 20.
and 19. 21.
 provide yourselves purses which wear not out; inexhaustible in
 heaven, where no thieves approach, where nothing is spoiled
 34 by worms. For where your treasure is your heart will like-
 wise be.
- 35 Let your loins be girt, and your lamps burning; and your- 1 Pet. 1. 13.
 36 selves like those who wait their master's return from the wed-
 ding; that when he cometh and knocketh, they may imme-
 37 diately let him in. Happy those servants whom their master,
 at his return, shall find watching. Verily I say unto you, that
 he will gird himself, and having placed them at table, will at-
 38 tend and serve them. And whether he come in the second
 watch, or in the third, if he find things thus, happy are
 39 those servants. Ye are certain, that if the master of the house
 knew at what hour the thief would come, he would watch, and Matt. 24. 42.
1 Thess. 5. 2.
Rev. 3. 2.
and 16. 15.
 40 not allow him to break into his house. Be ye then always pre-
 pared; because the Son of Man will come at an hour when ye
 are not expecting him.
- 41 Then Peter said to him: Master, is this comparison direct-
 42 ed to us alone, or to all present? The Lord said: Who now is
 the discreet and faithful steward whom the master will set over
 his household, to dispense regularly the allowance of corn?
 43 Happy that servant, if his master, at his arrival, shall find him
 44 so employed. I tell you truly, he will entrust him with the
 45 management of all his estate. But as to the servant who shall
 say within himself, 'My master delayeth his return,' and shall
 beat the men-servants and the maids, and shall feast and car-
 46 rouse, and be drunken; the master of that servant will come
 on a day when he is not expecting him, and at an hour he is
 not apprised of; and having discarded him, will assign him his
 47 portion with the faithless. And that servant who knew his Ja. 4. 17.
 master's will, yet did not make himself ready, nor execute his
 orders, shall receive many stripes; whereas he who knew it
 48 not, but did things deserving chastisement, shall receive few:
 for much will be required of every one to whom much is given;

and the more a man is entrusted with, the more will be exacted from him.

- 49 I came to throw fire upon the earth; and what would I, but
50 that it were kindled? I have an immersion to undergo; and
51 how am I pained till it be accomplished? Do ye imagine that
I am come to give peace to the earth? I tell you, No, but
Matt. 10. 34. 52 division. For hereafter five in one family will be divided; three
53 against two, and two against three; father against son, and son
against father; mother against daughter, and daughter against
mother; mother-in-law against daughter-in-law, and daughter-
in-law against mother-in-law.
- Matt. 16. 2. 54 He said also to the people: When ye see a cloud rising in
the west, ye say, 'It will rain immediately,' and so it happen-
55 eth; and when the south wind bloweth, ye say, 'It will be hot,'
56 and it happeneth accordingly. Hypocrites, ye can judge of
what appeareth in the sky, and on the earth; how is it that ye
57 cannot judge of the present time? and why do ye not even
of yourselves discern what is just?
- Matt. 5. 25. 58 When thou goest with thy creditor to the magistrate, endeavor
on the road to satisfy him, lest he drag thee before the judge,
and the judge consign thee to the serjeant, and the serjeant com-
mit thee to prison: I assure thee, thou wilt not be released, un-
til thou hast paid the last mite.

SECTION IX.—THE NATURE OF THE KINGDOM.

- XIII. THERE were then present some who informed Jesus of
the Galileans, whose blood Pilate had mingled with that of
2 their sacrifices. Jesus answering, said unto them: think ye
that these Galileans were the greatest sinners in all Galilee, be-
3 cause they suffered such usage? I tell you, 'No; but unless
4 ye reform, ye shall all likewise perish.' Or those eighteen
whom the tower of Siloam fell upon, and slew; think ye that
5 they were the greatest profligates in all Jerusalem? I tell you,
'No; but unless ye reform, ye also shall all perish.'
- 6 He also spake this parable. A man had a fig-tree planted
in his vineyard, and came seeking fruit on it, but found none.
7 Then said he to the vine-dresser, 'This is the third year that I
have come seeking fruit on this fig-tree, without finding any.
8 Cut it down; why should it cumber the ground?' He an-
swered, 'Sir, let it alone one year longer, until I dig about it and
dung it; perhaps it will bear fruit: if not, thou mayest after-
wards cut it down.'
- 10 ONE Sabbath, as he was teaching in a synagoge, a woman
11 was present who had for eighteen years had a spirit of infir-

- mity, whereby she was so bowed down that she could not so
 12 much as look up. Jesus, perceiving her, called her to him,
 and laying his hands on her, said : Woman, thou art delivered
 from thine infirmity. Immediately she stood upright, and glo-
 14 rified God. But the director of the synagogue, moved with in-
 dignation because Jesus had performed a cure on the Sabbath,
 said to the people : there are six days for working ; come,
 therefore, on those days and be healed, and not on the Sabbath-
 15 day. To which the Lord replied : Hypocrites, who is there
 amongst you that doth not on the Sabbath loose his ox or his
 16 ass from the stall, and lead him away to watering ? And must
 not this woman, a daughter of Abraham, whom Satan hath kept
 bound, lo, these eighteen years, be released from this bond on
 17 the Sabbath-day ? On his saying this, all his opposers were
 ashamed ; but the whole multitude was delighted with all the
 glorious actions performed by him.
- 18 He said, moreover : What doth the kingdom of God resemble ?
 19 Whereunto shall I compare it ? It resembleth a grain of
 musterd seed, which a man threw into his garden ; and it grew
 and became a great tree, and the birds of the air took shelter in
 its branches. Matt. 13. 31.
Mar. 4. 31.
- 20 Again he said : Whereunto shall I compare the kingdom of
 21 God ? It resembleth leaven which a woman mingled in three
 measures of meal, until the whole was leavened. Matt. 13. 33.
- 22 AND he took a journey to Jerusalem, teaching as he pass-
 23 ed through cities and villages ; and one asked him, Master :
 24 Are there but few who shall be saved ? He answered : Force
 your entrance through the strait gate ; for many, I assure you, will
 25 request to be admitted, who shall not prevail. If once the
 master of the house shall have risen and locked the door, and
 ye, standing without and knocking, say, ' Master, master, open
 26 unto us,' he will answer, ' I know not whence ye are.' Then
 ye will say, ' We have eaten and drunk with thee, and thou
 27 hast taught in our streets.' But he will answer, ' I tell you, I
 know not whence ye are : remove hence, all ye workers of un-
 28 righteousness.' Then will ensue weeping and gnashing of teeth,
 when ye shall see Abraham, and Isaac, and Jacob, and all the
 prophets, received into the kingdom of God, and yourselves ex-
 29 cluded : nay, people will come from the east, from the west,
 from the north, and from the south, and will place themselves
 30 at table in the kingdom of God. And behold they are last who
 shall be first, and they are first who shall be last.
- 31 The same day certain Pharisees came to him, and said : Get
 32 away ; depart hence, for Herod intendeth to kill thee. He
 answered : Go tell that fox, To-day and to-morrow I expel de-
 mons and perform cures, and the third day my course will be

33 completed. Nevertheless I must walk about to-day and to-morrow, and the day following ; for it cannot be that a prophet
 Matt. 33. 37. 34 should be cut off any-where but at Jerusalem. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them whom God sendeth to thee ; how often would I have gathered thy children together, as a hen gathereth her brood under her
 35 wings, but ye would not. Quickly shall your habitation be transformed into a desert ; for verily I say unto you, ye shall not again see me, until the time when ye shall say, ' Blessed be he who cometh in the name of the Lord.'*

XIV: It happened on a Sabbath, when he was gone to eat at the house of one of the rulers who was a Pharisee, that while the
 2 Pharisees were observing him, a man who had a dropsy stood
 3 before him. Then Jesus, addressing himself to the lawyers
 4 and Pharisees, said : Is it lawful to cure on the Sabbath ? They being silent, he took hold of the man, healed and dismissed
 5 him. Then resuming his discourse, he said to them : Who amongst you, if his ass or his ox fall into a pit on the Sabbath-
 6 day, will not immediately pull him out ? And to this they were not able to make him a reply.

7 Observing how eager the guests were to possess the higher
 8 places at table, he gave them this injunction : When thou art invited to a wedding, do not occupy the highest place at table,
 9 lest one more considerable than thou be bidden, and he who invited ye both, come and say to thee, Give place to this man,
 and thou shouldst then rise with confusion to take the lowest
 10 place. But, when thou art invited, go to the lowest place, that when he who bade thee cometh, he may say to thee,
 ' Friend, go up higher : ' for that will do thee honor before the
 11 company. For whoever exalteth himself, shall be humbled ; and whoever humblith himself, shall be exalted.

Prov. 25. 7.

ch. 18. 14.
 Matt. 23. 12.

12 He said also to him who had invited him : When thou givest a dinner or a supper, do not invite thy rich friends, brothers, cousins, or neighbors, lest they also invite thee in their turn,
 13 and thou be recompensed. But when thou givest an entertainment, invite the poor, the maimed, the lame, the blind ;
 14 and thou shalt be happy : for as they have not wherewith to requite thee, thou shalt be requited at the resurrection of the righteous.

Matt. 22. 9.
 Rev. 19. 9.

15 One of the guests hearing this said to him : Happy he who shall feast in the reign of God. Jesus said to him : A certain
 16 man made a great supper and invited many. And at supper-time he sent his servants to tell those who had been bidden to
 17 come presently ; for that all was ready. But they all, without exception, made excuses. One said, ' I have purchased a

field, which I must go and see ; I pray thee have me excused.’
 19 Another said, ‘ I have bought five yoke of oxen, which I am
 20 going to prove ; I pray thee have me excused.’ A third said,
 21 ‘ I have married a wife, and therefore I cannot go.’ The ser-
 vant being returned, related all to his master. Then the mas-
 22 ter of the house was angry, and said to his servants, ‘ Go forth-
 with into the streets and lanes of the city, and bring in hither
 23 the poor, the maimed, the lame and the blind.’ After-
 24 wards the servant said, ‘ Sir, thy orders are executed, and
 still there is room.’ The master answered, ‘ Go out into the
 25 highways, and along the hedges, and compel people to come,
 that my house may be filled : for I declare to you, that none of
 those who were invited shall taste of my supper.’
 26 AS great multitudes travelled along with him, he turned to
 27 them and said : If any man come to me, and hate not his fa-
 28 ther and mother, and wife and children, and brothers and sis-
 29 ters, nay, and himself too, he cannot be my disciple. And
 30 whosoever doth not follow me carrying his cross, cannot be my
 31 disciple. For which of you, intending to build a tower, doth
 not first by himself compute the expense, to know whether he
 32 have wherewith to complete it ; lest, having laid the foundation,
 and being unable to finish, he become the derision of all who
 33 see it, who will say, ‘ This man began to build, but was not
 34 able to finish ?’ Or what king going to engage another king with
 whom he is at war, doth not first consult by himself, whether
 he can with ten thousand men encounter him who cometh
 35 against him with twenty thousand ; that, if he cannot, he may,
 while the other is at a distance, send an embassy to sue for
 peace ? So, then, whosoever he be of you who doth not re-
 nounce all that he hath, he cannot be my disciple. Salt is
 good ; but if the salt become insipid, wherewith shall it be sea-
 soned ? It is fit, neither for the land, nor for the dung-hill, but
 is thrown away. Whoso hath ears to hear, let him hear.

Matt. 10. 37.
 & 16. 24.
 Mar. 8. 34.

Matt. 5. 13.
 Mar. 9. 50.

SECT. X.—PARABLES.

XV. NOW all the publicans and the sinners resorted to Jesus
 2 to hear him. But the Pharisees and the Scribes murmured,
 saying : This man admitteth sinners, and eateth with them.
 3 Then he addressed this similitude to them : What man
 4 amongst you that hath a hundred sheep, if he lose one of them,
 doth not leave the ninety-nine in the desert, to go after that
 5 which is lost, until he find it ? And having found it, doth he
 6 not joyfully lay it on his shoulders, and, when he is come home,
 convene his friends and neighbors, saying to them, ‘ Rejoice
 7 with me, for I have found my sheep which was lost ? Thus, I

Matt. 18. 12.

assure you, there is greater joy in heaven for one sinner who reformeth, than for ninety-nine righteous persons who need no reformation.

- 8 Or what woman, who hath ten drachmas,* if she lose one, doth not light a lamp, and sweep the house, and search carefully until she find it? And having found it, doth she not assemble her female friends and neighbors, saying, 'Rejoice with me, for I have found the drachma which I had lost.' Such joy, I assure you, have the angels of God, when any one sinner reformeth.
- 11 He said also: A certain man had two sons. And the younger of them said to his father, 'Father, give me my portion of the estate.' And he allotted to them their shares. Soon after, the younger son gathered all together, and travelled into a distant country, and there wasted his substance in riot. When all was spent, a great famine came upon that land, and he began to be in want. Then he applied to one of the inhabitants of that country, who sent him into the fields to keep swine. And he was fain to fill his belly with the husks on which the swine were feeding; for nobody gave him aught. At length coming to himself, he said, 'How many hirelings hath my father, who have all more bread than sufficeth them, while I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and thee, and am no longer worthy to be called thy son; make me as one of thy hirelings.' And he arose and went to his father. When he was yet afar off, his father saw him, and had compassion, and ran and threw himself upon his neck, and kissed him. And the son said, 'Father, I have sinned against heaven and thee, and am no longer worthy to be called thy son.' But the father said to his servants, 'Bring hither the principal robe and put it on him, and put a ring on his finger, and shoes on his feet: bring also the fatted calf and kill it, and let us eat and be merry: for this my son was dead, and is alive again; he was lost and is found.' So they began to be merry.
- 25 Now his elder son was in the field walking home. And as he drew near the house, he heard music and dancing. He, therefore called one of the servants, and asked the reason of this. He answered, 'Thy brother is returned, and thy father hath killed the fatted calf, because he hath received him in health. And he was angry, and would not go in; therefore his father came out and entreated him. He answering, said to his father, 'These many years I have served thee, without disobeying thy command in any thing; yet thou never gavest me

* About one dollar and thirty-nine cents.

30 a kid that I might entertain my friends : but no sooner did this
 thy son return, who hath squandered thy living on prostitutes,
 31 than thou killedst for him the fatted calf.' 'Son,' replied the
 father, 'thou art always with me, and all that I have is thine :
 22 it was but reasonable that we should rejoice and be merry ; be-
 cause this thy brother was dead, and is alive again ; he was
 lost, and is found.'

XVI. He said likewise to his disciples : A certain rich man had
 2 a steward, who was accused to him of wasting his estate. Hav-
 ing therefore called him, he said, 'What is this that I hear of
 thee? Render an account of thy management, for thou shalt
 3 be steward no longer.' And the steward said within himself,
 'What shall I do? My master taketh from me the steward-
 4 ship ; I cannot dig, and am ashamed to beg. I am resolved
 what to do, that when I am discarded, there may be some who
 5 will receive me into their houses.' Having therefore sent sever-
 6 erally for all his master's debtors, he asked one, 'How much
 owest thou to my master?' He answered, 'A hundred baths
 of oil.*' 'Take back thy bill,' said the steward, 'sit down di-
 7 rectly, and write one for fifty.' Then he asked another 'How
 much owest thou?' He answered, 'A hundred homers† of
 wheat.' 'Take back thy bill,' said he, 'and write one for eighty.'
 8 The master commended the prudence of the unjust steward ;
 for the children of this world are more prudent in conducting
 6 their affairs than the children of light. Therefore I say unto
 you, With the deceitful mammon procure to yourselves friends,
 who, after your discharge may receive you into the eternal
 mansions.

10 Whoso is faithful in little, is faithful also in much ; and who-
 11 so is unjust in little, is unjust also in much. If therefore ye
 have not been honest in the deceitful, who will intrust you with
 12 the true riches? And if ye have been unfaithful managers for
 another, who will give you any thing to manage for yourselves?
 13 A servant cannot serve two masters ; for either he will hate Matt. 6. 24.
 one, and love the other, or at least will attend one, and neglect
 the other. Ye cannot serve God and mammon.
 14 When the Pharisees, who loved money, heard all these things,
 15 they ridiculed him. But he said unto them : As for you, ye
 make yourselves pass upon men for righteous, but God knoweth
 your hearts ; for that which is admired by men is abhorred of
 God.

16 Ye had the law and the prophets until the coming of John, Matt. 11. 12.
 since whose time the kingdom of God is announced, and every

* A bath thought equal to 7½ English gallons.

† A homer thought equal to 75½ gallons.

- Matt. 5. 18. 17 occupant entereth it by force. But sooner shall heaven and earth perish, than one tittle of the law shall fail.
 Matt. 5. 32. Mar. 10. 11. 18 Whoever divorceth his wife, and taketh another, committeth adultery; and whoever marieth the divorced woman, committeth adultery.
 19 There was a certain rich man who wore purple and fine linen, and feasted splendidly every day. There was also a poor man named Lazarus covered with sores, that was laid at his
 20 gate; and was fain to feed on the crumbs which fell from the rich man's table: yea, even the dogs came and licked his sores.
 21 It happened that the poor man died, and was conveyed by angels to Abraham's bosom: the rich man also died, and was
 22 buried. And in hades, being in torments, he looked up, and saw Abraham afar off, and Lazarus in his bosom, and cried,
 23 saying, 'Have pity on me, father Abraham, and send Lazarus to dip the tip of his finger in water, and cool my tongue, for I
 24 am tortured in this flame.' Abraham answered, 'Son, remember that thou, in thy life-time, receivedst good things, and Lazarus received evil things; but now he is in joy, and thou
 25 art in torments. Besides, there lieth a huge gulf betwixt us and you, so that they who would pass hence to you, cannot;
 26 neither can they pass to us who would come thence.' The other replied, 'I entreat thee then, father, to send him to my
 27 father's house; for I have five brothers; that he may admonish
 28 them, lest they also come into this place of torment.' Abraham answered, 'They have Moses and the prophets, let them
 29 hear them.' 'Nay,' said he, 'father Abraham, but if one went
 30 to them from the dead, they would reform.' Abraham replied, 'If they hear not Moses and the prophets, neither will they be
 31 persuaded though one should arise from the dead.'

SECTION XI.—INSTRUCTIONS AND WARNINGS.

- XVII. THEN Jesus said to his disciples: It is impossible to
 2 exclude snares entirely, but wo unto him who insnareth. It would be more eligible for him to have an upper millstone fastened to his neck, and to be cast into the sea, than to insnare any of these little ones.
 Matt. 18. 7. Matt. 18. 6. Mar. 9. 42. 3 Take heed to yourselves: if thy brother trespass against
 4 thee, rebuke him; and if he repent, forgive him; and if he trespass against thee seven times in a day, and seven times in a day return to thee, saying, 'I repent,' thou shalt forgive him.
 Matt. 18. 21. Eccles. 19. 13. 5 Then the apostles said to the Lord: Increase our faith.
 Matt. 17. 20. 6 He answered: If ye had faith, though it were but as a grain of mustard-seed, ye might say to this sycamine, 'Be extirpated and planted in the sea,' and it would obey you.

7 Would any of you, who hath a servant ploughing or feeding
 8 cattle, say to him, on his return from the field, 'Come im-
 9 mediately, and place thyself at table?' and not rather, 'Make
 10 ready my supper; gird thyself, and serve me, until I have eaten
 11 and drunken; afterwards thou mayest eat and drink. Is he
 12 obliged to that servant for obeying his orders? I suppose not.
 13 In like manner say ye, when ye have done all that is command-
 14 ed you, 'We thy servants have conferred no favor; we have
 15 done only what we were bound.'

11 NOW, in travelling to Jerusalem, he passed through the
 12 confines of Samaria and Galilee, and being about to enter a
 13 certain village, there met him ten lepers, who stood at a dis- Lev. 14. 2.
 14 tance, and cried out, Jesus, Master, take pity upon us. When
 15 he saw them, he said to them: Go, show yourselves to the
 16 priests. And as they went they were cleansed. And one of
 17 them perceiving that he was healed, turned back, glorifying
 18 God aloud. Then throwing himself prostrate at the feet of
 19 Jesus, he returned him thanks: now this man was a Samaritan.
 20 Jesus said: Were not ten cleansed? Where then are the
 21 other nine? Have none returned glory to God, except this
 22 alien? And he said to him: Arise, go thy way, thy faith hath
 23 cured thee.

20 Being questioned by the Pharisees when the reign of God
 21 should commence, he answered: The reign of God is not ush-
 22 ered in with parade; nor shall people say, 'Lo here!' or 'Lo
 23 yonder!' for behold the reign of God is within you.

22 Then he said to his disciples: The time will come when ye
 23 shall desire to see one of the days of the Son of Man, and
 24 shall not see it. But when they say to you, 'Lo here,' or Matt. 24. 26.
Mar. 12. 21.
 25 'Lo yonder,' go not out to follow them. For as the light-

26 ning flasheth in an instant from one extremity of the sky to
 27 the other, so will the appearance of the Son of Man be in his
 28 day. But first he must suffer much, and be rejected of this

29 generation. And, as it happened in Noah's days, it will also Matt. 24. 37.
 30 happen in the days of the Son of Man: They ate, they drank,
 31 they married and were given in marriage, until the day that
 32 Noah entered the ark, when the deluge came and destroyed

33 them all. In like manner as it was in the days of Lot, they
 34 ate, they drank, they bought, they sold, they planted, they
 35 built; but on the day that Lot left Sodom, it rained fire and Gen. 19. 24.

36 brimstone from heaven, which destroyed them all. So will it
 37 also be on the day when the Son of Man shall appear. On
 38 that day, let not him who shall be on the house-top, having his
 39 furniture in his house, come down to take it away. Let not

40 him who shall be in the field, return home. Remember Lot's Matt. 10. 38.
& 19. 25.
Mar. 8. 25.
 41 wife. Whosoever shall seek to save his life, shall lose it; and

- Mar. 9. 22. 34 whosoever shall throw it away, shall preserve it. I tell you,
 Jo. 12. 28. there will be two men that night in one bed; one will be seized, and the other will escape. Two women will be grinding together; one will be seized, and the other will escape. [Two men will be in the field; one will be seized, and the other will escape.] Then they asked him: Where, Master? He answered: Where the body is, the eagles will be assembled.
- Matt. 24. 40. 35
 36
 Matt. 24. 28. 37
- 1 Thess. 5. 17. XVIII. He also showed them, by a parable, that they ought to
- 2 persist in prayer without growing weary. In a certain city, said he, there was a judge, who neither feared God, nor regarded man. And there was a widow in that city who came
- 3
 4 to him, saying, 'Do me justice on my adversary.' For some time he refused: but afterwards he argued thus with himself,
- 5 'Although I neither fear God nor regard man, yet, because this widow importuneth me, I will judge her cause, lest she
- 6 come perpetually and plague me.' Mark, said the Lord, what
- 7 the unjust judge determined. And will not God avenge his elect, who cry to him day and night? Will he linger in their
- 8 cause? I assure you, he will suddenly avenge them. Nevertheless, when the son of Man cometh, will he find this belief in the land?
- 9 Then addressing some who were conceited of themselves as being righteous, and despised others, he proposed this example:
- 10 Two men went up to the temple to pray; one a Pharisee,
- 11 the other a publican. The Pharisee, standing by himself, prayed thus: 'O God, I thank thee that I am not as other men, extortioners, unjust, adulterers, or even as this publican.
- 12 I fast twice a-week. I give tithes of all that I possess. But
- 13 the publican, standing at a distance, and not daring so much as to lift up his eyes to heaven, smote upon his breast, and cried,
- 14 'God be merciful to me a sinner.' I assure you that this man returned home, more approved than the other: for whoever exalteth himself, shall be humbled; but whoever humbleth himself, shall be exalted.
- ch. 14. 11. 15
 Matt. 23. 12.
- Matt. 19. 13. 15 Then they presented babes to him, that he might touch them: the disciples observing it, rebuked *those who brought*
- 16 them. But Jesus calling them to him, said: Permit the children to come unto me, and do not forbid them: for of such
- 17 is the kingdom of God. Verily I say unto you, Whosoever will not receive the kingdom of God as a child, shall never enter it.
- Matt. 19. 16. 18 THEN a certain ruler asked him, saying: Good teacher,
- Mar. 10. 17. 19 what good shall I do to obtain eternal life? Jesus answered:
- Ex. 20. 12. 20 Why callest thou me good? God alone is good. Thou knowest the commandments. Do not commit adultery; do not commit murder; do not steal; do not give a false testimony;
- Deut. 5. 16.

21 honor thy father and thy mother. He replied: All these I
 22 have observed from my childhood. Hearing this, Jesus said to
 him: Yet in one thing thou art deficient: sell all that thou
 hast, and distribute to the poor, and thou shalt have treasure in
 23 heaven: then come and follow me. When he heard this, he
 was exceedingly sorrowful, for he was very rich.

24 Jesus perceiving that he was very sorrowful, said: How diffi- Matt. 19. 23.
 cult will it be for men of opulence to enter the kingdom of Mar. 10. 25.
 25 God! It is easier for a camel to pass through a needle's eye,
 26 than for a rich man to enter the kingdom of God. The hear-
 27 ers said: Who then can be saved? Jesus answered: Things
 impossible to men are possible to God.

28 Then Peter said; Lo! we have forsaken all, and followed Matt. 19. 27.
 29 thee. Jesus answered: Verily I say unto you, that there is Mar. 10. 28.
 none who shall have forsaken his house, or parents, or bro-
 thers, or wife, or children, on account of the kingdom of God;
 30 who shall not receive manifold more in return in this world, and
 in the future, eternal life.

31 Then Jesus taking the twelve aside, said to them: We are Matt. 20. 17.
 now going to Jerusalem, where all that the prophets have writ- Mar. 10. 32.
 32 ten shall be accomplished on the Son of Man. For he shall
 be delivered to the Gentiles, and ridiculed and insulted and spit-
 33 ted on. And after scourging, they will kill him, and he shall
 34 rise again the third day. But they understood none of these
 things: this discourse was hidden from them; they did not
 comprehend its meaning.

35 When he came near Jericho, a blind man, who sat by the Matt. 20. 29.
 36 way-side begging, hearing the crowd pass by, inquired what Mar. 10. 46.
 37 was the matter. And being told that Jesus the Nazarene was
 38 passing by, he immediately cried, saying: Jesus, Son of Da-
 39 vid, have pity upon me. They who went before, charged him
 to be silent: but he cried still the louder: Son of David, have
 40 pity upon me. Jesus stopped, and commanded them to bring
 41 the man to him. And when he was nigh, he asked him, say-
 42 ing: What dost thou wish me to do for thee? He answered:
 Master, to give me sight. And Jesus said to him: Receive
 43 thy sight; thy faith hath cured thee. Instantly he received
 his sight, and followed him, glorifying God: and all the peo-
 ple saw it, and praised God.

XIX. When Jesus had entered, and was passing through Jericho,
 2 behold a man named Zaccheus, a rich man, and chief of the
 3 publicans, endeavored to see what sort of person he was, but
 4 could not for the press, being of a low stature. Therefore run-
 ning before, he climbed up into a sycamore to see him, having
 5 observed that he was going that way. When Jesus came to
 the place, he looked up, and seeing him, said: Zaccheus,

make haste and come down, for to-day I must abide at thy
 6 house. And he made haste, and came down, and received him
 7 joyfully. When the multitude perceived this, they said, mur-
 8 muring: He is gone to be entertained by a sinner. But Zac-
 cheus presenting himself before Jesus, said: Master, the half of
 my goods I will give to the poor; and if in aught I have wrong-
 9 ed any man, I will restore fourfold. And Jesus said concern-
 ing him: To-day is salvation come to this house, inasmuch as
 Matt. 18. 11. 10 he is also a son of Abraham. For the Son of Man is come to
 seek and recover that which was lost.

11 As the people were attentive, he added this parable, because
 he was nigh to Jerusalem, and they fancied the reign of God
 12 would immediately commence: A certain nobleman went
 abroad to procure for himself the royalty, and then return;
 13 and having called ten of his servants, and delivered to them ten
 14 pounds, he said, 'Improve these till I return.' Now his citizens
 bated him; and sending an embassy after him, protested, 'We
 15 will not have this man for our king.' When he returned, vested
 with royal power, he commanded those servants to be
 called to whom he had committed the money, that he might
 16 know what every one had gained. Then came the first, and
 17 said, 'My Lord, thy pound* hath gained ten pounds.' He
 answered, 'Well done, good, servant; because thou hast been
 faithful in a very small matter, receive thou the government of
 18 ten cities.' And the second who came said, 'My Lord, thy
 19 pound hath gained five pounds.' He answered, 'Be thou too
 20 governor of five cities.' Another came, saying, 'My Lord,
 21 here is thy pound, which I have kept laid up in a napkin; for
 I was afraid of thee, because thou art a hard master: thou ex-
 actest what thou didst not give, and reapest what thou didst not
 22 sow.' He answered, 'Out of thine own mouth, thou malign-
 ant servant, I will condemn thee. Didst thou know that I am
 23 a hard master, exacting what I did not give, and reaping what
 I did not sow? Why then didst not thou put my money into
 the bank, that at my return I might have received it with
 24 interest?' Then he said to his attendants, 'Take the pound
 25 from him, and give it to him who hath ten pounds.' They an-
 26 swered, 'My Lord, he hath ten pounds.' *He replied*, 'I tell
 you, that to every one who hath, more shall be given; but from
 27 him who hath not, even that which he hath shall be taken. But
 as for those mine enemies, who would not have me for their
 king; bring them hither, and slay them in my presence.'

Matt. 13. 12.
 & 25. 30.
 Mar. 4. 25.
 ch. 6. 18.

* Probably about 16½ dollars.

SECTION XII.—THE ENTRY INTO JERUSALEM.

- 28 AFTER this discourse Jesus walked foremost, travelling Matt. 21. 1.
 29 towards Jerusalem. When he approached Bethphage and Beth- Mar. 11. 1.
 any, near the mountain called the Mount of Olives, he sent two
 of his disciples, saying: Go to yonder village, wherein, as ye
 enter, ye will find a colt tied on which no man ever rode; loose
 31 him and bring him. If any one ask why ye loose him, ye shall
 32 answer, 'Because the Master needeth him.' Accordingly they
 who received this order, went and found every thing as he had
 33 told them. As they were loosing the colt, the owners said to
 34 them: Why loose ye the colt? They answered, The Mas- Jo. 12. 14.
 35 ter needeth him. So they brought him to Jesus, and having
 36 thrown their mantles upon the colt, set Jesus thereon. As he
 went, the people spread their mantles in the way before him.
 37 When he was so near as the descent of the Mount of Olives,
 the whole multitude of the disciples began to praise God in
 loud acclamations, for all the miracles which they had seen, say-
 38 ing: 'Blessed be the King who cometh in the name of the
 39 Lord; peace in heaven, and glory in the highest heaven.'
 Upon this some Pharisees in the crowd said to him: Rabbi,
 40 rebuke thy disciples. He answered: I tell you that, if these
 were silent, the stones would cry out.
 41 When he came near and beheld the city, he wept over it,
 42 saying: O that thou hadst considered, at least in this thy day,
 the things which concern thy peace! But now they are hid-
 43 den from thine eyes: For the days are coming upon thee
 when thine enemies will surround thee with a rampart, and en-
 44 close thee, and shut thee up on every side, and will level thee ch. 21. 6.
 with the ground, and thy children, and will not leave thee one Matt. 24. 2.
 stone upon another, because thou didst not consider the time Mar. 13. 2.
 when thou wast visited.
 45 Afterwards he went into the temple, and drove out thence Matt. 21. 12
 46 those who sold and those who bought therein, saying to them: Matt. 11. 15.
 It is written, 'My house is a house of prayer, but ye have made Isa. 56. 7.
 it a den of robbers.' Jer. 7. 11.
 47 And he taught daily in the temple, while the chief priests
 and scribes, and the persons of principal note, sought his destruc-
 48 tion, but could not devise how to effect it; for all the people
 heard him with the greatest attention.
 XX. One of those days, as he was teaching the people in the Matt. 21. 23.
 temple, and publishing the good tidings, the chief priests and Mar. 11. 28.
 2 the scribes, with the elders, came upon him, saying: Tell us
 by what authority thou dost these things, or who is he that em-
 3 powered thee? He answering, said unto them: I also have a

4 question to put to you. Tell me then, Was the title which
5 John had to baptize, from heaven or from men? But they
reasoned thus with themselves, If we say, 'From heaven,' he
6 will reply, 'Why then did ye not believe him?' And if we
say, 'From men,' all the people will stone us; for they are
7 persuaded that John was a prophet. They therefore answered,
8 that they could not tell whence. Jesus replied: Neither tell
I you by what authority I do these things.

Matt. 21. 23.
Mar. 12. 1.

9 Then he spake to the people this parable: A man planted
a vineyard, and farmed it out, and having travelled, continued
10 long abroad. The season being come, he sent a servant to the
husbandmen, to receive of the produce of the vineyard; but
11 they beat him, and sent him back empty. Afterwards, he sent
another servant, whom they, having beaten and used him
12 shamefully, also sent away empty. He, afterwards, dispatched
a third to them. Him likewise they wounded and drove away.
13 Then the proprietor of the vineyard said, 'What shall I do? I
will send my beloved son; they will surely reverence him,
14 when they see him.' But when the husbandmen saw him,
they reasoned thus among themselves, 'This is the heir; come,
15 let us kill him, that the inheritance may be our own.' And
having thrust him out of the vineyard, they killed him. What,
16 therefore, will the proprietor of the vineyard do to them? He
will come and destroy those husbandmen, and give the vine-
yard to others. And some of his hearers said: God forbid.

Matt. 21. 42.
Ps. 118. 22.
Acts 4. 11.
1 Pet. 2. 6.

17 Jesus, looking on them, said: What meaneth that expres-
sion of Scripture, "A stone which the builders rejected is made
18 the head of the corner. Whosoever shall fall upon that stone,
shall be bruised; but on whomsoever it shall fall, it will crush
19 him to pieces." At that time the chief priests and the scribes,
knowing that he had spoken this parable against them, would
have laid hands on him, but feared the people.

Matt. 22. 15.
Mar. 12. 13.

30 And they watched him, and set spies upon him, instructing
them to personate conscientious men, and surprise him in his
words, that they might consign him to the power and authority
21 of the procurator. These accosted him with this question:
Rabbi, we know that thou speakest and teachest uprightly,
and that, without respect of persons, thou faithfully recommend-
22 est the way of God. Is it lawful for us to pay taxes to Cæsar
23 or not? He perceiving their subtlety, answered: Why would
24 ye inveigle me? Show me a denarius. Whose image and in-
25 scription hath it? They answered: Cæsar's. He replied:
Render, therefore, to Cæsar that which is Cæsar's, and to
26 God that which is God's. Thus they could not surprise him
in his discourses before the people; wherefore, admiring his
answer, they kept silence.

- 27 Afterwards some of the Sadducees, who deny a future state,
 28 came to him with this question: Rabbi, Moses hath enjoined
 in his writings, that a man whose brother died childless outlived
 by his wife, shall marry the widow, and raise issue to his brother.
 29 Now there were seven brothers, the first of whom having
 30 taken a wife, died childless; the second married the widow, and
 31 also died childless; the third too married her, as did likewise
 32 the rest; and all the seven died leaving no children. Last of
 33 all the woman also died. To which of them, therefore, will she
 be the wife at the resurrection; for she hath been married to
 34 all the seven? Jesus answering, said unto them: The people
 35 of this world marry and are given in marriage; but among
 them who shall be honored to share in the resurrection and the
 other world, there will be neither marrying nor giving in marriage:
 36 For they cannot die any more; because angel-like they
 37 are children of God, being children of the resurrection. But
 that the dead are raised, even Moses hath suggested, calling the
 Lord who appeared in the bush, the God of Abraham, and the
 38 God of Isaac, and the God of Jacob. Now he is not a God of the
 dead, but of the living; for they are all, *though dead to us*,
 39 alive to him. Then some of the Scribes said to him: Rabbi,
 40 thou hast spoken well. After that they did not venture to ask
 him any more questions.
- 41 And he said to them: Why is it affirmed that the Messiah
 42 must be a son of David? Yet David himself says in the book
 43 of Psalms, "The Lord* said to my Lord, Sit at my right hand
 44 until I make thy foes thy footstool." As David thus calleth
 him his lord, how can he be David's son?
- 45 Then in the audience of the people he said to his disciples: ch. 11. 43.
 46 Beware of the scribes, who love to walk in robes, and affect Matt. 23. 6.
 salutations in public places, and the principal seats in the syna- Mar. 12. 38.
 47 gogues, and the uppermost places at feasts; who devour the Matt. 23. 14.
 families of widows, and make long prayers for a disguise. These
 shall suffer the severest punishment.
- XXI. As Jesus was observing the rich casting their gifts into the Mar. 12. 41.
 2 treasury, he saw an indigent widow throw in two mites. And
 3 he said: I tell you truly, that this poor widow hath cast in
 4 more than any of them; for all these, out of their superfluous
 store, have thrown into the sacred chest; whereas she hath
 thrown in all the little she had to subsist upon.

* Jehovah.

SECTION XIII.—THE LAST SUPPER.

- Matt. 24. 1. 5 **SOME** having remarked that the temple was adorned with
 Mar. 13. 1. 6 beautiful stones and presents, he said: The time will come
 ch. 19. 44. when these things which ye behold shall be so razed, that one
 Matt. 24. 3. 7 stone will not be left upon another. Then they asked him,
 Mar. 13. 3. saying: Rabbi, when will these things be; and what will be
 8 the sign when they are about to be accomplished? He answered:
 9 Take care that ye be not seduced; for many will assume
 my character, saying, 'I am the person,' and the time ap-
 10 proacheth; therefore do not follow them. But when ye shall
 hear of wars and insurrections, be not terrified; for these things
 must first happen, but the end will not immediately follow.
 Matt. 24. 7. 11 He added: Then will nation rise against nation, and king-
 Mar. 13. 8. dom against kingdom. And there shall be great earthquakes
 in sundry places, and famines, and pestilences: there shall be
 12 also frightful appearances and great prodigies in the sky. But,
 before all this, ye shall be apprehended and prosecuted, and
 13 consigned to synagogues, and imprisoned, and dragged before
 kings and governors, because of my name: and this will afford
 14 scope for your testimony. Be therefore resolved not to pre-
 15 meditate what defence ye shall make; for I will give you an
 utterance and wisdom, which none of your adversaries shall be
 16 able to refute or resist. And ye shall be given up even by pa-
 rents and brothers, and kinsmen, and friends; and some of you
 17 they will put to death. And, on my account, ye shall be hated
 18 universally. Yet not a hair of your head shall be lost. Save
 yourselves by your perseverance.
 Matt. 24. 15. 20 Now, when ye shall see Jerusalem invested with armies,
 Mar. 13. 14. 21 know that the desolation thereof is nigh. Then let those in
 Judea flee to the mountains; let those in the city make their
 22 escape, and let not those in the country enter the city: for
 these will be days of vengeance, wherein the denunciations of
 23 Scripture shall be accomplished. But wo unto the women with
 child, and unto them who give suck in those days: for there
 shall be great distress in the land, and wrath upon this people.
 24 They shall fall by the sword; they shall be carried captive in-
 to all nations; and Jerusalem shall be trodden by the Gentiles,
 Matt. 24. 29. 25 until the times of the Gentiles be over. And there shall be
 Mar. 13. 24. signs in the sun, and in the moon, and in the stars; and upon
 Is. 13. 10. 26 the earth the anguish of desponding nations; and roarings in
 Ezek. 32. 7. the seas and floods; men expiring with the fear and apprehen-
 Joel 2. 10. sion of those things which are coming upon the world; for the
 31. & 3. 15. 27 powers of heaven shall be shaken. Then they shall see the
 Son of Man coming in a cloud with great glory and power.

- 28 Now when these things begin to be fulfilled, look up and lift up your heads, because your deliverance approacheth.
- 29 He proposed to them also this comparison : Consider the fig-
 30 tree, and the other trees. When ye observe them shooting
 31 forth, ye know of yourselves that the summer is nigh. Know
 ye in like manner, when ye shall see these events, that the
 32 reign of God is nigh. Verily I say unto you, that this genera-
 33 tion shall not pass until all be accomplished. Heaven and earth
 34 shall fail ; but my words shall not fail. Take heed, therefore,
 to yourselves, lest your hearts be overcharged with surfeiting
 and drunkenness and worldly cares, and that day come upon
 35 you unawares : for as a net it shall enclose all the inhabitants
 36 of the earth. Be vigilant, therefore ; praying, on every occa-
 sion, that ye may be accounted worthy to escape all these im-
 pending evils, and to stand before the Son of Man.
- 37 Thus Jesus taught in the temple by day, but retired at night
 38 to the mountain called the Mount of Olives. And every morn-
 ing the people resorted early to the temple to hear him.
- XXII. NOW the feast of unleavened bread, called the passover,
 2 being near, the chief priests and the scribes sought how they
 3 might kill him ; for they feared the people. Then Satan en-
 4 tered into Judas, surnamed Iscariot, who was of the number of
 5 the twelve. And he went and concerted with the chief priests
 6 and officers, how he might deliver Jesus into their hands. And
 Judas having accepted, watched an opportunity to deliver him
 up without tumult.
- 7 Now the day of unleavened bread being come, on which the
 8 passover must be sacrificed, Jesus sent Peter and John, saying :
 9 Go and prepare for us the passover, that we may eat it. They
 10 asked him : Where wilt thou that we prepare it ? He answered :
 When ye enter the city, ye will meet a man carrying a pitcher
 11 of water ; follow him into the house which he shall enter, and
 say to the master of the house, ' The Teacher asketh thee,
 Where is the guest-chamber, where I may eat the passover
 12 with my disciples ? ' And he will show you a large upper-room
 13 furnished : make ready there. So they went, and having found
 every thing as he had told them, prepared the passover.
- 14 When the hour was come, he placed himself at table
 15 with the twelve apostles, and said to them : Much have I
 16 longed to eat this passover with you before I suffer ! for I de-
 clare to you, that I will never partake of another, until it be ac-
 17 complished in the kingdom of God. Then taking a cup, he gave
 18 thanks, and said : Take this, and share it amongst you : for I as-
 sure you that I will not again drink of the product of the vine, until
 19 the reign of God be come. Then he took bread, and having giv-

Matt. 24. 32.
Mar. 13. 33.

Matt. 26. 1.
Mar. 14. 1.

Matt. 26. 14
Mar. 14. 30.

Matt. 26. 17.
Mar. 14. 18.

Matt. 26. 28.

Mar. 14. 22.
1 Cor. 11. 23.

en thanks, broke it, and gave it to them, saying: This is my body which is given for you. Do this in commemoration of me. He likewise gave the cup after supper, saying: This cup is the new covenant in my blood, which is shed for you.

Matt. 26. 21.
Mar. 14. 18.
Jo. 13. 21.

20
21 Mark, however, that the hand of him who betrayeth me; is on the table with mine. The Son of Man is going away, as hath been determined; nevertheless, wo unto that man by whom he is betrayed. Then they began to inquire among themselves, which of them it could be that would do this.

Matt. 20. 25.
Mar. 10. 42.

22
23
24 There had been also a contention among them, which of them should be accounted the greatest. And he said to them: The kings of the nations exercise dominion over them, and they who oppress them are styled benefactors. But with you it must be otherwise: nay, let the greatest amongst you be as the smallest, and him who governeth, as he who serveth. For, whether is greater; he who is at table, or he who serveth? Is it not he that is at table? Yet I am amongst you as one who serveth. Ye are they who have continued with me in my trials. And I grant unto you to eat and to drink at my table in my kingdom, (forasmuch as my Father hath granted me a kingdom), and to sit on thrones, judging the twelve tribes of Israel.

Matt. 26. 34.
Mar. 14. 34.

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31 The Lord said also: Simon, Simon, Satan hath obtained permission to sift you *all* as wheat; but I have prayed for thee that thy faith fail not: do thou, therefore, when thou hast recovered thyself, confirm thy brethren. He answered: Master, I am ready to accompany thee both to prison and to death. Jesus replied: I tell thee, Peter, the cock shall not crow to-day, before thou have thrice denied that thou knowest me.

Matt. 10. 9.

32
33
34
35 Then he said to them: When I sent you without purse, and scrip, and shoes, did ye want anything? Nothing, answered they. But now, said he, let him that hath a purse take it, and likewise his scrip; and let him who hath no sword, sell his mantle and buy one; for I tell you that this Scripture, "he was ranked among malefactors," is now to be accomplished in me: for the things relating to me must *soon* be fulfilled. They said: Master, here are two swords. He replied: It is enough. Then he went out, and repaired, as he was wont, to the Mount of Olives, and his disciples followed him.

Matt. 26. 36.
Mar. 14. 13.

36
37
38
39
40 Being arrived there, he said to them: Pray that ye may not yield to temptation. Then being withdrawn from them about a stone's cast, he kneeled down and prayed, saying: Father, if thou wilt, take this cup away from me; nevertheless, not my will, but thine be done. And there appeared to him a messenger from heaven strengthening him. And being in an agony of grief, he prayed the more fervently, and his sweat fell like

- 45 clotted blood to the ground. Having arisen from prayer, and returned to his disciples, he found them sleeping, oppressed with grief, and said to them: Why do ye sleep? Arise and pray, lest the trial overcome you.
- 47 Before he had done speaking, he saw a multitude, and he who was called Judas, one of the twelve, walked before them. Matt. 76. 14.
Mar. 14. 43.
Jo. 18. 3.
- 48 and came up to Jesus to kiss him. Jesus said to him: Judas, betrayest thou the Son of Man with a kiss? Now those who were with him, foreseeing what would happen, said to him:
- 49 Master, shall we strike with the sword? And one of them struck the servant of the high priest, and cut off his right ear.
- 51 Jesus said: Let this suffice; and touching his ear, he healed him. Then Jesus said to the chief priests, and the officers of the temple-guard, and the elders who were come to apprehend him: Do ye come with swords and clubs, as in pursuit of a
- 52 robber? While I was daily with you in the temple, ye did not attempt to arrest me. But this is your hour, and the power of darkness.

SECTION XIV.—THE CRUCIFIXION.

- 54 THEN they seized him, and led him away to the high-priest's house. And Peter followed at a distance. When they had kindled a fire in the middle of the court, and were sitting round it, Peter sat down among them. And a maid servant having observed him sitting by the fire, and viewed him attentively, said: This man also was with him. But he disowned him, saying: Woman, I know him not. A little while after, another seeing him, said: Thou also art one of them. Peter answered, Man, I am not. About an hour after, another averred the same thing, saying: This man was surely with him, for he is a Galilean. Peter answered: Man, I know nothing of this matter. And just as he spake the word, the cock crew.
- 61 Then the Lord turning, looked upon Peter, and Peter called to mind the word which the Lord had said unto him, "Before the cock crow, thou wilt disown me thrice." And Peter went out, and wept bitterly.
- 63 Meantime, they who had Jesus in charge, mocked and beat him; and having blindfolded him, struck him on the face, and asked him, saying: Divine who it is that smote thee. And many other abusive things they said against him.
- 66 As soon as it was day, the national senate, with the chief priests and scribes, were assembled, who having caused him to be brought into their council-chamber, said to him: If thou be the Messiah, tell us. He answered: If I tell you, ye will not Matt. 27. 2.

believe ; and if I put a question, ye will neither answer me, nor
 69 acquit me. Hereafter the Son of Man shall be seated at the
 70 right hand of Almighty God. They all replied : Thou art
 71 then the Son of God ? He answered : Ye say the truth. Then
 they cried : What further need have we of evidence ? We
 have heard enough ourselves from his own mouth.

XXIII. AND the assembly broke up, and conducted Jesus to

Matt. 27. 11.
 Mar. 15. 2.

2 Pilate. And they accused him, saying : We found this man
 perverting the nation, and forbidding to give tribute to Cæsar,
 3 calling himself Messiah the King. Then Pilate asking him,
 said : Thou art the king of the Jews ? He answered : Thou
 4 sayest right. Pilate said to the chief priests and the multitude :
 5 I find nothing criminal in this man. But they became more
 vehement, adding : He raiseth sedition among the people, by
 the doctrine which he spreadeth through all Judea, from Gal-
 6 lee, where he began, to this place. When Pilate heard them
 mention Galilee, he asked whether the man were a Galilean.
 7 And finding that he belonged to Herod's jurisdiction, he sent
 him to Herod, who was also then at Jerusalem.

8 And Herod was very glad to see Jesus : it was what he had
 long desired ; having heard much of him, and hoping to see
 9 him perform some miracle. He, therefore, asked him many
 10 questions ; but Jesus returned him no answer. Yet the chief
 priests and the scribes who were present, accused him with
 11 eagerness. But Herod and his military train despised him :
 and having in derision arrayed him in a shining robe, remanded
 12 him to Pilate. On that day Pilate and Herod became friends :
 for before they had been at enmity.

Jo. 18. 38.
 & 19. 4.

13 Pilate having convened the chief priests, the magistrates,
 14 and the people, said to them : Ye have brought this man be-
 fore me, as one who exciteth the people to revolt ; yet having
 examined him in your presence, I have not found him guilty of
 any of those crimes whereof ye accuse him. Neither hath
 15 Herod ; for I referred you to him. Be assured, then, that he
 16 hath done nothing to deserve death. I will therefore chastise
 17 him, and release him. For it was necessary that he should re-
 18 lease one to them at the festival. Then all cried out together :
 19 Away with this man, and release to us Barabbas. Now Ba-
 rabbas had been imprisoned for raising sedition in the city, and
 20 for murder. Pilate, willing to release Jesus, again expostulat-
 21 ed. But they cried, saying : Crucify, crucify him. A third
 time he repeated, Why ? what evil hath this man done ? I do
 not find him guilty of any capital crime ; I will therefore chas-
 22 tise him, and release him. But they persisted, demanding, with
 23 much clamor, that he might be crucified. At last their clam-
 24 ors, and those of the chief priests, prevailed : and Pilate pro-

Matt. 27. 21.
 Mar. 15. 12.

25 nounced sentence, that it should be as they desired. Accordingly he released to them a man who had been imprisoned for sedition and murder, whom they required, and gave up Jesus to their will.

26 As they led him away, they laid hold of one Simon a Cyrenian coming from the country, and laid the cross on him, that Matt. 27. 32.
Mar. 15. 21.

37 he might bear it after Jesus. And a great multitude followed him, amongst whom were many women who lamented and bewailed him. But Jesus turning to them, said: Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children: for the days are coming wherein they shall say,

30 'Happy the barren, the wombs which never bare, and the breasts Isa. 2. 19.
How. 10. 8.
Rev. 6. 16.

31 'Fall on us,' and to the hills, 'Cover us:' for if it fare thus with the green tree, how shall it fare with the dry? And two malefactors were also led with him to the execution.

33 When they were come to the place called Calvary, they there nailed him to the cross, and the malefactors also, one at his Matt. 27. 35.
Jo. 19. 18.

34 right hand, the other at his left. And Jesus said: Father, forgive them, for they know not what they do. And they parted

35 his garments by lot. While the people stood gazing, even their rulers joined them in ridiculing him, and saying: This man Mar. 15. 24.

36 saved others; let him save himself, if he be the Messiah, the elect of God. The soldiers likewise mocked him, coming and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. There was also an inscription over his head, in Greek, Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 Now, one of the malefactors who suffered with him, reviled him, saying: If thou be the Messiah, save thyself and us. The other rebuking him, answered: Hast thou no fear of God, thou who art undergoing the same punishment? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said to Jesus, Remember me, Lord, when thou comest to thy kingdom. Jesus answered: Verily I say unto thee, To-day thou shalt be with me in paradise.

44 And about the sixth hour there was darkness over all the land, which lasted till the ninth. The sun was darkened, and the veil of the temple was rent in the midst. And Jesus said Ps. 31. 5.

47 with a loud voice: Father, into thy hands I commit my spirit; and having thus said, expired. Then the centurion, observing what had happened, gave glory to God, saying: Assuredly this was a righteous man. Nay, all the people who were present at this spectacle, and saw what passed, returned, beating their breasts. And all his acquaintance, and the women who

had followed him from Galilee, standing at a distance, beheld these things.

SECTION XV.—THE RESURRECTION.

Matt. 27. 57. 50. NOW from Arimathea, a city of Judea, there was a senator named Joseph, a good and just man, who had not concurred in the resolutions and proceedings of the rest, and who himself also expected the reign of God. This man went to Pilate, and begged the body of Jesus. And having taken it down, he wrapped it in linen, and laid it in a tomb cut in stone, wherein no man had ever been deposited. Now that day was the preparation,* and the Sabbath† approached. And the women who had accompanied Jesus from Galilee, followed Joseph, and observed the monument, and how the body was laid. When they returned, they provided spices and ointments, and then rested the Sabbath,‡ according to the commandment.

Matt. 28. 1. **Mar. 16. 1.** **Jo. 20. 1.** **XXIV.** But the first day of the week‡ they went by day-break, with some others, to the tomb, carrying the spices which they had provided; and found the stone rolled away from the monument; and having entered, they found not the body of the Lord Jesus. While they were in perplexity on this account; behold two men stood by them in robes of a dazzling brightness. The women being affrighted, and fixing their eyes on the ground, these said to them: Why seek ye the living among the dead? He is not here, but is risen: remember how he spake to you, before he left Galilee, saying, "The Son of Man must be delivered into the hands of sinners, and be crucified, and the third day rise again." Then they remembered his words.

ch. 4. 22. **Matt. 16. 31.** **& 17. 23.** **Mar. 9. 31.** **Matt. 28. 8.** 9 On their return from the monument, they reported the whole matter to the eleven, and to all the other disciples. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women with them, who told these things to the apostles: but their account appeared to them as idle tales; they gave them no credit. Peter however arose and ran to the monument; and stooping down saw nothing there but the linen lying. And he went away, musing with astonishment on what had happened.

Mar. 16. 12. 13 The same day, as two of the disciples were travelling to a village named Emmaus, sixty furlongs from Jerusalem, they conversed together about all these events. While they were conversing and reasoning, Jesus himself joined them, and went along with them. But their eyes were so affected, that they

* Friday.

† Saturday.

‡ Sunday.

17 did not know him. And he said to them: What subjects are
 18 these about which ye confer together? and why are ye deject-
 19 ed? And one of them, named Cleopas, answered: Art thou
 alone such a stranger in Jerusalem, as to be unacquainted with
 20 the things which have happened there so lately? What things?
 said he. They answered: Concerning Jesus the Nazarene,
 who was a prophet, powerful in word and deed, before God and
 21 all the people; how our chief priests and magistrates have deliv-
 22 ered him to be condemned to death, and have crucified him.
 23 As for us, we trusted that it had been he who should have re-
 24 deemed Israel. Besides all this, to-day being the third day
 since these things happened, some women of our company
 have astonished us; for having gone early to the monument,
 25 and not found his body, they came and told us that they had
 26 seen a vision of angels, who said that he is alive. Whereupon
 some of our men went to the monument, and found matters ex-
 27 actly as the women had related; but him they saw not.
 28 Then he said to them: O thoughtless men, and backward to
 believe things which have been all predicted by the prophets!
 29 Ought not the Messiah thus to suffer, and so to enter into his
 glory? Then beginning with Moses, and proceeding through
 all the prophets, he explained to them all the passages relating
 30 to himself. When they came near to the village whither they
 31 were travelling, he seemed as intending to go further. But they
 32 constrained him, saying: Abide with us; for it groweth late,
 and the day is far spent. And he went in to abide with them.
 33 While they were at table together, he took the loaf, and bles-
 34 sed and broke it, and distributed to them. Then their eyes
 35 were opened, and they knew him; and he disappeared. And
 they said one to another: Did not our hearts burn within us,
 while he talked with us on the road and expounded to us the
 Scriptures?
 36 Immediately they arose, and returned to Jerusalem, where
 they found the eleven and the rest of their company, assembled,
 37 who said: The Master is actually risen, and hath appeared un-
 38 to Simon. These also recounted what had happened on the
 road, and how he was discovered to them in breaking the loaf.
 39 While they discoursed in this manner, Jesus stood in the
 40 midst of them, and said: Peace be unto you. But they were
 41 amazed and affrighted, imagining that they saw a spirit. And
 he said to them: Why are ye alarmed? And wherfore do
 42 suspicions arise in your hearts? Behold my hands and my
 feet; it is I myself; handle me and be convinced; for a spirit
 hath not flesh and bones as ye see me have. Saying this, he
 showed them his hands and his feet. While yet they believed
 not, for joy and amazement, he said to them: Have ye here

Mar. 16. 14.
 Jo. 20. 19.

42 any thing to eat? And they gave him a piece of broiled fish,
43 and of a honey-comb, which he took and ate in their presence.
44 And he said to them: This is what I told you while I remain-
ed with you, that all the things which are written concerning
45 me, in the Law of Moses, and the Prophets, and the Psalms
must be accomplished. Then he opened their minds, that they
46 might understand the Scriptures, and said to them: Thus it is
47 written, and thus it behoved the Messiah to suffer, and to rise
from the dead the third day; and that reformation, and the re-
48 mission of sins, should be proclaimed in his name among all
49 nations, beginning at Jerusalem. Now ye are witnesses of these
things; and behold I send you that which my Father hath pro-
mised; but continue ye in the city of Jerusalem, until ye be
invested with power from above.

50 He then led them out as far as Bethany, and lifted up his
51 hands and blessed them. And while he was blessing them, he
52 was parted from them, and carried up into heaven. And hav-
ing worshipped him, they returned to Jerusalem with great
53 joy; and were constantly in the temple, praising and blessing
God. Amen.

Acts. 1. 8.
Jo. 15. 26.
Acts, 1. 4.

Mar. 16. 19.
Acts 1. 9.

NOTES

ON ST. LUKE'S GOSPEL.

CHAPTER I.

1. "THINGS which have been accomplished amongst us," τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων. E. T. "Things which are most surely believed among us. Vul. "Quæ in nobis completæ sunt rerum." Lu. "So under uns, ergangen sind." Be. "Rerum quarum plena fides nobis facta est." As the greater part of modern interpreters, who have written since, both abroad and at home, adopt with Be. the latter method of translating, it is proper to assign my reasons for joining Lu. Ham. and the few who with the Vul. prefer the former. The verb *πληροφορέω* admits, in Scripture, two interpretations: One is, 'to perform,' 'fulfil,' or 'accomplish;' the other, 'to convince,' 'persuade,' or 'imbolden,' that is, to inspire with that confidence which is commonly consequent upon conviction; and hence the noun *πληροφορία* denotes 'conviction,' 'assurance,' 'confidence.' The passive *πληροφορέομαι* is accordingly either 'to be performed,' etc. or 'to be convinced,' etc. Now, as it is only of things that we can say 'They are performed,' and of persons, 'They are convinced,' there can be little doubt in any occurrence about the signification of the word. But in the way in which Be. and others have rendered this verse, neither of these senses is given to them. That they have purposely avoided the first signification, they acknowledge; nor can it be denied, that, aware of the absurdity of speaking of things being *convinced*, *persuaded*, or *imboldened*, they have eluded the second. For this reason, they have adopted some term nearly related to this meaning, but not coincident with it, or have disguised the deviation by a periphrasis. Our translators have rendered *πεπληροφορημένων* "most surely believed," after Er. "quæ certissimæ fidei sunt." But where do we find *πληροφορεῖν* signifying *to believe*? Not in Scripture, I suspect: but, that we may not decide rashly, let us examine the places where the word occurs. Paul says concerning Abraham, Rom. 4: 21, *πληροφορηθεὶς ὅτι ὁ ἐπηγγέλταί [ὁ Θεός] δυνα-*
Vol. II. 39

τοὺς ἐστί καὶ ποιῆσαι, "being convinced that God is able to perform what he hath promised." Again, in recommending to the Romans moderation and tolerance towards one another, as to days and meats, of which some made distinctions, and others did not, he says, Rom. 15: 5, *ἕκαστος ἐν τῷ ἰδίῳ νοῦ πληροφορεῖσθω*, "Let every man be convinced in his own mind." If in such points he act upon conviction, though erroneous, it is enough. As in both these it is to persons that this quality is attributed, there has never been any doubt about the meaning. Only we may remark upon the last example, that it is a direct confutation of what Be. affirms in his notes on L. to be the import of the word, namely, that it implies not the conviction produced, but the full sufficiency of the evidence given. "*Τὸ πληροφορεῖσθαι*," says he, "ad res accommodatum, res significat ita certis testimoniis comprobata, ut de iis ambigi merito non possit." Again, "Nec enim hic dictum voluit Lucas fuisse certam ab auditoribus adhibitam evangelicæ doctrinæ fidem, sed ea sese scripturum de Christi dictis et factis, quæ certissimis testimoniis vera esse constitisset." Now, in the passage quoted, we find it applied alike to the persuasion of opposite opinions, to wit, that there ought, and that there ought not, to be made a distinction of days and meats. Now, as two contradictory opinions cannot be both true, neither can both be supported by irrefragable evidence. Yet the apostle says, concerning both, *πληροφορεῖσθω ἕκαστος*. The term, therefore, has no relation to the strength or weakness of the evidence; it solely expresses the conviction produced in the mind, whether by real evidence, or by what only appears such. Though both therefore deviate, the E. T. deviates less than Be. But to return: there are also in Paul's Epistles two examples of this verb applied to things. He says to Timothy, (2 Tim. 4: 5), *τὴν διακονίαν σου πληροφόρησον*, "fulfil thy ministry," agreeably to the rendering of the Vul. "ministerium tuum imple," and of all the ancient translations. Be. in conformity to his own explanation of the word, "ministerii tui plenam fidem facito," literally rendered by our interpreters, "make full proof of thy ministry;" as though it were not so much an object to a Christian minister to discharge his duty, as to approve himself to men; whereas the former is certainly the primary object, the latter but a secondary one at the best. This manner is, besides, worse adapted than the other, both to the spirit of Christian morality, which, inspiring with a superiority to the opinions of fallible men, fixes the attention on the unerring judgment of God; and to the simplicity of the apostolical injunctions. The only other passage is in the same chapter, (4: 17), *Ὁ δὲ Κύριός μοι παρέστη, καὶ ἐνεδυνάμωσέ με, ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ*. The last clause is rendered by the Vul. "ut per me prædicatio impleatur," "that by me the preaching may be accomplished; Be. after his manner, "ut per me plene certioraretur præ-

conium;" and after him the E. T. "that by me the preaching might be fully known." This method has here the additional disadvantage, that it makes the next clause a repetition of the sentiment in other words, and "that all the Gentiles might hear." Er. has been so sensible of this, that he has deserted his ordinary manner, and said "ut per me præconium expleretur." The word occurs only once in the Sep. and, as it is applied to persons, it signifies 'persuaded,' 'imboldened:' Eccl. 8: 11, *διὰ τοῦτο ἐπληροφόρηθῆ καρδία υμῶν τοῦ ἀνθρώπου ἐν αὐτοῖς τοῦ ποιῆσαι τὸ πονηρὸν*, "Therefore the heart of the sons of men is emboldened to do evil." It answers in this place to the Heb. *מַלְא* *מַלְא*, usually rendered *πληρώω*. I shall only add, that the sense here assigned is better suited to the spirit and tenor of these histories than the other. A simple narrative of the facts is given; but no attempt is made by argument, asseveration, or animated expression, to bias the understanding, or work upon the passions. The naked truth is left to its own native evidence. The writers betray no suspicion of its insufficiency. This method of theirs has more of genuine dignity than the other, and, if I mistake not, has been productive of more durable consequences than ever yet resulted from the arts of rhetoricians, and the enticing words of man's wisdom. The examples from pagan authors will be found to confirm, instead of confuting the explanation given above. I desire no better instance than the quotation from Ctesias adduced by Wetstein, which appeared to Mr. Parkhurst so satisfactory a support of Beza's interpretation, *Πολλοῖς οὖν λόγοις καὶ ὄρκοις πληροφορήσαντες Μεγαβύζον*, "Having convinced Megabyzus with many words and oaths." In this way rendered, the words are perfectly intelligible, and suit the scope of the writer. But will any one say that Ctesias meant to affirm that many words and oaths are a full proof of the truth of an opinion? We all know that they not only are the common resource of those who are conscious that they have no proof or evidence to offer, but with many are more powerful than demonstration itself in producing conviction.

2. "Afterwards ministers of the word," *ὑπηρέται γενόμενοι τοῦ λόγου*. Vul. "Ministri fuerunt sermonis." I have here also preferred the rendering of the Vul. to that of some modern La. interpreters, who have given a very different sense to the expression. In this I am happy in the concurrence of our translators, who have, in opposition to Be. followed the old interpreter. However, as the authorities on the other side are considerable, it is proper to assign the reason of this preference. There are three senses which have been put upon the words. First, by *ὁ λόγος* some have thought that our Lord Jesus Christ is meant, who is sometimes so denominated by John. But this opinion is quite improbable, inasmuch as the idiom is peculiar to that apostle. And even if this were

the meaning of the word here, it ought not to be differently translated, because *ministers of the word* is just as much fitted for conveying it in Eng. as *ὑπηρέται τοῦ λόγου* is in Gr. The Eng. name is neither more seldom nor less plainly given him in the translation, than the Gr. name is given him in the original. If there be any obscurity or ambiguity in the one, there is the same in the other. The second meaning is that which most modern interpreters have adopted, who render *τοῦ λόγου*, *the thing*, not *the word*; supposing it to denote the same with *πραγμάτων* in the preceding verse; and understand by *ὑπηρέται* those concerned in the events, either as subordinate agents in effecting them, or as partakers in their immediate consequences. Thus Be. "administri ipsius rei;" Cas. to the same purpose, "administratores rei;" Er. followed by the interpreter of Zu. more in the style of Virgil than of Luke, "qui pars aliqua eorum fuerant;" and these have had their imitators among the translators into modern languages. Now my reasons for not adopting this manner, which is supported by expositors of great name, are the following: 1st, If *λόγος* had meant here (as I acknowledge it often does) *thing*, not *word*, it would have been in the plural number as *πραγμάτων* is, which relates to the same events, things so multifarious as to include whatever Jesus did, or said, or suffered. 2dly, When the word *λόγος*, in the fourth verse, is actually used in this meaning, having the same reference as *πράγμα* to the things accomplished, it is in the plural. *Λόγος*, therefore, in the singular in this acceptation in the second verse, would not be more repugnant to propriety, than to the construction both of the preceding part of the sentence and of the following. 3dly, I am as little satisfied as to the propriety of the word *ὑπηρέται* in that interpretation. *ὑπηρέτης* denotes properly 'minister,' 'servant,' or 'agent,' employed by another in the performance of any work. But in what sense the apostles or other disciples could be called *ministers* or *agents* in the much greater part of those events whereof the Gospel gives us a detail, I have no conception. The principal things are what happened to our Lord—his miraculous conception and divine original, the manifest interposition of the Deity at his baptism and transfiguration, also his trial, death, resurrection and ascension. In these surely they had no agency or ministry whatever. As to the miracles which he performed, and the discourses which he spoke; the most that can be said of the apostles is, that they saw the one, and heard the other. Nor could any little service in ordinary matters, such as distributing the loaves and fishes to the multitude, making preparation for the passover, or even the extraordinary powers by which they were enabled to perform some miracles, not recorded in the Gospels, entitle them to be styled *ὑπηρέται τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων*, of which alone the Gospels are the histories; and for expressing their

participation in the immediate effects of what they witnessed, the term *ὑπηρέται* appears to me quite unsuitable. So much for the rejection of that interpretation, though favored by Gro. and Ham. My reasons for adopting the other are these: 'The word of God,' *ὁ λόγος τοῦ Θεοῦ*, was, with Jews as well as Christians, a common expression for whatever God communicates to men for their instruction, whether doctrines or precepts. Thus our Lord, in explaining the parable of the sower, informs us that the seed denotes "the word of God," *ὁ λόγος τοῦ Θεοῦ*, L. 8: 11. In what follows in the explanation, and in the other Gospels, it is styled simply *the word*. Thus, Mr. 4: 14, *Ὁ σπείρων τὸν λόγον σπείρει*, "The sower," which is explained to mean the preacher, "soweth the word." Hence, among Christians, it came frequently to denote the gospel, the last, and the best revelation of God's will to men. Nor is this idiom more familiar to any of the sacred writers than to L. See the following passages: L. 8: 12, 13, 15. Acts 4: 4. 6: 4. 8: 4. 10: 44. 11: 19. 14: 25. 16: 6. 17: 11. For brevity's sake, I have produced these places only wherein the abridged form, *ὁ λόγος*, *the word*, is used as in the text. I cannot help observing, that in one of the passages above quoted, Acts 6: 4, the phrase is *ἡ διακονία τοῦ λόγου*, "the ministry of the word." This is mentioned as being eminently the business of the apostles, and opposed to *διακονία τραπέζων*, "the service of tables," an inferior sort of ministry, which was soon to be committed to a set of stewards elected for the purpose. Who knows not that *ὑπηρέτης* and *διάκονος* are, for the most part, in the Acts and Epistles, used indiscriminately for a minister of religion? It is impossible, therefore, on reflection, to hesitate a moment in affirming, that the historian here meant to acquaint us, that he had received his information from those who had attended Jesus, and been witnesses of every thing during his public ministration upon the earth, and who, after his ascension, had been entrusted by him with the charge of propagating his doctrine throughout the world. *Auditors* first, *ministers* afterwards.

3. "Having exactly traced every thing," *παρηκολουθηκότι πᾶσιν ἀκριβῶς*. E. T. "Having had perfect understanding of all things." The words in the original express more than is comprised in the common version. By the active verb *παρηκολουθέω*, joined with the adverb *ἀκριβῶς*, are suggested his diligence and attention in procuring exact information, and not barely the effect, or that he actually possessed an accurate account of the whole. I agree with Maldonat, who says, "Non scientiam his verbis, sed diligentiam suam commendat, quam in quærendis, vestigandis, explorandisque iis rebus adhibuerit quas scribere volebat." The interpretation here given is also, in my judgment, more conformable to the import of the verb *παρηκολουθέω* in other passages of the N. T. where it

is spoken of persons : 1 Tim. 4: 6. 2 Tim. 3: 10. That L. was not, as Whitby supposes, an attendant on our Lord's ministry, the contrast, in the preceding verse, of *αὐτόπται καὶ ὑπηρέται*, 'eye-witnesses and ministers,' to what he calls in this verse *παρηκολούκηκας πᾶσιν ἀκριβῶς*, clearly shows. Can we imagine that, by this less explicit phrase, he would have described the source of his own intelligence, had he been himself of the *αὐτόπται καὶ ὑπηρέται*? There is, besides, in the preceding words, another contrast of the *αὐτόπται* who gave the first testimony concerning Jesus, to those who received their testimony, in which latter class he includes himself, *παρέδσαν ἡΜΙΝ οἱ ἀπ' ἀρχῆς αὐτόπται*. Now, if it had not been his express purpose to rank himself among these; if he had meant to oppose the *αὐτόπται* to those only who, from their information, had formerly undertaken narratives, the proper and obvious expression would have been, *καθὼς παρέδσαν ΑΤΤΟΙΣ οἱ ἀπ' ἀρχῆς αὐτόπται*.

² "To write a particular account to thee," *καθεξῆς σοὶ γράψαι*, E. T. "To write unto thee in order." From the word *καθεξῆς* we cannot conclude, as some hastily have done, that the order of time is observed better by this than by any other evangelist. The word *καθεξῆς* does not necessarily relate to time. See Acts 18: 23. The proper import of it is *distinctly, particularly*, as opposed to *confusedly, generally*.

³ "Theophilus," *Θεόφιλε*. It has been questioned whether this word is to be understood here as a proper name or as an appellation. In the latter case, it ought to be rendered 'lover of God.' But I prefer the former, which is the more usual way of understanding it. For, 1st, If the evangelist meant to address his discourse to all pious Christians, and had no one individual in view, I think he would have put his intention beyond all doubt, by using the plural number, and saying, *κράτιστοι θεόφιλοι*. 2dly, This enigmatical manner of addressing all true Christians, under the appearance of bespeaking the attention of an individual, does not seem agreeable to the simplicity of style used in the Gospel, and must have appeared to the writer himself as what could not fail to be misunderstood by most readers, proper names of such a form as Theophilus, and even this very name, being common in Gr. and La. authors. 3dly, In the Scriptures, when *φίλος*, that is, *lover*, or *friend*, makes part of a compound epithet, it is always, if I mistake not, placed in the beginning, not the end, of the compound. The apostle Paul, to express *lover of God*, says *φιλόθεος*, 2 Tim. 3: 4. There occur, also, in holy writ, several other compositions after the same manner, of which this noun makes a part; as *φιλάγαθος*, *φιλάδελφος*, *φιλανθρος*, *φιλανθρωπος*, *φιλάργυρος*, *φιλαυτος*, *φιλήδονος*, *φιλόνηκος*, *φιλόξενος*, *φιλόσοφος*, *φιλόστοργος*, *φιλότεκνος*. The other manner, wherein *φίλος* is placed in the end, though not un-

exampl'd in classical writers, is much more uncommon. Lastly, What is said in the fourth verse evidently shows, that the author addressed himself to a person with whose manner of being instructed in the Christian doctrine he was particularly acquainted.

⁴ "Most excellent," *κατίστω*. Some consider this as an epithet, denoting the character of the person named; others, as an honorary title, expressing respect to office or rank. I prefer the latter opinion. The word occurs only in three other places of the N. T., all in the Acts of the Apostles, another work of the same hand. In these places, the title is manifestly given as a mark of respect to eminence of station. Accordingly it is only on Felix and Festus, when they were governors of the province, that we find it conferred. It is therefore not improbable that Theophilus has been the chief magistrate of some city of note in Greece or Asia Minor, and consequently entitled to be addressed in this respectful-manner. For though Paul observes, (1 Cor. 1: 26), that there were not many wise men after the flesh, not many rich, not many noble, in the Christian community, his expression plainly suggests that there were some. And, at the same time that we find the inspired penmen ready to show all due respect to magistracy, and to give honor, as well as tribute, to whom it is due, no writers are less chargeable with giving flattering titles to men. Such appellations, therefore, as *ἀγαθὲ*, *βέλτιστε*, *κατίστω*, when they may be considered as adulatory or complimentary, however usual among the Greeks, do not suit the manner of the sacred writers. When Paul gave this title to Festus, it appears it was customary so to address the Roman presidents or procurators. In this manner we find Felix, who preceded Festus, was addressed, both by the military tribune Lysias, and by the orator Tertullus. Such titles are a mere piece of deference to the civil establishment, and imply dignity of function or rank, but no personal quality in the man to whom they are given. The same distinction, between official respect and personal, obtains amongst ourselves. Among so many *reverends*, it is, no doubt, possible to find some whose private character would entitle them to no *reverence*. And it will not, perhaps, be thought miraculous to meet with an *honorable*, on whom the principles of *honor* and *honesty* have little influence. The order of civil society requires a certain deference to office and rank, independently of the merit of the occupant; and a proper attention, in paying this deference, shows regard to the constitution of the country, and is of public utility in more respects than one. But of those commendatory epithets which are merely personal, these writers, alike untainted with fanaticism and flattery, are very sparing. They well knew, that where they are most merited, they are least coveted, or even needed. But in a few ages afterwards, the face of things, in this respect, changed greatly. In proportion as men became more de-

ficient in valuable qualities, they became more fond, and more lavish of fine words.

5. "Of the course of Abijah," *ἐξ ἐφημερίας Ἀβιά*. This was one of the twenty-four sacerdotal families into which the whole order was divided by David, (1 Chron. 24: 3, etc.), and which served in the temple by turns.

9. "The sanctuary," *τὸν ναὸν*. E. T. "The temple." Had the word been *τὸ ἱερόν*, it could not have been rendered otherwise than 'the temple;' but *ὁ ναός*, though commonly translated the same way, is not synonymous. The former comprehended the whole edifice, with all its enclosures, piazzas, and other buildings; the latter included only what was termed, by way of eminence, the house, consisting of the vestibule, the holy place or sanctuary, and the most holy. The altar of incense, on which the perfumes were burnt, was in the sanctuary; the people who were praying without, were in the temple, *ἐν τῷ ἱερῷ*, in the court of Israel, though not in what was strictly called the house of God, that is, *ἐν τῷ ναῷ*. In order to render the version as explicit as the original, it behoves us to avoid confounding things in the one, which are not confounded in the other.

15. "Any fermented liquor," *σικερα*. E. T. "Strong drink." Some think that by this name was meant a liquor made of dates, the fruit of the palm tree, a drink much used in the East. But I see no reason for confining the term to this signification. The word is Heb. שכר *shecher*, and has been retained by the Seventy interpreters in those passages where the law of the Nazarites is laid down, and in the rules to be observed by the priests when it should be their turn to officiate in the temple. The Heb. root signifies 'to inebriate,' or 'make drunk.' All fermented liquors, therefore, as being capable of producing this effect, were understood as implied in the term. *Strong drink* is not the meaning. It might be impossible by words to define intelligibly, the precise degree of strength forbidden, or for judges to ascertain the transgression. For this reason, the proper subject of positive law is kinds, not degrees in quality, whereof no standard can be assigned. For this reason, all liquors, however weak, which had undergone fermentation, were understood to be prohibited, both to the Nazarites, and to the priests during the week wherein they officiated in the temple.

17. "And, by the wisdom of the righteous, to render the disobedient a people well-disposed for the Lord," *καὶ ἀπειθεῖς, ἐν φρονήσει δικαίων, ἐτοιμάσαι Κύριον λαὸν κατεσκευασμένον*. E. T. "And the disobedient to the wisdom of the just, to make ready a people prepared for the Lord." The construction, in this way of rendering the words must be *καὶ ἐπιστρέψαι ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμάσαι λαὸν κατεσκευασμένον Κύριον*. I readily admit

that *ἐν* in the N. T. is sometimes used according to the Heb. idiom, for *εἰς* or *ἐπί*, and sometimes for *σύν* or for *διά*; but this concession is not to be understood as implying, that such a use may happen equally in whatever way the words be connected. I question whether the verb *ἐπιστρέψαι* will ever be found joined with the preposition *ἐν*, for expressing *to turn to*, or *to convert to*. It renders it the more improbable that this should be the case here, as in the preceding clause we find the verb *ἐπιστρέψαι* followed by the preposition *ἐπί*, for expressing this very idea, *turning to*, or *converting to*. That in two parallel and similar clauses, depending on the same verb, such an alteration should be made in the construction, is very improbable, being repugnant at once to simplicity, perspicuity, and propriety. It has some weight also, that as in that explanation the sentence has three clauses, though the first and the second are coupled by the conjunction *καί*, there is no copulative prefixed to the third. This, at least, is unusual, and suits neither the Heb. idiom nor the Gr. In the way I understand the sentence, it has but two clauses. *Ἀπειθεῖς* is not governed by *ἐπιστρέψαι*, but by the following verb *ἐποιμάσαι*. The placing of a comma after *ἀπειθεῖς*, is all the change necessary in the pointing. This makes *ἐν φρονήσει δικαίων* fall between two commas, and express the manner in which the Baptist was to effect those changes, namely, by inculcating that disposition of mind which, with righteous men, is the only genuine wisdom or prudence. Bishop Pearce has given the same turn to the sentence; only he seems to think that the word *δικαίων* peculiarly relates to John himself. This supposition is quite unnecessary, and, as the word is in the plural number, embarrasses the construction. The wisdom of the righteous may well be understood as opposed to the wisdom of the ungodly, in like manner as the wisdom which is from above (another phrase for the same thing) is opposed to the wisdom which is from beneath.

23. "His days of officiating;" that is, his week (for it lasted no longer at one turn), during which time he was not permitted to leave the precincts of the temple, or to have any intercourse with his wife.

28. "Favorite of Heaven," *κεχαριτωμένη*. Vul. "Gratia plena." There is no doubt that, in the sense wherein this last expression was used by Jerom, it was of the same import with that given here after Dod. and with that used in the E. T. "thou that art highly favored." But at present, the phrase *full of grace* would not convey the same meaning. Be. "Gratis dilecta." This, though in strictness (if we consider only the import of the words taken severally) it may be defended, conveys an insinuation exceedingly improper and unjust. *Gratis dilecta* is precisely such a compellation as we should reckon suitable, had it been given to the woman whom our Lord permitted to anoint his feet in the house

of Simon, to the great scandal of that Pharisee, who knew her former life. What might even but obliquely suggest a conception so remote from the scope of the evangelist, ought carefully to be avoided.

² "The Lord be with thee," ὁ Κύριος μετὰ σοῦ. E. T. "The Lord is with thee." Vul. Er. and Zu. "Dominus tecum." Be. "Dominus tecum est." As the substantive verb is not expressed in the original, it may be interpreted either in the indicative or in the optative. When rendered as an affirmation, we cannot question its truth. But it seems more suitable to the form of salutation, which is always expressive of good wishes, to understand it in the latter of these ways. The word χαῖρε, which immediately precedes, suits this interpretation, and so did all the forms of saluting customary among the Hebrews, such as "Peace be to this house;" "the Lord be with you;" and, "the Lord bless you." See chap. 10: 5. Ruth 2: 4.

³ "Thou happiest of women," εὐλογημένη σὺ ἐν γυναῖξιν. E. T. "Blessed art thou among women." I conceive this expression here as more properly a compellation than either an affirmation or a salutation; and I understand the pronoun as emphatical, and in the vocative. Such a phrase as εὐλογημένη ἐν γυναῖξιν is, in the Heb. idiom, an expression of the superlative. It is accordingly so rendered by Cas. in this place, "mulierum fortunatissima." The same idiom is sometimes simily used in the E. T. Thus, ἡ κάλη ἐν γυναῖξιν in the Sep. which is literally from the Heb. is, with us, "thou fairest among women," Cant. 1: 8; and לַיִשׁ גִּבּוֹר בַּבְּהֵמָה laish gibbor babbehemah, "a lion, which is strongest among beasts," Prov. 30: 30. The expression used here by the evangelist we find repeated ver. 42; but as it is coupled with another clause, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου, it must be understood as an affirmation.

29. "At his appearance and words she was perplexed," ἡ δὲ ἰδοῦσα, διαταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ. Vul. "Quæ cum audisset, turbata est in sermone ejus." This version would appear to have sprung from a different reading; yet there is no known reading that is entirely conformable to it. The Cam. and two other MSS. omit ἰδοῦσα. Si. thinks that the Vul. fully expresses the meaning of the original, and that the evangelist, in saying ἰδοῦσα, has, by a trope not usual with the sacred authors, expressed the operation of one of our senses by a term which, in strictness, belongs to another. I admit that there are examples of this kind, but I see no occasion for recurring to them here. It cannot be questioned that such an extraordinary appearance, as well as the words spoken, would contribute to affect the mind of the Virgin with apprehension and fear.

35. "The holy progeny," τὸ γεννώμενον ἅγιον. E. T. "That holy thing which shall be born of thee." Vul. "Quod nascetur

ex te sanctum." This is one of the few instances in which our translators have deserted the common Gr. and preferred the present reading of the Vul. There are indeed four MSS., only one of them of note, and the first Sy. with some other versions, which concur with the Vul. in reading *ἐκ σου* after *τὸ γεννώμενον*. But though this is the reading of the authorized editions of the Vul. it is not the reading of most of the MS. copies. Some of the Fathers read these words in some MSS. and attempted to account for the omission of them in the much greater number, by imputing it to the Eutychians and other heretics, who (they would have us believe) expunged them, because unfavorable to their errors. But it is far more probable that the orthodox, or ruling party, who were as chargeable with frauds of this sort as any heretics, should have had it in their power to foist the words in question into four or five copies, which are all as yet found to have them, than that any sectaries should have had it in their power to expunge them out of more than fifty times that number, in which they are wanting. As the sense is complete without them, the greater number of copies, especially where the difference in number is so considerable, ought to determine the point. Wet. suspects, and not implausibly, that the inserted words have been transferred hither from Gal. 4: 4. As there is nothing in the words themselves that is not strictly conformable to truth, it is easy to assign a reason why some modern editors, and even translators, have thought it more eligible to insert than to omit them. In such cases, this will be found the most common way of deciding.

37. "Nothing is impossible with God," *οὐκ ἀδυνατήσει παρὰ τοῦ Θεοῦ πᾶν ῥῆμα*. Vul. "Non erit impossibile apud Deum omne verbum." Diss. IX. Part ii. sect. 9.

45. "Happy is she who believed," *μακαρία ἡ πιστεύουσα*. Vul. "Beata quæ credidisti." In like manner Cas. "Beatam te quæ credideris." A little after, in the same verse, both have *tibi*, where in the original it is *αὐτῇ*. Agreeable to these is the Sax. This expression of the sentiment by the second person instead of the third, seems peculiar to these translators, but does not affect the sense.

² "That the things which the Lord hath promised her shall be performed," *ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου*. E. T. "For there shall be a performance of those things which were told her from the Lord." Vul. "Quoniam perficientur ea quæ dicta sunt tibi a Domino." To the same purpose, Be. "Nam consummabuntur ea quæ dicta sunt ei a Domino." Cas. differently, "Perfectum iri quæ tibi a Domino significata sunt." The instances in the N. T. wherein *ὅτι* does not signify *because*, but *that*, are very many. The. understands it so in this place. So also does Gro. and some other expositors of name. It must at the

same time be acknowledged, that the words are susceptible of either interpretation. The reasons which have induced me to prefer the latter are the following. After *πιστεύω*, when a clause is subjoined representing the thing believed, it is invariably introduced by *ὅτι*, which in those cases cannot be rendered otherwise than *that*. See Mt. 9: 28. Mr. 11: 23, 24. J. 11: 27, 42. 13: 19. 14: 10, 11. 16: 27, 30. 17: 8, 21. 20: 31. I have, for the sake of brevity, referred only to examples which occur in the Gospels. 2dly, The person or subject believed is always subjoined, unless there be something in the preceding words which show clearly what it is. Now there is nothing here in the preceding words which can suggest what was believed. It is then highly probable, that it is contained in the words succeeding. 3dly, That this clause expresses, not the reward of belief, but the thing believed, is probable from this consideration, that Elizabeth had doubtless in view the superiority of Mary above her own husband Zacharias, inasmuch as the former readily believed the heavenly messenger, which the latter did not. Now, if Elizabeth meant to point out the superior felicity of Mary, on account of her faith, she would never have specified a circumstance which happened equally to her who believed, and to him who did not believe; for to both there was a performance of those things which had been told them from the Lord. It would have been rather inopportune to mention this circumstance as the special reward of her faith, though very apposite to subjoin it as the subject.

³ Some have thought that the words *παρὰ Κυρίου*, in the end, are better connected with *τελείωσις*, and that, therefore, *τοῖς λελαλημένοις αὐτῇ* should be included between commas. When the effect is equal in respect of the sense, the simplest manner of constructing the sentence ought to be preferred. Admitting, then, that *παρὰ Κυρίου* may be properly conjoined either with *τελείωσις* or with *λελαλημένοις αὐτῇ*, it is preferable to adopt the construction which suits the order of the words, where there is no special reason for deserting that order. The phrase, *things spoken or promised to her*, does not necessarily imply that it was the Lord who spoke them, even though he be mentioned as the author of the events; but, in speaking of the performance of things promised by the Lord, it is manifestly implied that the Lord hath performed them. A promise is performed only by the promiser. This is therefore better, as it is a fuller expression of what is admitted on all sides to be the meaning. One would almost think of some critics, that they dislike an exposition because it is obvious, and prefer one palpably worse, which requires some transposition of the words. To transpose the words is sometimes necessary in explaining these writings; but the presumption is always against the transposition, when the words, as they lie, yield as good and as pertinent a meaning.

49. "Whose name is venerable," καὶ ἅγιον τὸ ὄνομα αὐτοῦ. Diss. VI. Part iv. sect. 9, etc.

51. "Dispelleth the vain imaginations of the proud," διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν. E. T. "He hath scattered the proud in the imagination of their hearts." Gro. justly observes that this is a figurative manner of expressing, *He scattereth the proud, as to what concerns the thoughts of their hearts*; that is, *their vain imaginations*. "Dissipavit superbos quod consilia cordis ipsorum attinet." Maldonat says, to the same purpose, "Dispersit superbos mente cordis sui, pro dispersit cogitationes cordis superborum, id, est. ipsorum consilia et machinationes." With the Hellenist Jews it is not unusual in such canticles to express general truths or observations, which have no relation to any particular time, by the aorist. See the song of Hannah, 1 Sam. 2: 1, etc., in the Sep. version, which bears a resemblance to this of Mary. I have in this version employed the present, as better suited to the genius of our language.

54, 55. "He supporteth Israel his servant, (as he promised to our fathers), ever inclined to mercy towards Abraham and his race," ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους (καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν) τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα. E. T. "He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed for ever." There can hardly be a reasonable doubt that there is, in this passage, an infringement of the natural order. Such construction as ἐλάλησε πρὸς τοὺς πατέρας τῷ Ἀβραάμ, is, to the best of my remembrance, unexampled in these writings. All the correction in the pointing necessary in Gr. for avoiding this singular construction, is very simple. If we include καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν in a parenthesis, the apparent solecism is totally removed. But the irregular syntax in the sentence, as commonly read, which has often been remarked by the critics, is not the only objection to it. The expression is not agreeable to the style of Scripture on those subjects. In relation to the promise, God is very often said in general, to have spoken to the fathers, or, in particular, to Abraham, Isaac, and Jacob; but never to Abraham and his posterity. That those promises concern the posterity is plain, and is often mentioned; but it is nowhere said that they were spoken to them. The very addition of the words *for ever, εἰς τὸν αἰῶνα*, shows the same thing, to wit, that their connexion is not with ἐλάλησε, but with μνησθῆναι ἐλέους. Some editors, sensible of this, though not sensible of the irregularity of the construction, as the passage is commonly interpreted, or of the impropriety of the expression now taken notice of, have included all between ἐλέους and εἰς τὸν αἰῶνα in a parenthesis. These, by their manner of departing from the order of the words in the explanation

they give of them, make a still greater stretch, and a longer suspension of the sense, to less purpose.

² "To remember mercy," is not an unfrequent oriental idiom for expressing to incline to mercy, to be merciful. See Ps. 98: 3. 109: 16. Hab. 3: 2.

64. "And his mouth was opened directly, and his tongue loosed," ἀνεψίχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ. In adding the word *loosed*, I have followed the common translation. The genius of modern tongues does not always permit the freedoms used by the ancients. But it sometimes happens that, in attempting to escape one difficulty, a person runs, before he is aware, into a greater. Elsner was so struck with the incongruity (as it appeared to him) of the application of ἀνεψίχθε to γλῶσσα, that, in order to avoid it, he has attempted to construe the sentence in a quite different manner, making one clause to end with the word παραχρῆμα, and making the noun γλῶσσα the nominative to the following verb ἐλάλει. The subsequent member of the sentence, according to him, stands thus, καὶ ἡ γλῶσσα αὐτοῦ καὶ ἐλάλει εὐλογῶν τὸν Θεόν. Passing the objections to which the form of the expression is liable, (for the examples he produces in support of his hypothesis are far from being similar), it is strange that a man of his knowledge and discernment did not discover that γλῶσσα εὐλογῶν was incomparably more exceptionable than the expression against which he objected. Raphaelius and others have given the most convincing evidence, that such idioms as a verb joined to two nouns, related in meaning to each other, to one of which alone the verb is strictly applicable, are warranted by the most approved classical authority in prose and verse. The αἶτον καὶ οἶνον ἐδόντες of Homer is well known. Nor does that of the apostle greatly differ. Γάλα ὑμᾶς ἐπάτισσα καὶ οὐ βρωῖμα, which is literally in Eng. "I made you drink milk and not meat," 1 Cor. 3: 2. This sounds rather more harshly to us than the literal version of the text under examination: 'Then were opened his mouth and his tongue.' But we see that even critics, sometimes, rather than acknowledge in the sacred penmen a negligence of expression, not without example in the best writers, will find it necessary to admit a blunder hardly to be met with in the worst.

67. "Prophesied," προεφήτευσε. I have retained the word: though, in the Jewish idiom, *to prophesy* admits of several senses. Amongst others, it often means to express the devout sentiments to which a particular occurrence gives rise, in such a song of praise as that which he has subjoined. It must be owned, however, that in this canticle there are some things which, in strict propriety, are prophetic, according to the acceptation of the term *prophecy* in our language. This is an additional reason for retaining the word in this place.

69, 70, 71. "And (as anciently he promised by his holy prophets) hath raised a Prince for our deliverance, in the house of David his servant; for our deliverance from our enemies, and from the hands of all who hate us"—*καὶ ἤγειρε κέρασ σωτηρίας ἡμῖν ἐν τῷ οἴκῳ Δαβὶδ τοῦ παιδὸς αὐτοῦ· καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων τῶν ἀπὸ αἰῶνος προφητῶν αὐτοῦ, σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς.* E. T.

"And hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us." All such Scripture songs as that from which these words are taken, are expressed in the oriental poetic idiom, resembling that of the Psalms. Now, it is impossible to render these into another language, with tolerable clearness and propriety, without using greater latitude of expression than is necessary in translating plain prose. For this reason, I have taken the freedom to make here a small alteration in the arrangement. The 70th verse is a parenthesis; and, that the interruption which it gives to the meaning may as little as possible hurt perspicuity, I have introduced it immediately after *αὐτῷ*, in the beginning of ver. 69. In consequence of this transposition, the verb *ἤγειρε* is more closely connected with its regimen, *σωτηρίαν*. I have also preferred the proper term to the trope, in the translation of *κέρασ*. 'Horn of salvation,' is both too obscure, and too little suited to our mode of speaking, to be fit for admission into modern languages. When there can be no doubt about the meaning, a translator ought not anxiously to trace figures which do not suit the language he is writing. Often a metaphor which has energy, and even elegance, in one tongue, is both dark and uncouth in another. For the greater clearness, I have also rendered *ἐλάλησε*, 'promised,' a sense which it often has in the prophetic writings.

75. "In piety and uprightness," *ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ*. The two last words, *ἐνώπιον αὐτοῦ*, 'before him,' that is, God, are a common Hebraism, to denote that the virtues mentioned are genuine, as under the eye of God.

78. "Who hath caused a light to spring from on high to visit us," *ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους*. E. T. "Whereby the day-spring from on high hath visited us." *The day-spring* is an expression rather indefinite. If it mean *the dawn*, it is too faint an image for the subject. It has been observed by critics that *ἀνατολή* is the word used by the Sep. in rendering the Heb. *נֶזֶם* *tsemoch* which signifies a 'branch,' or a young shoot, a name by which the Messiah appears to have been denominated by some of the prophets. The word *ἀνατολή* is also used sometimes to denote 'the sun-rising:' lastly, it signifies the east, or the quarter of the heavens in which he rises. That it does not in this place,

answer to *branch*, the reason urged by Gro. Ham. and other commentators; is sufficient evidence. It is not natural to speak of sending a branch to enlighten those who are in darkness, or to direct their feet in the way. If the sun, as he appears in rising, had been here alluded to, *ἀνατολή* would not have been without the article. Besides, it is so far justly argued by Wet. that the rising sun cannot be here understood by *ἀνατολή*, because the sun, when he rises, is always in the horizon; whereas this light is spoken of as coming from on high, *ἐξ ὕψους*, and must, therefore, be rather vertical than horizontal. Now, the word *ἀνατολή* imports not only 'oriens,' but 'ortus;' and is alike applicable to any light newly sprung up or appearing. This sense of the word I have adopted here, and endeavored to express with perspicuity.

CHAPTER II.

1. "All the inhabitants of the empire," *πᾶσαν τὴν οἰκουμένην*. E. T. "All the world." Vul. "Universus orbis." *Οἰκουμένη* means, strictly, the inhabited part of the earth, and therefore *πᾶσα ἡ οἰκουμένη*, 'all the world,' in the common acceptation of the phrase. But it is well known, that this expression was, in ancient times, frequently employed to denote *the Roman empire*. It has, probably, been a title first assumed by the Romans through arrogance, afterwards given by others through flattery, and at last appropriated, by general use, to this signification. That it has a more extensive meaning in this place, is not, I think, pretended by any. But there are some who, on the contrary, would confine it still further, making it denote no more than Judea and its appendages, or all that was under the dominion of Herod. Of this opinion are several of the learned; Binæus, Beau. Dod. Lardner, Pearce, and others. In support of it, they have produced some passages in which this phrase, or expressions equivalent, appear to have no larger signification. Admitting their explanation of the passages they produce, they are not parallel to the example in hand. Such hyperboles are indeed current, not only in the language of the evangelists, but in every language. In those cases, however, wherein they are introduced, there rarely fails to be something, either in what is spoken, or in the occasion of speaking, which serves to explain the trope. For example; the term *a country*, in English, denotes properly a region or tract of land inhabited by a people living under the same government, and having the same laws. By this, which is the common acceptation, we should say that England is *a country*. Yet the term is often used, without any ambiguity, in a more limited sense. Thus, to adopt a familiar illustration: An inhabitant of a country town or parish says to one of his neighbors, speaking of a young man and a young woman of

their acquaintance, "All the country says that they are soon to be married;" yet so far is he from meaning, by the phrase *all the country*, all the people of England, that he is sensible that not a thousandth part of them knows that such persons exist. He means no more than *all the village*, or *all the neighborhood*. Nor is he in the smallest danger, in speaking thus, of being misunderstood by any hearer. Every body perceives that, in such cases, the phrase has a greater or less extent of meaning, according to the sphere of the persons spoken of. But if, on the other hand, he should say, "The parliament has laid a tax on saddle-horses throughout all the country;" nobody could imagine that less than England were intended by the term *country*, in this application. Here the term must be considered as it stands related to parliament; in other words, it must be that which, in the style of the legislature, would be named *the country*. In like manner, though it might not be extraordinary that a Jew, addressing himself to Jews, and speaking of their own people only, should employ such an hyperbole as *all the world* for all Judea, it would be exceedingly unnatural in him, and therefore highly improbable, that he should use the same terms, applied in the same manner, in relating the resolves and decrees of the Roman emperor, to whom all Judea would be very far from appearing all the world, or even a considerable part of it. In reporting the orders given by another, especially a sovereign, the reporter is presumed to convey the ideas, and even, as nearly as possible, the words, of the person or sovereign of whom he speaks. Some have, not improbably, supposed, for it is the manner of exact narrators, that the words ἀπογράψασθαι τῆν οὐκουμένην were the words of the emperor's edict, and copied thence by the evangelist. I shall only add, that the Sy. interpreter, as all the other ancient interpreters, understood the words in the same manner, כִּלְהַ עַמָּא דְאַרְוֹחֵדְנָה, 'all the people of his (the emperor's) dominions.' I am not insensible that this opinion is liable to objections, from the silence of historians, and the improbability of the thing: and though these objections do not appear to me so formidable as they do to some others, the examination of them, severally, would lead into a length of discussion but ill suited to my design. I shall therefore only add in general, that, for my own part, I would have less scruple in admitting that about a point of this kind, the extent of the emperor's edict, (which nowise effects the faith of a Christian) the writer might have mistaken, or been misinformed, than in giving such forced meanings and unnatural construction to his words, as tend but too manifestly to unsettle all language, and render every thing in words ambiguous and doubtful. May not that be here called an *edict*, which was no more than a *declared purpose*—a purpose, too, not to be executed at once, but gradually, as circumstances would permit?

² "Should be registered," ἀπογράφεσθαι. E. T. "Should be taxed." Vul. and Be. "Describeretur. Er. Zu. and Cas. "Censetur." Our translators have, in this instance, not so properly, in my opinion, preferred the three last. 'Απογράφεσθαι is, strictly, 'to be registered,' or 'enrolled;' ἀποτιμάσθαι, 'to be taxed.' almost all the modern translations I have seen, into Itn. Fr. or Eng. have adopted the former interpretation. As the register was commonly made with a view to taxing, it may no doubt, in many cases, be with sufficient propriety rendered in the manner our translators and others have done. However, as in this place there is some difficulty, it is better to adhere strictly to the import of the words. Though it was commonly for the purpose of taxing that a register was made, it was not always, or necessarily so. In the present case, we have no ground to believe that there was no immediate view to taxation, at least with respect to Judea. Herod (called the Great) was then alive, and king of the country; and though in subordination to the Romans, of whom he may justly be said to have held his crown, yet, as they allowed him all the honors of royalty, there is no ground to think, that either in his lifetime or before the banishment of his son Archelaus, the Romans would directly, by their officers, levy any toll or tribute from the people of Judea. Nay, we have the testimony of the Jewish historian Josephus that they did not till after the expulsion of Archelaus, when the country was annexed to Syria, so became part of a Roman province. But it may appear an objection to this account, that it should be considered in an imperial edict as a part, in any respect, of the Roman empire; and that one should be sent by the emperor into the country, to make an enrolment of the people. To this I answer, that as to the name οἰκουμένη, though it has been shown that it was commonly employed to denote the Roman empire, we ought not to interpret the name empire too rigidly, as confined to the provinces under the immediate dominion of Rome. It may well be understood to comprehend all the countries tributary to, or dependent on Rome. Now, there is one important purpose that such registers, even where no tax was imposed, were well fitted to answer; they enabled those haughty lords of the world to know the state of their dependencies, and to form a judgment both as to the sums of money which might be reasonably exacted from their respective princes; and as to the number of soldiers which might be obtained in case of war. Nor is it at all improbable, that when a census was making of the empire, properly so called, the enrolment of the families might be extended to Judea, with a view to the exactation of an oath of fidelity, as Wet. supposes, founding his opinion on a passage of Josephus, and with no design of taxing the country then. Yet the register, taken at that time, might be afterwards used by the Romans for assisting them in levying a tax.

2. "This first register took effect when Cyrenius was president of Syria," *αὐτὴ ἡ ἀπογραφὴ πρώτη ἐγένετο, ἡγεμονεύοντος τῆς Συρίας Κυρηνηίου*. E. T. "And this taxing was first made when Cyrenius was governor of Syria." Vul. "Hæc descriptio prima facta est a præside Syriæ Cyrino." About the import of this verse there is a great diversity of opinions among the critics. Yet, when we attend to it as it lies, without taking into consideration the knowledge we derive from another quarter, we should hardly think there were a verse in the Gospel about which there is less scope for doubt. That which has principally given rise to the questions that have been agitated on this subject, is a passage in Josephus, (Ant. b. 18. c. 1), from which it appears, that the tax levied by Cyrenius, which was the first imposed on the people by the Romans, happened about ten or eleven years after the time here spoken of by L.; for, according to Josephus, it was after the expulsion of Archelaus, when Judea was reduced to the condition of a Roman province. As, at the time when that historian wrote, the event was both recent and memorable, it having given birth to an insurrection under Judas of Galilee, which, though soon quelled to appearance, became the latent source of a war that ended in the ruin of the nation; it is impossible to think that that historian could either have erred through ignorance, or have attempted wilfully to misrepresent what must have been known to thousands then living. We cannot, therefore, with Maldonat and others, cut short the matter at once by sacrificing the credit of the historian to the authority of the evangelist; because this will be found in the issue to do a material injury to the evangelist himself. Let us try then, whether, without doing violence to the words of Scripture, which in cases of this kind is too often done, we can explain them so as not to be inconsistent with the account given by the historian. And, first, as to the attempts which have been made by others with the same view, it is hardly necessary to mention, that some are for extirpating this verse altogether as an interpolation. This is an expeditious method of getting rid of a difficulty, which I am sorry to see some learned men in this age so ready to adopt, though, it must be owned, this expedient tends very much to shorten the critic's labor. But it is a sufficient answer to this, that it is a mere hypothesis, and, I will add, a most licentious hypothesis, inasmuch as it is not pretended that there is a single MS. or edition, ancient translation or commentary, in which the verse is wanting. When the thing, therefore, is properly viewed, we have here a cloud of witnesses, numerous and venerable, the same by whom the Gospel itself is attested to us, in opposition to a mere possibility. Of the same kind is the substitution of Saturninus or Quintilius for Cyrenius. Others, more moderate, attempt to remove the difficulty by a different interpretation of the passage, rendering it after The. "This

register was made before Cyrenius was governor of Syria;" and, for this sense and application of the superlative *πρώτος* for the comparative *πρότερος*, examples are quoted from the Gospel of J. Thus, *πρῶτός μου ἦν*, "He was before me," J. 1: 15: 30; and *ἐμὲ πρῶτον ὑμῶν μεμίσσηκεν*, "It hated me before it hated you," 15: 18. For some time past this solution of the difficulty appears to have been the most favored by interpreters both abroad and at home. Now, there are several considerations which oppose the admission of such an idiom in the present case. 1st, Among the sacred writers it seems to be peculiar to the evangelist J. Nothing similar is found in this Gospel or the Acts, both written by L., nor in any other writer of the N. T. I see no reason to consider it as an Hellenistic idiom, being without example in the Sep. Nor can it be called oriental, as the orientals have neither comparatives nor superlatives, but express the meaning of both by periphrasis. 2dly, The expressions are not similar. In such anomalous phrases, the discovery of the sense depends on the strictest observance of the arrangement. *Πρῶτος*, in the instances quoted, is immediately prefixed like a preposition to the word it governs; thus, *πρῶτος μου, πρῶτον ὑμῶν*: whereas here it is separated from the word governed, *Κυρηνίου*, both by the verb *ἔγενετο*, and by other terms intervening. 3dly, If the evangelist meant to tell us that this register was prior to another taken by Cyrenius, he ought to have said *πρώτη τῆς [ἀπογραφῆς] Κυρηνίου*. And if he meant to tell us that it was before Cyrenius was governor, he ought to have said either *πρώτη τοῦ ἡγεμονεύειν Κυρηνίου*, or *πρώτη τῆς ἡγεμονίας Κυρηνίου*. In no case, therefore, can the examples quoted from J. serve to authorize a construction every way so irregular as this of L. is, on their hypothesis. I will add 4thly, That in regard to the quotations from J. though the expression is not strictly grammatical, it has that simplicity and plainness which warrant us to affirm, that it readily suggests the meaning to every attentive reader. With respect to this passage of L., we may justly affirm the reverse, that no person ever did or could imagine the interpretation devised, who had not previously heard of an inconsistency which the obvious interpretation bore to the report of the Jewish historian, and who was not in quest of something, in the way of explanation, which might reconcile them. The hypothesis of the learned and indefatigable Dr. Lardner, to whose labors the Christian world is so highly indebted, is not without its difficulties. But of this presently.

² *ἡγεμονεύοντος—Κυρηνίου*. There are two questions to which this participle gives rise: one concerning the import of the word *ἡγεμων*; the other concerning the intention of the participial form *ἡγεμονεύοντος* here employed. As to the first, it is evident that *ἡγεμων*, in the language of the N. T. is not peculiarly appropriated to the president of a province, but is used with a good deal

of latitude, being given also to the imperial procurators, such as Pontius Pilate, and even to the prefects who had the principal charge of any business. It is in this sense, perhaps, that it is here applied to Cyrenius (or, as Tacitus calls him, Quirinius), who certainly was not, in Herod's lifetime, president or governor of Syria. But, on this point, I do not find any difference amongst interpreters. As to the second, it is made a question whether *ἡγεμονεύοντος* ought to be understood as the genitive absolute of the participle, and consequently, as intended to express the time when the event mentioned took place; or as equivalent to the appellative *ἡγεμῶν*, and serving merely as a title derived from an office which Cyrenius some time or other, either before or after, possessed, and being in the genitive as agreeing with *Κυρηνοῦ*, which is governed by *ἀπογραφῆ*. Those who construe the sentence in this manner, render it thus: 'This was the first assessment of Cyrenius, governor of Syria.' It is this mode of interpretation which has been adopted by Lardner; as to which I beg leave to offer to the reader's consideration the following reflections. It cannot be doubted that the participle present often supplies the place of an appellative; but in such cases, if I remember right, it is the uniform practice to distinguish it by the article. Thus it is, *ὁ βασιλεὺς, ὁ πειράζων, ὁ ἀγαγὼσκειν, οἱ αἰκοδομοῦντες, οἱ κυριεύοντες*. On the contrary, when the participle is used as a participle, and particularly when it is in the genitive absolute, it has not the article. Should it be argued, that it must, nevertheless, be a noun in this place, because it governs the genitive, and not the case, of the verb; I answer, that the same circumstance (not unusual in Gr.) takes place in all the examples shortly to be produced, as to which, there never was any doubt that the words were to be understood merely as participles in the genitive absolute. Secondly, No way can be more proper for attaining the sense of an author, in places where it may be doubtful, than by comparing those with similar expressions in other places of that author, about which all interpreters are agreed. Now, there cannot be a greater similarity in construction, than that which the beginning of the following chapter bears to the verse under examination: *Ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχούντος τῆς Γαλιλαίας, Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχούντος τῆς Ἰουρραίας καὶ Τραχωνιτιδος χώρας, καὶ Δουσανίου τῆς Ἀβιληνῆς τετραρχούντος—ἰγένειο ὄμμα Θεοῦ ἐπὶ Ἰωάννην*. There cannot be a greater coincidence in syntax than there is in the two passages now compared, insomuch that, if there be no ambiguity in the original of the passage quoted, (and I have never heard it said that there is, neither is there, notwithstanding the learned doctor's remark, any ambiguity in the original of the passage under examination. The similarity in both is striking, upon the slightest attention: The present participles in the

genitive, without the article; the first of the participles, *ἡγεμονεύωντος*, the same in both; and all of these governing the genitive, and not the accusative; the occasion of introducing these circumstances also similar. Now it was never questioned, that the participles in the beginning of the third chapter are merely participles in the genitive absolute, employed solely for ascertaining the time when John's ministry commenced. I shall bring another example from the same author, which is also similar in every circumstance: Acts 18: 12. *Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας, κατεπίστησαν οἱ Ἰουδαῖοι ἐπὶ Παύλῳ*—“When Gallio was proconsul of Achaia, the Jews made insurrection against Paul.” This is no Hellenistic idiom of the evangelist, it is perfectly classical; *ὑπατεύοντων* being often used by the Gr. writers of Roman affairs as corresponding to *consulibus* in La., for marking, by the names of the consuls in office, the date of an event or transaction mentioned. The remark, therefore, that names of office, and participles supplying the place of such names, do not always imply that the office was possessed at the very time to which the action or event refers, though certainly true, is not applicable to the case in hand. The words, expressed in the precise manner above explained, can be neither names of office, nor introduced for the purpose of supplying such names, but participles of the present, specially intended for fixing the circumstance of time. I cannot, therefore, admit this hypothesis of Lardner, (though at first inclinable to it), without infringing the common rules of syntax, and doing injury to the manner of the sacred writer; I rather may say, to his meaning, manifestly shown from instances in other places entirely similar. Further, had it been the evangelist's intention to signify that the register was made by Cyrenius, the proper expression would have been *ὑπο Κυρηνοῦ*; for, in that case, it would have clearly been (what it must have been the writer's intention to represent it) the register only of the empire, *τῆς οἰκουμένης*, executed by Cyrenius. One would think that the author of the Vul. had found the preposition in the Gr. MS. he used, as we read in his translation, “a præsides Syriæ Cyrino.” But some critics of the La. church, particularly Maldonat, reject the preposition as interpolated. Si. evidently suspects it, and observes that in the margin of some MS. La. Bibles, it is corrected in the notes called *correctoria*. Now, as this reading has no countenance from Gr. MSS. ancient commentaries, or printed editions, it is entitled to no regard; and if it were, the only difference it would make on the sentence is this: the present reading implies no more than that the event happened during the presidency of Cyrenius, the other would denote also that it was done by him, for *ἡγεμονεύοντος*, without the article, would still be a participle, and not a noun.

³ On all these accounts, I approve more the way suggested by

Wet: for removing the difficulty, by the explanation of the verb *ἐγένετο*, than by putting the construction to the torture, to wrest a meaning from the sentence which otherwise it would never yield. It is certain that the verb *γενεσθαι* has, in the N. T., other senses besides the most common ones, 'to be,' 'to become,' 'to be made,' 'to be born,' 'to happen.' And of those other meanings, less usual, but sufficiently warranted, the most applicable here is, 'to take effect,' to produce its ordinary consequences. An example of this sense we have Mt. 5: 18, *ἕως ἂν παρέλθῃ ὁ οὐρανός καὶ ἡ γῆ, ἵατα ἔν η μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου ἕως ἂν πάντα γένηται*; rendered in this version, "Sooner shall heaven and earth perish, than one iota, or one tittle of the law, shall perish without attaining its end." The last clause is to the same purpose in the E. T. "Till all be fulfilled." From the connexion of the verse with that immediately preceding, it is evident that the verb *γενεσθαι* is used in the one, in the same sense with *πληρῶσαι* in the other: *οὐκ ἤλθον καταλύσαι ἀλλὰ πληρῶσαι*. For the import of the word *πληρῶσαι* in that passage, see the note in this version. We have another example in the same Gospel, 6: 10, *γένηθη τὸ θέλημα σου*, "Thy will be done;" that is, *take effect, be executed*. The same phrase occurs also, 26: 42. L. 11: 2, and nearly the same 22: 42, *μὴ τὸ θέλημα μου, ἀλλὰ τὸ σὸν γενέσθω*. Again, Mt. 18: 19, our Lord, speaking of the request which two or three of his disciples shall agree in making, says, *γενήσεται αὐτοῖς*, it shall be accomplished for them, it shall have the desired effect. I shall produce but one other example, 1 Cor. 15: 54, *τότε γενήσεται λόγος ὁ γεγραμμένος, Κατεπόθη ὁ θάνατος εἰς νίκος*: "Then that saying of Scripture shall be accomplished, Death is swallowed up of victory." Now let it be remarked, that, in the most common acceptation of the verb *γίνομαι*, a law is made, *γίνεται*, when it is enacted, not when it is obeyed; a request, when it is presented, not when it is granted; a promise, when it is given, not when it is performed; a prediction when it is announced, not when it is fulfilled: Yet it is in the latter only, though less common meaning, that the verb in all the instances above produced, is by the concurrent voice of all interpreters, to be understood. There is only one small point in which this solution appears to differ from that given by Wet. He, if I mistake not, retains the ordinary meaning of the verb *γίνομαι*, and, in defence of the expression, argues, that it is usual to speak of a thing as done by that person by whom it was finished, although it had been begun and carried on by others. But to say that a business enjoined so early by Augustus, was performed so long after by Cyrenius, or during his government, gives immediate scope for the question, 'Where was, then, the necessity that Joseph should make a journey to Bethlehem, to be registered with Mary his espoused wife, ten or eleven years before?' And even if it should be ex-

pressed that the business was at that time completed, it might seem strange that, in a country no larger than Judea, the execution of this order should have required so long a time. In the way I have rendered it, both objections are obviated: the register (whatever was the intention of it) was made in Herod's time, but had then little or no consequences. When, after the deposition and banishment of Archelaus, Judea was annexed to Syria and converted into a province, the register of the inhabitants, formerly taken, served as a directory for laying on the *census* to which the country was then subjected. Not but that there must have happened considerable changes on the people during that period: But the errors which these changes might occasion, could, with proper attention, be easily rectified. And thus it might be justly said, that an enrolment which had been made several years before, did not take effect, or produce consequences worthy of notice till then. This solution does not differ in the result from that given by Whiston, and approved by Prideaux, but it differs in the method of educing the conclusion. Amongst other objections to which Whiston's method is exposed, is, that if the sense of ἀπογραφή had been as unconnected with that of the verb ἀπογράφομαι in the preceding verse, as he makes it, the historian would not have introduced it with the demonstrative pronoun, and said, *Αὕτη ἡ ἀπογραφή*, which plainly refers us for its meaning, to the verb, its conjugate, he had immediately used. This, upon the whole, is my opinion of this puzzling question. It is however proper to observe, that I offer it only as what appears to me a plausible way of solving the difficulty, without violating the syntax; but am far from having that confidence in it wherewith some critics express themselves concerning solutions which, to speak moderately, are not less exceptionable.

7. "Laid him in a manger," ἀπέκλινεν αὐτὸν ἐν τῇ φάτνῃ. Bishop Pearce is of opinion, that by the word φάτνη is here meant a bag of coarse cloth, like those out of which the horses of our troopers are fed when encamped. This bag he supposes to have been fastened to the wall, or some other part, not of the stable, but of the guest-chamber, or room for the reception of strangers, where Joseph and Mary were lodged: in which guest-chamber, intended solely for the accommodating human creatures and not cattle, there was a manger, but there was no bed; and this obliged Mary to have recourse to the manger for laying her child in. What could have led a man of Dr. Pearce's abilities to adopt a hypothesis so ill compacted, as well as unsupported, it is not easy to conceive;—perhaps a strong prejudice against the notion that the mother of our Lord should, on that occasion, have had no better accommodation than what a stable could afford. But in all such cases, the reflection ought ever to be present to our minds, that what we are inquiring into is not a matter of theory, but a point of fact; concerning

the evidence of which we shall never be capable of judging with impartiality, if we have allowed our minds to be preoccupied with vain conceptions in relation to fitness and dignity, of which we are not competent judges. If, along with sufficient evidence of the fact, there be nothing that contradicts the manifest principles of the understanding, or shocks that sense of right and wrong which is the law of God written on our hearts, we ought to be satisfied. For that there should be things astonishing, or even unaccountable, in transactions so far superior to every other object of our meditations, is what we ought in reason to expect, ever remembering, that God's thoughts are not our thoughts, nor are our ways his ways. Mr. Harmer [see Observations, vol. i. p. 442. ed. 2d.] says, that as the horses in the East eat chiefly barley, they do not eat it out of a manger, as with us, (for they have no mangers,) but out of bags of haircloth, which are hung about their heads for that purpose. From this observation of bishop Pearce's, Dr. Priestley has drawn a conclusion in a great measure the reverse, to wit, that they were all in a stable; but that there is no mention of a manger of any kind, the *φάτνη*, on his hypothesis, meaning only 'stable.' That the word *φάτνη* means 'stable,' or rather 'stall,' as well as 'manger,' is admitted. *Manger* seems to have been the original signification, and the other meaning, *stall*, to have arisen from a synecdoche of a part for the whole, as in La. *tectum* is sometimes used for *domus*, and *ῥιππίς* for *navis*; or, as in Eng. *sail* for *ship*. But abstracting from all other considerations, the words of the original are unfavorable to that philosopher's interpretation: *ἀνέκλινεν αὐτὸν ἐν τῇ φάτνῃ* obviously implies, that this was the place wherein the child was laid, and whereby he was distinguished in point of place, not only from those without doors, but from those within. The Doctor has indeed attempted to give such a turn to the words, as may make *ἐν τῇ φάτνῃ* relate in common to all the three preceding verbs, *ἔτεκεν*, *ἐσπαργάνωσεν*, and *ἀνέκλινεν*; but, with what success, must be submitted to the learned. To mention the laying of a child, without saying where, is a very blank sort of information; and when the place is named, we expect it to be what particularly marks the situation of the child, and not what he has in common with those who thus dispose of him, and perhaps with many others. If Mary had borne Jesus in her house, would it have been natural to say, She brought forth her first-born son, and swathed him, and laid him, without adding a word, such as in a cradle, or on a couch, to denote where? But if, for explanation, it had been added simply *in the house*, or *there*, we should have surely thought the whole clause exceedingly superfluous: for who can suppose that she would have taken him to another house? It strengthens my argument, that the word *φάτνη* occurs again twice in this chapter, and is always connected with the position of the child, *κείμενον ἐν τῇ*

φάρνη. Nor can it be said with truth that ἐν τῇ φάρνῃ may relate equally, as Dr. Priestley explains it, to all who had been named. If the word κείμενον had not been subjoined to βρέφος, I should admit the plausibility of this exposition; but the participle κείμενον, as has been observed, requires some such supplement, and consequently appropriates what follows as the full expression of the situation of the babe. But to return to bishop Pearce's exposition: on what authority a bag made of goat's hair is believed to have been called φάρνη, he has not thought to inform us. The like contrivance amongst ourselves, though very common, we never call a *manger*. The very quotations produced by Dr. Pearce confute his hypothesis. Homer represents the horse as chained to the φάρνη, and getting loose from it only by breaking his chain. Could he mean to say, that he had been secured by being bound to a hair-cloth bag, and not to something which he could not carry off? The quotation from Virgil is precisely of the same kind, "abruptis fugit præsepia vinculis." Those bags, Harmer tells us, are hung about the heads of the cattle; but surely they could never occasion the breaking of either chain or halter. It may be asked, What shall we say then to the authorities produced by Harmer, to wit, D'Arvieux Thevenot, and Sir John Chardin, who affirm, that they use no *mangers* in the East, unless we bestow that name on the coarse bags above described? We will say, that we admit the testimony of these witnesses, as evidence not only of what they saw themselves, but of what was then customary in the countries which they visited. At the same time, we do not admit it as evidence of what had been the practice there seventeen hundred years before, especially when, as to the more ancient usages, we have direct testimony that they were different. There is here no opposition of testimony. We find, therefore, no difficulty in believing both. The one concerns the practice of the sixteenth, seventeenth, and eighteenth centuries, the other that of the first century alone. To obviate this, it has been affirmed and is doubtless true, that the Asiatics are not so changeable as the Europeans, in what regards their manners and customs. But were we to conclude thence that they never change at all, we should err more widely than if we should believe them as fickle as ourselves. The difference is only in degree. I have had occasion, in the preliminary Dissertations, to indicate and to trace some of the changes which have obtained in opinions, in manners, and customs, and even in the import of words. Man is naturally mutable, and mutability, in some degree, cleaves to every thing that is human. It is indeed impossible that the revolutions (or changes affecting whole kingdoms and States) to which Syria and the neighboring countries have been subjected, should not have produced great and numerous alterations in all respects above-mentioned. Their conquerors, too, in different ages, have mostly been

nations exceedingly different from one another, both in political principles and in religious ceremonies—the Chaldeans, the Persians, the Grecians, the Romans, the Arabians, and last of all the Turks. Are changes in government, such as these, compatible with a perfect uniformity in their fashions and customs? No, certainly. Let it not however be imagined, that I mean to depreciate such observations as those of Harmer. This is far from my intention. I know that, in many cases, they may be very useful, and several of those made by that learned author undoubtedly are so; but all observations of that kind are then most safely applied, when they throw light upon a passage of Scripture which, misled by our own customs, we find obscure; and not when they serve to darken what is expressed both plainly and explicitly. If a present custom in the East, applied to any ancient fact recorded, makes a passage clear which is otherwise inexplicable, it is a very strong presumption, and in some cases even a proof, that their present is a continuation of their ancient practice. But let it not on the other hand, be founded on an axiom, that whatever is used at present in that part of the world was always so, or that whatever was once their fashion, is the fashion with them still; than both which nothing can be more evidently false. As to the point in question, the word *φάτνη* is used in the Sep. as the version of a Heb. word, which manifestly denotes the manger, crib, or vessel in a stable, out of which the cattle eat. The Heb. מַבְרַס *ebus*, which is so rendered, appears both from etymology and from use, to be of this import. See Job 39: 9. Isa. 1: 3. Prov. 14: 4. The same may be said with truth of the Syriac word אַרְיָא *auria*, by which it is translated in that ancient version; and as to the Gr. term, Phavorinus says *Φάτνη παρὰ τοῦ φαγεῖν γίνεται*. But though enough has been said to remove so slight a presumption founded on their present customs, I shall on this article give positive evidence, both that the practice was in Asia, in ancient times, to feed their cattle out of mangers, or vessels made of durable materials, as stone, wood, or metal, and that it was actually in such a vessel that our Lord was laid. First, that mangers were used in Asia, particularly by the Persians, of whom Harmer tells us, from Thevenot, that at present they have in their stables no such implement, the authority of Herodotus will put beyond dispute. In relating the final victory obtained by the Greeks over the Persians, and the total expulsion of the latter out of Greece, he acquaints us that the tent of Mardonius, the commander in chief of the Persian army, was pillaged, and that there was found in it a brazen manger for his horses, which, on account of its singular beauty, was presented to the goddess Alea Minerva, in whose temple it was deposited. His words are (l. ix. c. 70), *Τὴν σκηνὴν τοῦ Μαρδοκίου οὗτοι [Τεγεῖται] ἔσαν οἱ διαρπάσαντες, τὰ τε ἄλλα ἐξ αὐτῆς καὶ τὴν φάτνην τῶν ἵππων εἰσὺσαν χαλκῆν πᾶσαν*

καὶ θεὸς ἀξίην τὴν μὲν νῦν φάτνην ταύτην τὴν Μαρδωνίου ἀνέθεσαν ἐς τὸν νηὸν τῆς Ἀλέης Ἀθηναίης. Nobody will pretend that the historian could mean that Mardōnius carried about with him a brass stable for his horses, which the Greeks found in his tent. Every circumstance of the story adds to the credibility of the fact, but more especially of that point with which alone my argument is concerned. We have here the testimony of an historian worthy of credit, particularly in matters which fell within his own knowledge, which, when he wrote, were recent in respect of time, and, in respect of place, transacted on the most public theatre at that time in the world; a testimony besides, with the best means of confuting which, if it had been false, he furnished his contemporaries, by telling them where this curious piece of furniture was to be seen. Now let it be observed, that the story is still stronger evidence that the Persians were then accustomed to the use of mangers, than it is of the particular fact related. Had it answered any purpose to the historian to tell a falsehood, he would never have contrived a falsehood notoriously contradictory to the Persian customs, at that time well known in Greece. Neither could he himself be ignorant of their customs. Not to mention his extensive knowledge, he was an Asiatic, a native and citizen of Halicarnassus, a city of Caria in Asia Minor, and consequently in the neighborhood of the Persian dominions. To this testimony I shall add that of Justin Martyr, the first of the Fathers after the disciples of the apostles: he wrote about the middle of the second century. He says expressly, that when Joseph could find no place in the village of Bethlehem to lodge in, he betook himself to a cave near it, and that, when they were there, Mary bore the Messiah, and laid him in a manger. His words are, [Dial. cum Tryphone,] Ἐπειδὴ Ἰωσήφ οὐκ εἶχεν ἐν τῇ κώμῃ ἐπιένη που καταλύσαι, ἐν σπηλαίῳ τίνι συνέγγυς τῆς κώμης κατέλυσε, καὶ τότε αὐτῶν ὄππων ἐκεῖ, ἐτετοχεῖ ἡ Μαρία τὸν Χριστὸν καὶ ἐν φάτνῃ αὐτὸν ἐτεθεῖκε. Now nothing can be more evident, than that here the σπηλαίον, where Joseph and Mary were lodged, is distinguished from the φάτνη where she laid the infant. Such natural caves as could in a strait afford shelter both to men and cattle, were not uncommon in that country; and a principle of humanity or of hospitality, for which the ancients were remarkable, might influence the people to bestow some labor upon them, in order to render them more commodious. This, at least, is not an implausible way of accounting for their finding a manger, and perhaps some other conveniences, in such a place. But, whatever be in this, for I am nowise interested to promote the credit of the tradition, though very ancient; and though Origen, who wrote in the third century, confirms it, telling us, that at Bethlehem they showed the cave wherein Jesus was born, and the manger in the cave wherein he was swathed, (contra Celsum, Δείκνυται τὸ ἐν Βηθλεὲμ σπηλαίον ἐνθα ἐγέννη-

θη, καὶ ἡ ἐν τῷ σπηλαίῳ φάτνη ἐν ἣ ἔσπαργάνωθη); from these testimonies it is very evident, that in those days such implements in a stable as we call *mangers* were well known, and in common use in Judea. For let it be remembered, that Justin was a native of Palestine, having been born in Neapolis of Samaria, the city which in Scripture is called *Shechem* and *Sichar*. Origen also had lived some time in the country. In which way soever, therefore, we understand the story of the cave related by Justin, as a fiction or as a fact, it is a full proof that they were not then unacquainted with the use of *mangers*.

² “In the house allotted to strangers,” ἐν τῷ καταλύματι. E. T. “In the Inn.” I shall here, not only for the vindication of the version, but for the further illustration of the whole passage, make a few observations on the houses built in the East for the reception of strangers. Busbequius, ambassador at the Porte from the emperors Ferdinand and Maximilian, a man well acquainted with the Turkish polity and manners both in Europe and in Asia, where, on the public service, he had also occasion to be, mentions (Epist. 1.) three sorts of houses built for the accommodation of travellers. The first is the *caravansary*, the most considerable, and that which, from its external magnificence, is the most apt to attract the attention of strangers. *It is*, says Busbequius, *a very large building*; commonly lighted from the top, either by sky-lights or by a spacious dome, which serves for ornament as well as use. Into this edifice, which is all under one roof, and has no partitions, all travellers, and their cattle, are admitted promiscuously. The only division in it is an area in the middle for the servants, the beasts, and the baggage, enclosed with a parapet, three feet high, which is so broad as to reach the wall of the house on every side, and thus to form a stone bench all along the walls, for accommodating the travellers, and raising them above the level of the horses, camels, and mules. This bench is commonly from four to six feet broad. There are chimneys at proper distances in the walls. Every little party has such a proportion of this bench, with a chimney, as must serve for kitchen, parlour, and bed-chamber. They use the provisions which they bring with them, or which they purchase in the place. At night, the saddle-cloth, and their own upper garments, commonly serve for bed-clothes, and the saddle for a pillow. The public supplies them only in lodging. The account given by this imperial minister, in the sixteenth century, does not materially differ in any thing from what is related by Tournefort and other travellers of the present age. Busbequius calls the second sort of public house *xenodochium*, which he says is only to be found in a few places. The former is intended chiefly for the accommodation of those travelling companies called *caravans*, from which it derives its name; the latter receives no cattle, nor are the strangers hud-

dled together as in the caravansary, but are decently accommodated in separate apartments, and supplied at the public charge for three days, if they choose to stay so long, in moderate but wholesome food. The third he calls *stabulum*; and of this kind he mentions some as very capacious, though not so magnificent as the caravansary. Here also the travellers and their cattle were under the same roof, and not separated by any partition-wall from each other. Only the former possessed the one side, which had at least one chimney, and the latter the other. When he himself in travelling was forced to put up with such quarters, (for this sometimes happened), he tells us that he made the curtains of his tent serve for a partition between him and the other travellers. Now, of the three sorts, it is probable that these two only, the *xenodochium* and the *stabulum*, were known in the days of the apostles. Indeed the first mentioned, the *caravansary*, appears no other than an improvement of the *stabulum*, the plan being much enlarged, and perhaps a few accommodations added; of all which it is likely that the annual pilgrimages to Mecca, after the establishment of Mohammedanism in the East, first suggested the necessity. Of the two other kinds there appear such traces in Scripture as render it at least credible that they were both in common use. The *κατάλυμα* mentioned twice by this evangelist, once by Mr. and occurring sometimes in the Sep. answers to the *xenodochium* of Busbequius; the *πανδοχείον* of L. in conformity to its name, corresponds to the *stabulum* of the other. It is accordingly so rendered in the Vul.; whereas *diversorium* is that by which *κατάλυμα* is rendered in that translation. All the later translators into La. Er. Ar. Zu. Cas. and Be. less properly confound these words, rendering both *diversorium*. In cases of this kind, immediately depending on the customs of a country, the old translator, who, from his vicinity in time and place, had the best opportunity of knowing the customs, is entitled to the preference. It deserves our notice also, that the ancient Sy. never confounds the two words. In this, therefore, I agree with bishop Pearce, that *πανδοχείον* and *κατάλυμα* are not synonymous. As the same distinction, however, does not obtain with us which obtained with them, we have not names exactly corresponding; but there is resemblance enough in the chief particulars to make the term *Inn* a tolerable version of the word *πανδοχείον*, but not of *κατάλυμα*; for that cannot be called an *Inn* where the lodgers are at no charges, which was most probably the case of the *κατάλυμα*. It was necessary that there should be at Jerusalem, whither the three great festivals brought regularly, thrice in the year, an immense concourse of people, very many of the former kind, the *καταλύματα*. There was but one *κατάλυμα*, it seems, at Bethlehem, a small village, and when Joseph came thither it was full. For this reason, the pious pair, if they did not betake themselves to the cave, according to

the tradition above-mentioned, must have had recourse to the homely harborage of a *πανδοχείον* or *stabulum*. This, in my opinion, removes every difficulty, and is perfectly consistent with every circumstance related by the evangelist. The place was not properly a *stable*, in our sense of the word, a house only for cattle, but was intended for supplying travellers, as to this day they are supplied in the East, with both stable and lodging under the same roof. Nor did it belong to what is called the *κατάλυμα*, the house allotted for the reception of strangers, with which it had no connexion. They were different kinds of what, in old language, were called *hostelries*, and quite independent on each other. By this explanation, without needing to recur to a cave without the town, (an hypothesis liable to some obvious objections), we can admit Wet.'s reasoning in all its force. "If," says he, "the manger was a part of the stable, and the stable a part of the Inn, he who had room in the stable had room in the Inn. When Luke therefore says, that there was no room for them in the Inn, he shows that the stable was unconnected with the Inn." The pains that have been taken by some learned men to furnish our Lord and his parents on this occasion with better quarters, I cannot help thinking, savors somewhat of that ancient prejudice called *the scandal of the cross*, which has clung to our religion from the beginning, and which, in the first ages, produced all the extravagancies of the Docetæ, and many others. This prejudice, wherever it prevails, displays a wonderful dexterity in removing, or at least weakening, those circumstances in the history of our Lord, which are, in the world's account, humiliating. It is an amazing conceit, in a man of Wet.'s abilities, to fancy that there was more dignity in our Lord's being born in a cave than in a stable; because, forsooth, the fables of idolaters represent Rhea as having brought forth Jupiter in a cave. "A cave," says he, "has something in it venerable and divine, whereas nothing is more despicable and rustic than a stable." "Antrum nobis aliquid venerandum et divinum: stabulum vero humile et rusticum representat." To remarks of this kind, so unsuitable to the spirit of our religion, it is sufficient to answer in the words of our Lord, L. 16: 15. *Τὸ ἐν ἀνθρώποις ὑψηλόν, βδέλυγμα ἐν ἁγίοις τοῦ Θεοῦ ἐστίν.*

9. "A divine glory," *δόξα Κυρίου*. E. T. "The glory of the Lord." It was a known figure among the Hebrews, to raise, by the name of God, the import of any thing mentioned to the highest degree possible. See the note on ver. 40.

14. "In the highest heaven," *ἐν ὑψίστοις*. E. T. "In the highest." It is not agreeable to the Eng. idiom to use an adjective so indefinitely, as the word *highest*, without a substantive, would in this place be. When it is employed as a name of God, the context never fails to show the meaning, and thereby remove

all appearance of impropriety. As the Jews reckoned three heavens, the highest was considered as the place of the throne of God. When we find it contrasted with earth, as in this verse, we have reason to assign it this meaning: the one is mentioned as the habitation of God, the other as that of men. This is entirely in the Jewish manner: "God is in heaven, and thou upon the earth," Eccl. 5: 2. "Thy will be done upon the earth, as it is in heaven," Mt. 6: 10. The plural number is used in the original, because the Heb. word for *heaven* is never in the singular. The only place in the O. T. where the phrase *ἐν ὑψίστοις* is employed by the Seventy is Job 16: 19, in which it is evidently used in the same sense as by the evangelist here.

² "Peace upon the earth, and good-will towards men," *ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία*. Vul. "In terra pax hominibus bonæ voluntatis." The La. version is evidently founded on a different reading of the original. Accordingly, in the Al. and Cam. MSS. but in no other, we find *εὐδοκίας* in the genitive. The Go. and the Sax. are the only translations which, with the Vul., favor this reading. Since the passage, as commonly read, admits a meaning at least as clear and apposite as that which we find in the Vul., and as the authorities which support the former are incomparably superior, both in number and in value, to those which favor the latter, it is plain that no change ought to be made. I do not think it an objection of any weight against the common reading, that the copulative is wanting before the last member. It would have some weight in simple narrative, but in a doxology such as this has none at all. The Sy. indeed has the conjunction prefixed to this clause as well as to the preceding; but as there is not for this the authority of any Gr. MS. it has probably been inserted by the translator merely to render the expression more complete. In the way the passage is rendered in the Vul. it is difficult to say, with any degree of confidence, what is the meaning. The most likely, when we consider the ordinary import of the words in Scripture, is that which may be expressed in this manner, 'Peace upon the earth to the men whom God favoreth.' The sense, however, it must be owned, does but ill suit the context, in which the angels are represented as saying, that the good news which they bring shall prove matter of great joy to all the people. It ought surely, in that case, to have been said only to some of the people, namely, to those whom God favoreth. That none can enjoy true peace whom God does not favor, is manifest; but then, by the first expression, we are taught, that God, in sending the Messiah, favors all the people; by the second, that he favors only a part. Though these different sentiments may perhaps, on different views of the subject, both be justified; yet, as there is nothing here to suggest a different view, the most consistent interpretation is the most probable.

The peace of good-will, which bishop Pearce has proposed in interpreting the words, is an unscriptural, and I even think unnatural, expression.

19. "Weighing," *συμβάλλουσα*. Vul. Er. Zu. Be. "Confers." Cas. to the same purpose, "Perpendens." Elsner has produced a number of examples from Pagan authors, to prove that the word *συμβάλλουσα* may be here most fitly rendered into La. "Mentem eorum probe assecuta," having attained the understanding of them. He is in this followed by Palairet; only the latter prefers rendering the word more simply, *intelligens*, understanding them. Raphaelius has shown, that if we were to inspect the places whence Elsner's examples were taken, we should find, both from the sentence itself, and from the context, that the verb is at least as susceptible of one or other of these significations, 'to weigh,' 'to compare,' 'to conjecture,' as of that which he gives it. I confess, that to me it appears much more susceptible of this sense than of the other. Wet. seems to have been of the same opinion. After producing many similar quotations from Grecian authors, which manifestly yield a good and apposite meaning so interpreted, he concludes with observing, "De conjectoribus et interpretibus somniorum oraculorumque dicitur." Here I cannot avoid making a few observations on the manner in which authorities are sometimes alleged by critics. They seem to think, that if the words of a quotation, taken by themselves, make sense, when interpreted in the way they propose, it is sufficient evidence that they have given the meaning of the author in that place. Now this is, in reality, no evidence at all. That such an interpretation yields a sense is one thing; that it yields *the sense* of the author, is another. Of two different meanings, the chief consideration which can reasonably ascertain the preference is, when one clearly suits the scope of the author and the connexion of the paragraph, and the other does not. Yet, if the sentence be considered independently, it may make sense either way explained. That this is the case with Elsner's examples, wherein the verb *συμβάλλειν* is equally capable of being translated 'to guess' as 'to understand,' I should think it losing time to illustrate. The judicious critic, when he considers the connexion, will find them, if I mistake not, more capable of being rendered in the former way than the latter. They all relate to dreams and oracles, concerning which the heathens themselves admitted that there could be no certain knowledge. I observe, 2dly, That in criticising the inspired writers, whose manner is in many respects peculiar, I should think it exceedingly obvious, that the first recourse for authorities ought to be the writer himself, or to the other sacred penmen who employ the word in question. [Diss. IV. sect. 4—8.] The only writer in the N. T. who uses the verb *συμβάλλω* is L. In five

places besides this he has employed it, but in none of the five will it admit the sense which Elsner assigns it here. The same thing may be affirmed, with truth, concerning those passages wherein it occurs in the Sep. and the Apocrypha. Need I add, that the Sy. version, which renders the word in this place $\alpha\pi\omega\tau\omega\sigma$, perfectly agrees with the Vul. Indeed, as far as the sense is concerned, I do not recollect to have observed any difference among translators; and that even Mary did not understand every thing relating to her son, we learn from the 50th verse of this chapter. I shall only further observe in passing, (but I do not lay any stress on this as an argument), that it is not in the manner of the sacred writers to celebrate the abilities of the saints, but their virtues. Whenever they commend, they hold forth an object of imitation to their readers. The understanding of this excellent personage was merely an ability or talent; but her weighing every thing that related to this most important subject, and carefully treasuring it up in her memory, was an evidence of her piety, and of the ardent desire she had to learn the things of God. This is a thing imitable by others; but neither natural acuteness of understanding, nor supernatural gifts, can properly be objects of imitation to us.

22. "Their purification," $\kappa\alpha\theta\alpha\rho\iota\sigma\mu\omicron\upsilon\ \alpha\upsilon\tau\omega\acute{\nu}$. E. T. "Her purification." Vul. "Purgationis ejus." In a very few Gr. copies there is a diversity of reading. The Cam. and three others of less note, for $\alpha\upsilon\tau\omega\acute{\nu}$ read $\alpha\upsilon\tau\omicron\upsilon$, thus making it 'his purification.' The Com. which has in this been followed by Be. and the two printers, Plantin and Elzevir, read $\alpha\upsilon\tau\eta\varsigma$, *her*. The Cop. and Ara. versions omit the pronoun altogether. Wet. has classed the Vul. as supporting the few Gr. MSS. which read $\alpha\upsilon\tau\omicron\upsilon$, *his*; and I cannot help thinking him in the right. *Ejus* is of itself equivocal, meaning either *his* or *her*. Which of the two is meant in a particular case, must always be learned from the connexion of the words. Now the pronoun is so connected here, as by the ordinary rules of interpretation, not to admit another meaning than *his*. Mary is not mentioned in the foregoing verse, nor even in that which preceded it. The last time she is mentioned is in ver. 19, relating to a quite different matter. Jesus is mentioned in the words immediately preceding; and the same personal pronoun occurs in the two verses, both before and after, referring to him. But the verses themselves in the Vul. will make this evident without a comment. "Et postquam consummati sunt dies octo, ut circumcideretur puer; vocatum est nomen ejus Jesus, quod vocatum est ab angelo, priusquam in utero conciperetur. Et postquam impleti sunt dies purgationis ejus secundum legem Moysi, tulerunt illum in Jerusalem, ut sisterent eum Domino." Be this, however, as it will, all the translations from the Vul. which I have seen, consider *ejus* as in this place feminine. Were the question what, in our judgment, the ex-

pression should be, and not what it actually is, (questions often confounded by the critics), I should, for obvious reasons, strongly incline, as others have done, to read *αὐτῆς, ἑρ*, in preference to all other readings. But I must acknowledge, that, upon examination, it appears to be that reading which, of all those above-mentioned, has the least support from positive evidence. I should rather say, it has none at all. Not a single MS. is there, not one ancient writer, or old translation, if we except the Vul. ; and how equivocal its testimony in this place is, has been shown already. For my part, I rather consider it, with Wet. as one witness for the reading in the Com. All the evidence then is reduced to Cardinal Ximenes, who will not be thought of great weight with those who consider the freedoms which he sometimes took, in order to produce in his Gr. edition a closer conformity to the Vul. Be. does not pretend the authority of his MSS. for following in this passage the Com. His only reason is the incongruity which he found in the ordinary reading, *αὐτῶν*. Nor is it of any weight that some printers followed, in this, his edition. Let us then consider briefly, but impartially, those apparent incongruities in the common reading which make people so unwilling to receive it. One is, it is not conformable to the style of the law of Moses on this subject. The purification after child-birth is never called the purification of the child, but of the mother. Though this is certainly true, it may be justly affirmed that it is conformable to the spirit of the law, to consider what may be called the legal state of the mother, and of the child suckled by her, as the same. Now, though the uncleanness of the mother, after bearing a male child, lasted only seven days, she remained thirty-three days longer debarred from touching any hallowed thing, or going into the sanctuary. Nor could the first-born male be legally presented to the Lord, and redeemed, till he was a month old at least. But as the time was not, like that of circumcision, fixed to a particular day, it is not unlikely that it may have been customary, because convenient, for those who lived at a distance from Jerusalem to allot the same time for purification and the redemption, (as was actually done in this case), and to consider the ceremonies in a complex view, as regarding both mother and child. The only other objection which operates powerfully against the reception of the common reading is, that it appears to attribute impurity of some kind or other to our Lord Jesus, from which he needed to be cleansed. But nothing is more certain than what is observed by Gro., that this, notwithstanding its name, implied no more than certain restraints upon the person, till after the performance of certain rites. We are apt to connect with the notion of impurity or the uncleanness described in the ceremonial law, some degree of guilt or moral pravity. But this is entirely without foundation. There was an uncleanness contracted by the touch of a dead body ;

but this being often unavoidable, and sometimes accidental, it was not in any sense a transgression, unless in a few particular cases. It would have been indeed a transgression, if voluntary, in the high-priest, because to him expressly prohibited. His sacred functions required that the necessary care about the interment of persons deceased, though nearly connected with him, should be committed to other hands. The ordinary priests, however, were allowed to defile themselves for near relations. And, as they were permitted, their defilement in such case was no transgression, and consequently implied no sin. Nay more, in many cases it was a man's duty to defile himself, in the sense of the ceremonial law. Nobody will deny that it was necessary, and therefore a duty, to take care of the dying, and to bury the dead. Yet this duty could not be performed without occasioning uncleanness. Nay, the ceremonial law itself required the doing of that which produced this defilement. The priest and others employed in sacrificing and burning the red heifer, and gathering her ashes, were all rendered unclean by what they did; yet they were obliged by law to do it; Num. 19: 7, 8, 10. It was, therefore, in some cases, a man's duty to make himself unclean. If, indeed, a person in this state had entered the congregation of the Lord, or touched any thing intentionally, and without necessity, not permitted to such, or neglected to use, in due time, the rites of cleansing, he would by this presumption have rendered himself, a transgressor; but not by what is called defiling himself, which the ceremonial law, or law of nature, nay, even the ceremonial law, required.

23. "Every male who is the first-born of his mother," *πᾶν ἄρσεν διανοῖγον μητέρα*. Dod. "Every first-born male." I should, probably, have adopted this expression of Dod. as briefer, if there did not appear an ambiguity in it, which is not in the other. A son may, not improperly, be called the first-born male, who is born before all the other male children of the family, notwithstanding that there may have been one or more females born before him. And, if I mistake not, we frequently use the phrase in this meaning. But such a child is not *ἄρσεν διανοῖγον μητέρα*, and, consequently, not a male who is the *first-born* in the sense of this law, which takes place only when the first child which a woman bears is a male. There is the greater reason for remarking the difference, because the Jews themselves made a distinction between the first-born, when it denotes the heir or person entitled to a double portion of his father's estate, and to some other privileges; and the first-born, when it denotes a person who is consecrated to God by his birth, and must in due time be redeemed. Such were, upon the old constitution, before God selected for himself the tribe of Levi in their stead, destined for the priesthood. Now, this sacred prerogative did not always coincide with civil rights of primogen-

iture. Unless the child was at once the first-born of his mother, and the eldest son of his father in lawful wedlock, he was not entitled to the civil rights of the first-born, or a double portion of the inheritance. He might, nevertheless, be a first-born son in the religious sense, and subjected to this law of consecration and redemption. The patriarch Jacob had, by different wives, two sons, Reuben and Joseph, each of whom came under the description here given of ἀγενεὶς διαδοίχων μητρῶν, and so was consecrated by his birth. But Reuben alone was entitled to the patrimony of the first-born; (if he had not forfeited it by his criminal behavior), as being the first-fruits of both parents. (See Gen. 49: 3, 4. 1 Chron. 5: 1, 2.) It is worthy of remark, that, on Reuben's forfeiture, even the civil prerogative, the double portion, did not descend, according to our notions of seniority, to the son next in age to Reuben; "for," says the sacred historian, "he [Reuben] was the first-born; but forasmuch as he defiled his father's bed, his birth-right was given unto the sons of Joseph." This does not appear to have happened in consequence of a particular destination in Joseph's favor, else it is probable that in the history notice would have been taken of that circumstance, but, on the failure of Reuben, to have fallen to Joseph in course. Now, according to the European rules of succession, all the other sons of Jacob by Leah, to wit, Simeon, Levi, Judah, Issachar, and Zebulun, as being elder than Joseph, had a preferable title. But elder-ship is one thing, and primogeniture another. When there was no claim to primogeniture in a family—as, when the first-born was a female, or had died—the double portion came, of course, to the senior brother; but the sacred character could not be transferred. In regard to Dan the first-born of Bilhah, and Gad the first-born of Zilpah, not only had they no title to the civil rights of primogeniture, but it is even doubtful, by reason of the servile condition of the mothers, whether they could be accounted *holy* by their birth. It is universally admitted that Isaac, though the younger son, being the child of a free woman, while Ishmael the elder son was the child of a slave, was alone entitled to all the prerogatives of primogeniture, both sacred and civil. A Gentile mother is also, by the Rabbis, deemed incapable of conveying the rights of the first-born of either kind to her offspring. Any glaring deformity, a defect or redundancy in any of the members, effectually divested the first-born of his sacred character, but not of his patrimonial birthright. A number of cases have been put by the Rabbis, which are more curious than important, in order to show when the two species of rights coincided in the same individual, and when they did not. But they are not, in every thing, unanimous on this subject; and their decisions, though specious, are not always satisfactory. See Selden, lib. De Successionibus, etc. ad Leges Ebræarum, cap. vii.

^a "Is consecrated to the Lord," ἀγιον τῷ Κυρίῳ κληθήσεται.

E. T. "Shall be called holy to the Lord." P. R. Si. Sa. Beau. "Sera consacré au Seigneur." An. "Shall be consecrated to the Lord." It has been frequently observed, and justly, that *to be called*, and *to be*, often mean the same thing in the Hebrew idiom. The word *called* has with them, in such cases, nearly the import of the Eng. words *held*, *acknowledged*, *accounted*. Now, that a thing is acknowledged to be of a particular kind, is considered as a consequence of its being of that kind previous to that acknowledgment. To be of a particular kind, is considered as a consequence of its being of that kind previously to the acknowledgment. It follows, that if, in translating such sentences, the verb *καλέω* be entirely dropt, and the epithet *holy* be supplied by the participle perfect of an active verb, the future tense cannot be retained, without turning a simple declaration of what is, into a command of something to be done. *To consecrate*, doubtless gives a more perspicuous sense in Eng. than *to call holy*. Yet, *shall be consecrated*, would in this place imply more than is implied in the original. It would imply an order for the performance of some solemn ceremony of consecration, such, for example, as was used when God commanded Moses to consecrate Aaron and his sons. This future, thus employed, has in our language the effect of the imperative; whereas, in the present instance, it is manifestly the intention of the writer to inform us, that this single circumstance in the birth of a male, that he is the first-born of his mother, does of itself, consecrate him. In such cases, therefore, the words are more accurately, as well as perspicuously rendered, *is consecrated*, than *shall be consecrated to the Lord*. In the former way, the words appear, as they ought, not a precept, but an affirmation. If, instead of a participle, an adjective be employed, the future may without impropriety be retained. The versions of Hey. and Wes. are both good. The first says, "shall be held sacred to the Lord;" the second, "shall be holy to the Lord." In neither of these is there any appearance of a command of what is to be done; each is a distinct declaration of what obtains in every such instance.

24. "A pair of turtle-doves, or two young pigeons." This was the offering required from the poor. Those in better circumstances were commanded to bring a lamb of the first year for a burnt-offering, and a turtle-dove or a young pigeon for a sin-offering.

30, 31. "The Saviour which thou hast provided," τὸ σωτηριὸν σου ὃ ἠτοίμασας. E. T. "Thy salvation which thou hast prepared." In every language we sometimes meet with such tropes as the abstract for the concrete, the cause for the effect, and the like. In the oriental tongues, however, they seem to be more common than in most others. Thus, God is called our defence, our song, our hope; that is, our defender, the subject of our song, the object of our hope. But when, in any occurrence, the words literally

translated appear but ill adapted to the idiom of our tongue, or occasion obscurity, it is better to express the sense in plain words.

33. "Joseph," Ἰωσήφ. Vul. "Pater ejus." The Cam. with three other MSS. ὁ πατήρ αὐτοῦ. With this agree the Cop. Arm. and Sax. versions.

38. "To all those in Jerusalem who expected deliverance," πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν Ἱερουσαλήμ. E. T. "To all them that looked for redemption in Jerusalem." Vul. "Omnibus qui expectabant redemptionem Israel." This version is evidently founded on a different reading. It is favored by the Vat. which is singular in having τοῦ Ἰσραὴλ for ἐν Ἱερουσαλήμ. Three MSS. of small account read ἐν τῷ Ἰσραὴλ. The Al. and two others of less note, read Ἱερουσαλήμ, without the preposition, and thus make the meaning, 'the deliverance of Jerusalem.' This reading is followed by the Sy. Go. Sax. and Cop. version. As these differences make no material alteration on the sense, and as the common reading is incomparably better supported than any other, and entirely suited to the scope of the passage, it is, in every respect, entitled to the preference. The expectation of the Messiah, though very general, was not universal.

40. "Adorned with a divine gracefulness," χάρις Θεοῦ ἦν ἐν αὐτῷ. E. T. "The grace of God was upon him." A verbal translation sometimes expresses the sense with sufficient clearness; and sometimes, though obscure or equivocal, it is not more so than the original. In either case it admits a plausible apology: but here, I imagine, the words of the evangelist will, to a discerning reader, suggest a meaning which can hardly be said to be conveyed to any by what is called the literal version. The word *χάρις* has in Scripture several significations, to which there is not one Eng. word that will in all cases answer. Our translators have been as attentive to uniformity as most others; yet, for this word, which is oftentimes rendered *grace*, they have on different occasions employed one or other of the following, *favor, liberality, benefit, gift, snke, cause, pleasure, thank, thankworthy, acceptable*; and even these are not all. Let it not be concluded hence, that the Gr. word must be very equivocal and indefinite. Notwithstanding the aforesaid remark, it is very rarely so. But it is commonly the words in immediate connexion, which, in all languages, limit the acceptance of one another, and put the meaning beyond a doubt. The word *grace* in Eng. admits a considerable latitude of signification, as well as the Gr. *χάρις*, yet is seldom so situated as to appear to the intelligent liable to be misunderstood. A reader of discernment will be sensible, that use in the language as truly fixes these limits, as it does the common acceptance of words, or the rules of inflection and construction, I have preferred *gracefulness*, in the version of this passage, as more explicit, though it cannot be denied that the

word *grace* often bears the same meaning. Nay, I must add, that in this sense it corresponds to the most common meaning of the Gr. *τερον* in classical writers. But this is a sense which, though not so common, is not without precedent in the sacred penmen, and particularly in this evangelist. In ch. 4: 22, of this Gospel, the term is manifestly used in the same meaning: *Ἐθαύμαζον ἐνὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ*; here rendered, "Were astonished at the words full of grace which he uttered." The charms of his elocution, which had an irresistible effect on the hearers, are evidently here pointed out. *Gracious words*, in the common translation, are not at all suited to the scope of the passage. See the Note on that place. The word appears to me to be used in the same sense Acts 4: 33, where the historian, speaking of the testimony which the apostles gave in behalf of their Master when they entered on their ministry, says, *Χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς*; to denote the divine eloquence wherewith they expressed themselves, agreeably to the promise of their Lord, that they should receive a mouth and wisdom, which all their adversaries should not be able to withstand. In like manner, I take this to be the import of the word Acts 7: 10, where Stephen says of the patriarch Joseph, *Ὁ Θεὸς ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραῶν*. I acknowledge that our translators have not implausibly rendered the words, "God gave him favor and wisdom in the sight of Pharaoh." It is however more probable, and more agreeable to the rules of interpretation, that the gifts, *χάριν καὶ σοφίαν*, thus coupled, should be understood as denoting distinct personal talents bestowed on Joseph, and not that only one of them, *σοφίαν*, should express a personal quality, and that *χάριν* should denote barely the effect of the other, or that affection which the discovery of his wisdom would procure him. The sense, therefore, in my opinion, is, that God united in Joseph that discernment which qualified him for giving the best counsel, with those graces of elocution which conciliated favor and produced persuasion. *Χάρις* is also used in this manner by the apostle Paul, Eph. 4: 29. Col. 4: 6. The addition of *Θεοῦ* to *χάρις* makes, in the Hebrew idiom, a kind of superlative, raising the signification as much as possible: for *χάρις* is not, like *πίστις*, expressive merely of a mental quality, but refers to effects both outward and sensible. (See Mr. 9: 22. N.) Thus, *ἀστειὸς τῷ Θεῷ*, applied to Moses, Acts 7: 20, when an infant, signifies 'extremely beautiful.' As such expressions denote the highest degree of a valuable quality, they have doubtless arisen from the conviction, that God is to be regarded as the source whence every good and perfect gift descends. Wet. gives in effect the same explanation of this passage. For further confirming the version here given, it may be also observed, that when the evangelists say any thing in relation to the characters of the persons of whom

they write, (which is but seldom), their words, rightly explained, will always be found to convey a precise and distinct sentiment, and not to prove expressions merely indefinite, of what is good or bad in general. Now, the common version of this passage is exactly such a vague expression. For, to say that *χάρις* here means favor, is to say that the historian tells us nothing which we are not told verse 52, where it is said "he advanced in favor with God and man." Now, I do not find that these writers are chargeable with such repetitions so quickly recurring. Besides, in this acceptation, the phrase would not be *χάρις ἣν ἐκ' αὐτό*; but *εὖρε χάριν ἐνώπιον τοῦ Θεοῦ, ἢ παρὰ τῷ Θεῷ καὶ πρὸς τὸν λαόν*. The thing to which in my judgment, the historian here particularly points, is that graceful dignity in our Lord's manner, which at once engaged the love, and commanded the respect of all who heard him. To this we find several allusions made in these writings. See Mt. 7: 28, 29. Mr. 1: 22. L. 4: 22, 32. J. 7: 46. All these passages, put together, indicate an authority in his manner superior to human, blended with the most condescending sweetness. With this distinguishing quality the evangelist here acquaints us that Jesus was attended from his childhood.

44. "In the company," *ἐν τῇ συνδιᾷ*. *Συνδιᾷ* means, properly, 'a company of travellers.' As, at the three great festivals, all the men who were able, were obliged, and many women chose; at least at the passover, to attend the celebration at Jerusalem, they were wont, for their greater security against the attacks of robbers on the road, to travel in large companies. All who came, not only from the city, but from the same canton or district, made one company. They carried necessaries along with them, and tents for their lodging at night. Sometimes, in hot weather, they travelled all night, and rested in the day. This is nearly the manner of travelling in the East to this hour. Such companies they now call *caravans*, and in several places have got houses fitted up for their reception, called *caravansaries*. See N. on ver. 7. 2. This account of their manner of travelling furnishes a ready answer to the question, How could Joseph and Mary make a day's journey without discovering, before night, that Jesus was not in the company? In the day-time we may reasonably presume that the travellers would, as occasion, business, or inclination led them, mingle with different parties of their friends and acquaintance; but that, in the evening, when they were about to encamp, every one would join the family to which he belonged. As Jesus did not appear when it was growing late, his parents first sought him where they supposed he would most probably be, amongst his relations and acquaintances, and not finding him, returned to Jerusalem.

48. "But they who saw him were amazed," *καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν*. E. T. "And when they saw him, they were amazed

ed ;" that is, when Joseph and Mary (mentioned ver. 43), saw him. This is the common way of rendering the words, and they are doubtless susceptible of that here given. This is taken notice of by Bowyer, as an exposition suggested by Markland. Indeed, if the article had been prefixed to *ιδόντες*, I should not have thought the words capable of any other meaning. As they stand, the omission, especially after *πᾶς* or *πάντες*, and a participle in the nominative, with the article, is not unprecedented. Thus, Mt. 11: 28, *Λεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς*. It may indeed be objected, that, in this example, both the participles are to be understood as relating to the same persons ; in which case the repetition of the article would hardly be proper. This, I acknowledge, may be the case ; but the suppression of the article will not be admitted as sufficient evidence that it is. For in L. 14: 11, where we read *πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται*, the two participles, so far from being applicable to the same individual, are contrasted, as representing persons of opposite characters. Yet the article, as well as the adjective *πᾶς*, are omitted before the second participle : but every body must be sensible, that they are understood as equally belonging to both. The case of the passage under review is similar. *Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ, ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ, καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν*. Here the *πάντες οἱ* may be understood as repeated before the second participle. An inconsiderable alteration in the arrangement of the words, will make this criticism more sensibly felt : *Πάντες δὲ οἱ ἀκούοντες αὐτὸν ἐξίσταντο, καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ*. For the sake of perspicuity, I have followed this order in the version. But as the words are capable of the other interpretation above mentioned, my reasons for preferring that here given are these: 1st, In the ordinary explanation, the distance is rather too great between the participle in ver. 48 and the nouns to which it refers in ver. 43. This has made Be. think it necessary to supply the words *parentes ejus* for removing the obscurity ; and in this he has been followed by several other interpreters. 2dly, The meaning here given appears to me better suited to the scope of the passage. His parents may be said to have had reason of surprise, or even amazement, when they discovered that he was not in their company ; but surely, to them at least, there was nothing peculiarly surprising in finding that he was not amusing himself with boys, but in the temple, among the doctors, discoursing on the most important subjects. I may say justly, that to them who knew whence he was, there was less ground of amazement at the wisdom and understanding displayed in his answers, than to any other human being. 3dly, It appears the intention of the evangelist, in this passage, to impress us with a sense of the extraordinary attainments of our Lord

in wisdom and knowledge, even in childhood, from the effect which the discovery of them produced on others. All in the temple who, though they did not see him, were within hearing, and could judge from what they heard, were astonished at the propriety, the penetration, and the energy they discovered in every thing he said; but those whose eyesight convinced them of his tender age, were confounded, as persons who were witnesses of something preternatural.

49. "At my Father's," ἐν τοῖς τοῦ πατρὸς μου. E. T. "About my Father's business." Sy. דְּבַר אָבִי, *in domo patris mei*. The Arm. version renders the words in the same manner. It has been justly observed, that τὰ τοῦ δεινός is a Gr. idiom, not only with classical writers, but with the sacred penmen, for denoting the house of such a person. Thus, Esther 7: 9, what is in the Heb. בְּבֵית הָמָן, and in the E. T. "In the house of Haman," is rendered by the Seventy ἐν τοῖς Ἀμάρ. *Εἰς τὰ ἴδια*, J. 14: 27, is justly translated in the common version, (and I may add, to the same purpose in every version I know), "Unto his own home." The idiom and ellipsis are the same. The like examples occur, Esth. 5: 10. 6: 12. One who desires to see more, may consult Wet. upon the place. This interpretation has been given by many great scriptural critics, ancient and modern, Origen, Euth. The. Gro. Wet. and others. As the phrase is elliptical in Gr. I have with Dod. expressed it elliptically in Eng. It is not often that our language admits so close a resemblance.

CHAPTER III.

1. "Now," δὲ. The Marcionites, who rejected the two preceding chapters, began their Gospel here. It was urged by their adversaries, that the very conjuncion δὲ, with which this chapter is introduced, which is translated in all the ancient versions, which was retained it seems by themselves, and is wanting only in two MSS. is itself an evidence of the mutilation of their copies, being always understood to imply that something preceded.

² "Procurator." Diss. VIII. Part. iii. sect. 17.

2. "In the high-priesthood of Annas and Caiaphas," ἐν ἀρχιερείῳ Ἀννα καὶ Καϊάφα. By the original constitution, one only could be high-priest at one time, and the office was for life. But after the nation had fallen under the power of foreigners, great liberties were taken with this sacred office; and high-priests, though still of the pontifical family of Aaron, were put in or out arbitrarily, as suited the humor, the interest, or the political views of their rulers. And though it does not appear that they ever appointed two to officiate jointly in that station, there is some probability that the Romans, about this time, made the office annual, and that Annas (or Ananus

as he is called by the Jewish historian) and Caiaphas enjoyed it by turns. See J. 11: 49. 18: 3. Acts 4: 6. If this was the case, which is not unlikely; or if, as some think, the *sagan* or deputy is comprehended under the same title, we cannot justly be surprised that they should be named as colleagues by the evangelist. In any event, it may have been usual, through courtesy, to continue to give the title to those who had ever enjoyed that dignity, which, when they had no king, was the greatest in the nation. It is not improper to add, that a very great number of MSS. many of these of the highest value, read *ἀρχιερέως* in the singular. Though this reading does not well suit the syntactic order, and though it is not favored by any ancient version except the Cop. it is approved by Wet.

13. "Exact no more," *μηδὲν πλέον πράσσετε*. Vul. "Nihil amplius faciatis." Er. "Ne quid amplius exigatis." In this Er. who has been followed by Leo, Cas. Be. the Eng. and other modern translators, has, without departing from the known meaning of the Gr. verb, given a version that is both apposite and perspicuous. We cannot say so much of the passage as translated in the Vul.

18. "And, with many other exhortations, he published the good tidings to the people." Diss. VI. Part v. sect. 4.

19. "His brother's wife," *τῆς γυναικὸς Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ*. The word *Φιλίππου* is wanting in very many MSS. both of great and of little account. It is not in some of the oldest and best editions, nor in the Vul. Arn. Go. and Sax. versions. It is, besides, rejected by Mill and Wet. The latter observes, that the name is rightly omitted here, as otherwise the person meant might readily be mistaken for the Philip mentioned ver. 1. This consideration adds to the probability that he has not been named in this place, because, if the evangelist had named him, it is natural to think that he would have added some circumstance, to discriminate him from the Philip he had mentioned so short while before.

23. "Now Jesus was himself about thirty years in subjection," *καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος*. E. T. "And Jesus himself began to be about thirty years of age." Nothing I think is plainer, than that by no rule of syntax can the Gr. words be so construed as to yield the sense which our translators have given them. Admitting that *ἦν ἀρχόμενος* may be used for *ἤρχετο*: because, though the phrase does not occur in Scripture, it is not unbecomable to the Gr. idiom; yet if *ἀρχόμενος* mean here 'beginning,' something still is wanting to complete the sense. Some, therefore, to fill up the deficiency, join the word *ὦν* immediately following to this clause, and, by an extraordinary *enallage*, cause the participle to supply the place of the infinitive. Thus they make the evangelist say *ἦν ἀρχόμενος ὦν* for *ἤρχετο εἶναι*: as if we should say in Eng. *And he was beginning being*, instead of *And he began to be*; for the expression in the one language, is noway preferable

to that in the other. Those who imagine that, in so plain a case, the evangelist would have expressed himself in so obscure, so perplexed, and so unnatural a manner, have a notion very different from mine of the simplicity of style employed by these writers. Besides, some critics have justly remarked, that there is an incongruity in saying, in any language, A man *began to be about* such an age. When we say, a man is about such an age, we are always understood to denote, that we cannot say whether he be exactly so, or a little more or a little less; but this will never suit the expression *began to be*, which admits no such latitude. To combine, in this manner, a definite with an indefinite term, confounds the meaning, and leaves the reader entirely at a loss. Some interpret the words, When he was about thirty years old, he began his ministry. But as there is no mention of ministry, or allusion to it, either in what goes before or in what follows, I suspect this mode of expression would be equally unprecedented with the former. The whole difficulty is removed at once, by making the import of the participle the same with that of *ὑποτασσόμενος*, ch. 2: 51 ‘ruled,’ ‘governed,’ ‘in subjection.’ Hey. has adopted this method, which was, he says, suggested by a remark he found in the book called *A Critical Examination of the Holy Gospels*. In this way understood, we find no more occasion to do violence to the construction; every thing like ellipsis, or tautology, or incongruous combination, vanishes at once. Besides, the meaning given is entirely analogical, and not unfrequent: *ἀρχεῖν*, in the active voice, is ‘to govern;’ *ἀρχέσθαι*, in the passive, ‘to be governed.’ Just so, *ἀρχόντες καὶ ἀρχόμενοι*, ‘magistrates and subjects.’ *Τῆς νύκτος προσκοπέ, τί σοι ποιήσουσιν οἱ ἀρχόμενοι, ἐπειδὴν ἡμέρα γένηται*, “At night, provide work for your subjects to do when it is day.” *Cyropæd.* lib. i. No critic hesitates to admit even an uncommon acceptance, when it is the only acceptance which suits the words connected. Who questions the propriety of rendering *πράσσειν*, ver. 13, *to exact*? Yet, though this verb occurs in the N. T. upwards of thirty times, the verse mentioned is the only place wherein it can be so rendered. The argument is stronger in the present case, as, by the meaning here given, which is far from being uncommon, the construction also is unravelled.

² “As was supposed, *ὡς ἐνομίετο*. Vul. Er. Zu. Cas. “Ut putabatur.” Sy. to the same purpose, *מסחבר*. Hey. “As was supposed according to law.” Priestley’s *Harmony*, “As he was by law allowed to be.” In this he has adopted the explanation given by bishop Pearce, in his *Commentary and Notes*. I am not against preferring a less, to a more usual interpretation, when the former suits the scope of the passage, and the latter does not. But, in the present instance, nothing can suit better the scope of the passage than the common acceptance of the verb *νομίεσθαι*, which

is, 'to be thought, 'supposed,' or 'accounted.' The historian had, in the two preceding chapters, given us an account of our Lord's miraculous conception by the power of the Holy Spirit in the womb of a virgin. After having said so much to satisfy us that Jesus was no son of Joseph, and now introducing the mention of him as his son, it was quite natural to insert the clause *ὡς ἐνομίστεο*, to show that in this he did not contradict himself, but spoke only according to the current, though mistaken, opinion of the country. But what the words *allowed by law* have to do here, it would not be easy to conceive. One would imagine from them, that a claim of succession to Joseph had been made on the part of Jesus, and opposed by the relations, but carried in a court of law. This is one of those refinements in criticism, which makes men nauseate what is obvious, and pursue, through the mazes of etymology, what was never imagined before. Be. who, as has been observed, often errs in this way, has not discovered here any scope for the indulgence of his favorite humor, but, like others, has rendered the words simply, "ut existimabatur." As to the quotations from Josephus, there is nothing parallel in the cases: besides, it will readily be admitted by critics, that the words *εὐχὰς νομιμασμένας* are better rendered 'the customary prayers,' than 'the prayers appointed by law.' The passive *νομίσθησθαι* frequently corresponds to the La. 'moris esse;' whereas, the proper expression in Gr. for *prayers appointed by law*, is *εὐχὰς νομίμων*. The examples from classical authors, referred to in Wet. are all capable of being rendered by one or other of the two ordinary significations, 'to be thought,' or 'to be wont.' But, in such phrases as *ὡς ἐνομίστεο*, there is commonly a meaning appropriated, by use, to the words taken jointly, from which there will not, perhaps, be found a single exception. Had it, therefore, been the sacred writer's intention to say what those interpreters would make him say, he would certainly have chosen another expression for conveying his sentiment than this, which he must have been sensible, could not be understood otherwise than as it has always, till so late as the eighteenth century, been interpreted: for, let it be observed, that this is one of the passages in which there was never discovered, by either commentators or interpreters, the shadow of a difficulty, and about which there was never before any difference of opinion or doubt.

36. "Son of Cainan." Be. on the single authority of the Cam. in opposition to the united testimonies of MSS. and translations, has omitted this clause in his version. *Cainan* is not indeed in the Heb. genealogy of Abraham, Gen. 11: 12, 13, either in the Jewish copy or in the Samaritan, though it is in the version of the Seventy. But this is not the only place in which this evangelist, who wrote in Gr. followed the old Gr. translation, even where it differed from the original Heb. But it is not the province of a translator of the Gospel,

because he esteems the Heb. reading preferable to the Gr., to correct, by his own ideas, what he has reason to believe was written by the evangelist.

CHAPTER IV.

2. "The devil." Diss. VI. Part i. sect. 1—6.

7. "It shall all be thine," *ἔσται σου πάντα*. In the much greater number of MSS., especially those of principal note, for *πάντα* we read *πάντα*, agreeing with *ἐξουσία*. Both the Sy. the Cop. the Eth. and the Ara. versions, have read in the same manner. But the Vul. has "omnia." Of printed editions, the Com. two of Stephens, Wechelius, Ben. Wet. Bowyer, read also *πάντα*.

8. "*Ἦναγε ὀπίσω μου Σατανᾶ*." This clause is not only wanting in some of the best MSS. but in the Sy. Vul. Go. Sax. Cop. Arm. and Eth. translations. Gro. observes, that before The. no ancient writer considered these words as belonging to this place. Mill agrees with Gro. in rejecting them. Wet. who is more scrupulous, chooses to retain them, though he rejects the particle *γάρ* immediately following, to which the introduction of this clause has probably given rise.

18. "Inasmuch as," *οὐ ἕνεκεν*. E. T. "Because." Vul. "Propter quod." Cas. "Quandoquidem." Dod. and others, "For the purpose to which." The force of the conjunction is better hit by Cas. than by the E. T. or by the Vul. and Dod. It is neither causal nor final so much as explanatory. Such is often the import of the Heb. *יגהן* *igahn*, the word used by the prophet. Diss. VI. Part v. sect. 5.

18, 19. Diss. V. Part ii. sect. 2.

19. The Vul. without the authority of MSS. adds to this verse "et diem retributionis;" and in this is followed by the second Sy. Ara. Arm. and Sax. versions. A clause corresponding to it is indeed found in the Prophet quoted; but in no Gr. MS. of L. except in a few belonging to the Marquis de los Veles, which, in Si.'s opinion, have been fabricated on the Vul. and are consequently of no authority in this question.

20. "To the servant," *τῷ ὑπηρέτῃ*. E. T. "To the minister." From the manner in which we apply the word *minister*, in our churches, the Eng. reader is apt to be led into a mistake by the common version, and to consider the word here as meaning the person who presided in the service; whereas it denotes only a subordinate officer, who attended the minister, and obeyed his orders in what concerned the more servile part of the work. Amongst other things, he had the charge of the sacred books, and delivered them to those to whom he was commanded by his superiors to give them. After the reading was over, he deposited them in their pro-

per place. This officer the Jews call *chazan*, who ought not to be confounded with ἀρχισυνάγωγος, 'ruler of the synagogue.'

22. "All extolled him," πάντες ἡμαρτυροῦν αὐτῷ. E. T. "All bare him witness." Μαρτυρεῖν τινὶ commonly denotes 'to give one a favorable testimony,' 'to praise,' 'to extol,' 'to commend;' as ch. 11: 48. Acts 13: 22. Rom. 10: 2. Here it is manifestly used in this sense. The phrase *bare him witness*, is both indefinite and obscure.

² "Words full of grace," τοῖς λόγοις τῆς χάριτος. E. T. "The gracious words." Dod. "The graceful words." I took notice, on ch. 2: 40, that *gracious*, which is nearly synonymous to *kind*, does not suit the sense of this passage. I must say the same thing of *graceful*, which, though one who judged from etymology would think perfectly equivalent to *full of grace*, is not so in reality. *Graceful* words means, in approved use, no more than *well-sounding* words; whereas, in *words full of grace*, if I mistake not, there is always something implied in relation to their *sense* much more than to their sound.

34. "The holy One of God," ὁ ἅγιος τοῦ Θεοῦ. For the full import of the word ἅγιος, in its different applications, see Diss. VI. Part iv. It may be proper here, however, to remark, that when the word is used in the N. T. as an appellative with the article, in the singular number, and applied to a person, the application is always either to God or to Christ. Let it be observed, that I do not speak of the Heb. חַסִּיד *chasid*, and the Gr. ὁσῖος, but of ὁ ἅγιος *hagios*, and ἅγιος. This term is employed sometimes alone, to denote the true God, ὁ ἅγιος 'the holy One;' and sometimes, particularly in the O. T. with the addition of the name of his people, 'the holy One of Israel.' Ὁ ἅγιος, 'the holy One,' or 'the Saint,' is in like manner appropriated, particularly in the N. T. to Jesus Christ, commonly with the addition of τοῦ Θεοῦ. But, after the times of the apostles, Christians became much more lavish of titles and of this title in particular, than their predecessors had been. I have therefore chosen to follow our translators in rendering ὁ ἅγιος *the holy One*, rather than *the Saint*, a denomination which, in latter ages, has been so much prostituted, that, to say the least, a name so venerable as that of Jesus could derive no dignity from it.

36. "What meaneth this? that with authority and power he commandeth?" τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει; E. T. "What a word is this? for with authority and power he commandeth." For the import of the conjunction ὅτι, in this place, see ch. 1: 45. ² N.

39. "Standing near her, ἐπιστάς ἐπάνω αὐτῆς. E. T. "He stood over her." Ἐπάνω, in the sacred penmen, frequently answers to the Heb. עַל *ghal*, which corresponds not only to the La. preposition *super*, but to *justa*.

40. "After sunset, all they who had any sick;" because then the Sabbath was ended, and the people were at liberty to carry their sick.

41. "Thou art the Messiah, the Son of God," *σύ εἶ ὁ Χριστός ὁ υἱὸς τοῦ Θεοῦ*. Vul. "Tu es filius Dei." Ὁ Χριστός is not in the Cam. and four other MSS. It has no place in the Cop. Arm. Sax. and Ara. versions, any more than in the Vul.

² "Would not allow them to speak, because they knew," *οὐκ εἶς αὐτὰ λαλεῖν, ὅτι ᾔδεισαν*. Some think that the words may be rendered, 'Would not allow them to say that they knew,' interpreting the conjunction *ὅτι* as in verse 36. Had the evangelist used *λέγειν* instead of *λαλεῖν*, I should certainly have translated the passage; but as these two verbs are not employed promiscuously in Gr. I thought it better to preserve the distinction in Eng.

42. "Sought him out," *ἐζήτουν αὐτόν*. E. T. "Sought him." A very great number of MSS. and among these some of the most valuable, read *ἐπεζήτουν*. The difference in meaning is not considerable; but it is sufficient to warrant the distinction here made.

³ "Urged him not to leave them," *κατείχον αὐτόν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν*. E. T. "Stayed him that he should not depart from them." In most translations, as well as in the Eng. the words are so rendered as to imply that they detained him by force. But that *κατέχω* does not always signify the possession or the attainment of the thing spoken of, is evident from this very writer's use of it, Acts 27: 40, *κατείχον εἰς τὸν αἰγιαλόν*, which our translators render, very justly, "made toward shore." Here the verb expresses no more than the earnestness of their endeavors.

CHAPTER V.

2. "Aground near the edge," *ἐστῶτα παρὰ τὴν ἕλμην*. E. T. "Standing by the lake." The word *ἐστῶς*, applied to a ship or boat, means either being 'at anchor' or being 'aground.' The latter seems here the more probable meaning, for the following reasons: 1st, The *πλοῖα*, so often mentioned in the Gospel, though in the common version rendered 'ships,' were in reality, (if we may judge from the account given of them by Josephus, who had good occasion to know, having had for some time the chief command in Galilee), but a sort of a large fishing boats. What we are told, ver. 7, that the fishes taken filled both the vessels, insomuch that they were near sinking; is a strong confirmation of what we learn from him concerning their size. I have, therefore, in this and other places, after the translators of P. R. Si. Sa. Beau. L. Cl. and other Fr. interpreters, rendered the word 'barks,' distinguishing the

diminutive *πλοιαρία* by translating it 'boats.' Even the largest of such vessels might easily be run aground or set afloat, as occasion required. Josephus calls them *σκαφη*, reckons about two hundred and thirty of them on the lake, and four or five men to each. Another reason for thinking that the word *έστρωτα* here means rather 'aground' than 'at anchor,' is because they are said to be, not *έν τῇ λίμνῃ*, but *παρά τὴν λίμνην*. It is the same expression which is used in the preceding verse concerning our Lord himself, and which, by consequence, must mean beside the water, rather than in it. 3dly, Our Lord's desire, expressed in the third verse, to put off a little from the land, when his sole purpose was to teach the people, shows that they were so close upon the multitude as to be incommoded by them. This is also another evidence of the smallness of the vessels.

7. "So that they were near sinking," *ώστε βυθίζεσθαι αὐτά*. E. T. "So that they began to sink." Vul. "Ita ut pene mergerentur." The Sy. version is conformable to the Vul. Common sense indeed shows, that *βυθίζεσθαι* cannot here be rigidly interpreted. In familiar language, words are often used with equal latitude.

9. "For the draught of fishes which they had taken had filled him and all his companions with terror," *θάμβος γὰρ περίσχευεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ, ἐπὶ τῇ ἄγρῃ τῶν ἰχθύων ἣ συνέλαβον*. E. T. "For he was astonished, and all that were with him, at the draught of the fishes which they had taken." The word *astonished*, in the common version, is far too weak for expressing the effect which we find this miracle produced upon Peter, and which evidently had in it more of *terror* than *astonishment*. I have, in ver. 8, varied from my ordinary method, and rendered *Κύριε, Lord*, though addressed to Jesus before his resurrection. I think the manner in which Peter appears to have been affected, and the extraordinary petition he presented to a person of whose benevolence and humanity he had been so oft a witness, will justify this alteration, as they clearly show that he discovered in his Master, on this occasion, something superior to human, which quite overwhelmed him with awe and fear.

10. "Thou shalt catch men," *ἀνθρώπους ἔσῃ ζωγράφῃν*. Dod. "Thou shalt captivate men." But *captivate* is never applied to *fishes*: consequently, by this rendering, the trope is destroyed; for *ζωγράφῃν* is equally applicable to both. Besides, *to catch* expresses no more than an effect; and does not, of itself, imply any artifice in the means: just so *ζωγράφῃν* expresses the effect, without either implying or excluding artifice.

26. "Incredible things," *παράδοξα*. E. T. "Strange things." This expression is rather feeble. Vul. "Mirabilia." Er. Zu. Cas. "Incredibilia." Be. "Inopinata." The import of the Gr.

word is better hit by Er. Zu. and Cas. than by either of the other La. translators. The word used by Be. appears at first to be the most exact, because most conformable to etymology, *παρά τὴν δόξαν*, but is in fact the weakest of all, for *inopinatus* is no more than *unexpected*: now, to say a thing is unexpected, is not saying so much as it is *strange*. It may be observed in passing, that the term occurs in no other place of the N. T. and is not found in the version of the Seventy.

CHAPTER VI.

1. "On the Sabbath called second-prime," *ἐν Σαββάτῳ δευτεροπρωτῷ*. E. T. "On the second Sabbath after the first." Vul. Er. Zu. Cas. "Sabbato secundo primo." Among the different explanations which are given of the term *δευτεροπρωτος*; I find nothing but conjecture, and therefore think it is the safest way to render the word by one similarly formed in our language. This is what all the best translators have done in La. In the Sy. there is no word answering to it. The common version has, in this instance, neither followed the letter, nor given us words which convey any determinate sense.

7. "Watched," *παρατήρουν αὐτόν*. But *αὐτόν* is wanting in a very great number of MSS. the Al. and some others of principal note, in several of the best editions, in the Vul. Go. and Sax. versions, etc. It is rejected both by Mill and by Wet.

9. "I would ask you, What is it lawful to do on the Sabbath? Good or ill?" *Ἐπερωτήσω ὑμᾶς τί ἐξεστὶ τοῖς Σάββασις ἀγαθοποιῆσαι, ἢ κακοποιῆσαι*. E. T. "I will ask you one thing, Is it lawful on the Sabbath to do good, or to do evil? But a great many MSS. and printed editions read the sentence as pointed in this manner, *Ἐπερωτήσω ὑμᾶς· Τί ἐξεστὶ τοῖς Σάββασις; ἀγαθοποιῆσαι, ἢ κακοποιῆσαι*; which, without any alteration on the words or letters, yields the sense here expressed. I have had occasion to observe, that, in regard to the pointing, it cannot be denied that the critic is entitled to greater freedom of conjecture than in what concerns the words themselves. To show, however, that this manner of distinguishing the clauses is very ancient, it is proper to observe, that both the Sy. versions and the Gro. are made from the sentence divided from the manner just now exhibited. As to the import of the question it contains, see Mr. 3: 4. N.

12. "In an oratory," *ἐν τῇ προσευχῇ τοῦ Θεοῦ*. E. T. "In prayer to God." It is plain that, by the known rules of construction, the words do not admit this interpretation. The common signification of *προσευχή* is indeed 'prayer;' but both *προσευχή* and *δέησις*, a term of nearly the same import, are always in the N. T.

construed with the preposition *πρός* before the object addressed. See Acts 12: 5. Rom. 10: 1. 15: 30. Heb. 5: 7. And when either term is followed by the genitive of a word denoting a person, it is invariably the person praying, not the person prayed to. See James 5: 16. Rev. 5: 8. 8: 3. Though the words occur in the Sep. and in the N. T. times without number, the genitive is not in a single instance employed to denote the being to whom supplication is made. Such a mode of interpretation would be subversive of the analogy of the language. The only way of avoiding this error here is by assigning another meaning to the word *προσευχή*, and translating it 'a house,' or 'place of prayer,' 'an oratory.' That there is undoubted authority for the meaning of the word, is shown by the examples produced by Wet. from Philo, Josephus, and others. L. uses it again in the same sense, Acts 15: 13, 16. As the word, thus applied, peculiarly regarded the Jewish worship, it was as much appropriated as the word *συναγωγή*. In this acceptation La. writers transferred it into their language. That line of Juvenal is well known, Sat. III.

"Ede ubi consistas, in qua te quaero proseucha."

Now, when the meaning is a house of prayer, the expression *προσευχή τοῦ Θεοῦ* is analogous to *ὁ οἶκος τοῦ Θεοῦ*, 'the house of God,' and *τὸ ἱερόν τοῦ Θεοῦ*, 'the temple of God.' The definite article *ἡ* prefixed, though proper in the historian, speaking of a place known to those to whom his history was immediately addressed, (for we generally say the church, where there is but one church), it is not necessary in a translator to retain; for to his readers such circumstances must rather appear indefinite. The addition of *τοῦ Θεοῦ* was necessary in Gr. to prevent ambiguity; its import is implied in the word *oratory* in Eng. These oratories, according to some, were enclosures fenced with walls, but without roof; not like the synagogues, and the temple, *ὁ ναός*, strictly so called, but in the open air, like the courts of the temple, which were comprehended under the general name *ἱερόν*, and in respect of the destination were also oratories or places of prayer. (Lewis, Orig. Heb. b. iii. ch. 9.) Oratories were not erected in cities and villages, but in the fields, nigh some river, or in the mountains. They appear to have been more ancient than synagogues, and perhaps even than the temple.

15. "Called the zealous," *τὸν καλούμενον ζηλωτὴν*. E. T. "Called zelotes." As the Sy. word *Canaanite*, used in the parallel place in Mt. is susceptible of the same interpretation with the Gr. word used here, which may be understood either as an epithet or as a surname; and as it was not uncommon, in writing Gr. to translate the oriental names by a word of the same import, (thus Cephias is translated *Peter*, Thomas *Didymus*, Tabitha *Dorcas*), it is very probable that this has happened in the present case. It is

the more so, as there was about that time a party in Palestine who distinguished themselves by the title *ζηλωταί*, and who, though perhaps actuated by a pious intention in the beginning, soon degenerated, and became at last the greatest scourge of their country, and the immediate cause of its ruin. But at the time referred to by the evangelist, as they had not perpetrated those crimes with which they are charged by the historian, nay, were favored by the people as patriots, and men who burnt with zeal for religion, I thought it better to render *ζηλωτήν* here 'the zealous,' according to the meaning of the word; as it appears to have been the intention of the writer to acquaint us that this Simon had belonged formerly to the party so denominated. I have said *the zealous*, rather than *the zealot*, as this last term is never used by us but in a bad sense. And though, indeed, the atrocious actions of the *ζηλωταί* brought at last the very name into disgrace, there is no reason to think that the mention of it here carries any unfavorable insinuation along with it. Mt. 10: 4. N.

22. "Separate you from their society," *ἀφορίσωσιν ὑμᾶς*, that is, 'Expel you from the synagogue, excommunicate you.'

² "Defame you," *ἐβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρόν*. E. T. "Cast out your name as evil." L. Cl. Beau. "Vous diffamera." These Fr. translators have, in my opinion, expressed the full import of this clause. The phrase *שָׁרַף לְשׁוֹן שֵׁם רַגָּע* *hotia shem rang*, Deut. 22: 19, (which corresponds to the Gr. expression above quoted), is a Heb. circumlocution for *defaming*, or raising and propagating an evil and false report. This interpretation, beside being more perspicuous, makes the words exactly coincident in sense with the parallel passage, Mt. 5: 11. Now there is ground to think that the sentiment conveyed in both places is the same. For whether the evangelists have given us two discourses, delivered at different times, or accounts a little diversified of the same discourse, the general coincidence of the sentiments is evident. It may be objected to the interpretation here given, that there is, in one point, a dissimilarity in the expression used by Moses and that employed by L. there being nothing in the Heb. corresponding to the Gr. *ὡς*. But a small difference in the application of the phrases accounts entirely for this variation. In the passage quoted from the Pentateuch, there is no occasion for a pronoun; the expression is general and indefinite, "Because he hath brought up (strictly, set forth) an evil name on a virgin of Israel." In the Gr. of the evangelist the expression is definite and particular, being specially addressed to the hearers, and therefore conjoined with the pronoun of the second person. It is not *ὄνομα*, but *τὸ ὄνομα ὑμῶν*, not 'a name' in general, but 'your name' in particular. If, therefore, *πονηρόν* had followed without the *ὡς*, there would have been an implicit acknowledgement of the truth of the scandal, and their enemies would have

been charged only with publishing it. As it stands, it entirely corresponds to the expression in Mt. "Accuse you falsely of every evil thing."

24, 25, 26. "Wo unto you"—*Ὀὐαὶ ὑμῖν*. The form of expression in both languages, in these verses so much coincides with what we are rarely accustomed to hear, except in passionate imprecations, that it is no wonder they should be, in some measure, misunderstood by the majority of readers. That such words were often directed against those who were not only bad men, but the avowed enemies of our Lord, is a circumstance which heightens this appearance of imprecation, and renders it difficult for us to conceive otherwise of the expressions. Some have called them authoritative denunciations of judgments; but this, I am afraid, is but a softer way of expressing the same thing. Our Lord is not here acting in the character of Judge, pronouncing sentence on the guilty, or dooming them to punishment. The office of judge is part of that glory to which he was not to be exalted till after his humiliation and sufferings. But he speaks here, in my apprehension, purely in the character of prophet, or teacher, divinely enlightened as to the consequences of men's actions, and whose zeal for their good obliged him to give them warning. But that this explanation may not appear merely conjectural, let the following considerations for ascertaining the import of the interjection be impartially attended to. The only satisfactory evidence, in such cases, is the actual application of the word. Now, as to its application in the instances before us, there are four classes against whom *wo* is pronounced. These are,—*the rich*,—*they that are full*,—*they who laugh*,—*they of whom men speak well*. Now, that we may apprehend more exactly the view with which they were uttered, let us consider the four classes, (for they also are four), in verses 20, 21, and 22, which are with like solemnity, pronounced happy. These are,—*the poor*,—*they that hunger*,—*they that weep*—*they of whom men speak ill*. No one can be at a loss to perceive, that these are manifestly and intentionally contrasted; the characters in the former class being no other than those of the latter reversed. And if so, by all the rules of interpretation, the mood or form of the sentence must be the same in both. Now as these *Μακάριοι οἱ πτωχοί, κ. τ. ε.* have ever been considered as declarative, and not as expressing a prayer or wish, the other must be understood in the same manner. The substantive verb, therefore, to be supplied (for in both cases it is, agreeably to the Hebrew idiom, wanting in the original) is in the indicative, and not in the optative or the imperative: *Wo is unto you, not wo be unto you*. "Vox est," says Gro. "dolentis, non ira incensi." Again, let us consider a little the expression, Mt. 24: 19, in our Lord's prediction of the calamities coming on Jerusalem and the Jewish nation: *Ὀὐαὶ ταῖς ἐν γαστέρι*

ἐχούσας, καὶ ταῖς θηλαζούσας ἐν ἐκείναις ταῖς ἡμέραις : “ We to the women with child, and to them that give suck in those days.” As nobody can be so foolish as to imagine, that either pregnancy or the suckling of children are here exhibited as criminal ; to understand this otherwise than as a declaration of the unhappiness of women in these circumstances, at such a time of general calamity, were absurd in an uncommon degree. The parallel passage in L. 23: 29, where we have the same prophecy, would remove every shadow of doubt as to the meaning, if it were possible that, to the attentive and judicious, there could be any : “ The days are coming wherein they shall say, Happy the barren, the wombs which never bare, and the breasts which never gave suck.” That these words are declarative, is what no person ever called in question. If we recur to the O. T. we have the clearest proofs that the word in Heb. rendered *oûai* in the Sep. is commonly employed to express, not wrath and execration, but the deepest concern and lamentation. Accordingly we find, in several instances, the word construed with the pronoun of the first person, *οὐαὶ ἡμῖν*, and *οὐαὶ μοῦ*, ‘ wo unto us,’ and ‘ wo unto me ;’ in which cases, to avoid ambiguity, our translators might have said always, as they have done in some places, *wo is us*, and *wo is me* ; which, though perhaps too familiar for the solemn style of Scripture, exactly hits the sense of the original. But in those places, it must be owned, nobody seems to have mistaken the words for an imprecation. See 1 Sam. 4: 7, 8. Jer. 4: 13. 4: 4. Lam. 5: 16, both in the Sep. and in the E. T. In fine, as “ the Son of Man came not to destroy men’s lives, but to save them ; he came *not to curse*, but to bless us, by turning away every one of us from his iniquities.” The words which proceeded out of his mouth were, in every sense, justly denominated *full of grace*. His example was perfectly conformable to his instructions ; and I will venture to affirm, that the more narrowly we examine his discourses, the more we shall be convinced, that nothing he ever uttered against any living being, if candidly interpreted, will be found to bear any the least affinity to an imprecation. Wa. in his translation of Mt. renders *οὐαὶ*, ch. 11: 21, and in other places, “ alas !” Thus, *Οὐαὶ σοὶ Χοραζὶν* is, with him, “ Alas ! for thee Chorazin !” But though he has so far hit the sense, in making this particule an interjection of pity and grief, not of anger or resentment, there is a feebleness in the expression which ill befits the importance of the occasion. It would suit well enough for expressing a transient regret on account of some trifling accident ; but so slight an indication of sorrow, in a matter of such ineffable consequence as that which affects men’s eternal interests, has a worse effect, and looks more like insensibility, than the absence of every outward indication. The common rendering has this advantage, that it represents the subject as serious, yea momentous : and as the

use of the idiom in other places of the E. T. as well as in the original, puts it beyond all doubt that it is often the voice of lamentation and not of wrath, I thought it on the whole, better to retain it; and, for removing every appearance of ambiguity, to give this explanation in a note.

26. "When men shall speak well of you," *ὅταν καλῶς ὑμᾶς εἰπωσι πάντες οἱ ἄνθρωποι*. The word *πάντες* is wanting in many MSS. some of them of principal note; and also in the Sy. Vul. Eth. and Ara. versions, as well as in several of the best editions and ancient commentators. Mill and Wet. both reject it.

35. "Nowise despairing," *μηδὲν ἀπελπίζοντες*. E. T. "Hoping for nothing again." Vul. Er. Zu. Cas. Be. "Nihil inde sperantes." Such a concurrence in the La. interpreters has ensured, as might have been expected, the imitation of all the first translators into modern European tongues; insomuch that this interpretation seems to have become, till of late, universal in the west. But from this the Sy. and oriental versions differ considerably. I agree with Wet. and others in rejecting it; because I see no reason for thinking that *ἀπελπίζειν* has ever, either in classical writers or in sacred, any such meaning. This, indeed, is the only place in the N. T. where it occurs. The passive participle *ἀπηλπισμένος* is found once in the Sep. Isa. 29: 19, answering to a word signifying 'indigent,' or, as we should say, 'hopeless.' It is used in the same sense, Judith 9: 11. The verb *ἀπελπίζειν* occurs in three other places of the Apocryphal writings, but in none of them is susceptible of any other interpretation than to lose hope, to despond. This is also the classical sense of the word. The only reason I can discover, which has induced expositors to give it a contrary meaning, and to make it signify 'to hope for something back,' seems to have been the notion that the verse, thus interpreted, makes the best contrast to the preceding words, "If ye lend to those only from whom ye hope to receive—" I acknowledge that in the common version there is the appearance of a stronger contrast than in the translation which I have given; but if it were so, this is not a sufficient reason for affixing a meaning to the word so unprecedented, especially when its ordinary acceptation suits the scope of the passage. Besides, the contrast, I suspect, is not so pointed as some imagine. "From whom ye hope to receive," does not, in my notion, suggest the restitution of the loan, but the like good office in return. It is as if he had said, 'If ye lend to those only from whom ye yourselves may have occasion to borrow;'—for this, it must be owned, is merely a selfish intercourse. But the very term *to lend*, implies the stipulation of the return of what is lent, (otherwise it would not be called *lent*, but *given*;) nor does this stipulation annihilate the humanity of the action in lending money, especially to a very poor man, since the lender gratuitously gives the borrower

the use of his property, while he himself runs the hazard of the loss. Let it be observed, that by lending I do not mean here putting out money at interest; for this is an affair merely commercial, and comes not, unless in particular circumstances, under the class of good offices. Now, had the verb *ἀπελπίζω* been capable of the meaning which those interpreters assign to it, it would have been more apposite to subjoin *μηδέν ἀπελπίζοντες* immediately after *ἀγαθοποιεῖτε*, leaving out *καὶ δανείζετε* altogether, for this rather hurts the sense. Again, there are some who, sensible that *ἀπελπίζειν* does not admit the interpretation which the Vul. has given it, and that its ordinary meaning is 'to despair,' think that, by a sort of Hebraism, it may be interpreted here actively, to cause to despair. These make a small alteration on the preceding word, saying, *μηδένα* (not *μηδέν*) *ἀπελπίζοντες*, 'causing none to despair,' to wit, of relief when in straits. This gives a good sense, and not unsuitable to the scope of the context. But though some neuter verbs are in the Hellenistic idiom sometimes active, expressing the force of the Heb. conjugation *hiphil*, we have no evidence that this ever took place in this verb; for it cannot be affirmed, that it holds of all neuter verbs indiscriminately. Besides, there is no MS. which reads *μηδένα*; and there is no necessity, in the present case, for even a small deviation from the acknowledged reading, or from the ordinary acceptance of the words. In further support of the translation here given, let it be observed, that what commonly proves the greatest hindrance to our lending, particularly to needy persons, is the dread that we shall never be repaid. It is, I imagine, to prevent the influence of such an over-cautious mistrust, that our Lord here warns us not to shut our hearts against the request of a brother in difficulties: 'Lend cheerfully,' as though he had said, 'without fearing the loss of what shall be thus bestowed. It often happens, that, even contrary to appearances, the loan is thankfully returned by the borrower: but if it should not, remember (and let this silence all your doubts) that God chargeth himself with what you give from love to him, and love to your neighbor. He is the poor man's surety.' It may not be improper to add, that several La. MSS. read, agreeably to the interpretation here given, *νήηλ desperantes*. It is not impossible that from *desperantes* has sprung, through the inadvertency or haste of some transcriber, the present reading, "inde sperantes."

37. "Release, and ye shall be released," *ἀπολύετε καὶ ἀπολυθήσεσθε*. E. T. "Forgive, and ye shall be forgiven." Vul. "Dimittite, et dimitemini." Though the forgiveness of injuries is doubtless included in the precept, it ought not to be limited to this meaning. When these are specially intended, the word used by the evangelists, particularly L. is *ἀφήμι* not *ἀπόλυω*. The latter

implies equally discharging from captivity, from prison, from debt. Of the like import is the La. *dimitto*.

CHAPTER VII.

5. "It was he who built," *αὐτὸς ᾠκοδόμησεν*. E. T. "He hath built." The pronoun *αὐτὸς* is here evidently emphatical, being otherwise unnecessary. It is only in some such way as that taken in this version, that the emphasis can be expressed in Eng. Diss. XII. Part i. sect. 32.

² "Our synagogue," *τὴν συναγωγὴν ἡμῶν*. E. T. "Us a synagogue." Had the expression in Gr. been *συναγωγὴν ἡμῶν*, without the article, it could not have been more exactly rendered than as in the common translation; but with the article, it evidently denotes, either that there was but one synagogue in that city, or that there was only one in which those elders were concerned. In either case, it ought to be *our synagogue*.

9. "Admired him," *ἐθαύμασεν αὐτὸν*. Vul. "Miratus est;" agreeably to which version the Cam. and two other MSS. omit *αὐτὸν*. The Sax. also omits the pronoun.

11. "Accompanied by his disciples," *συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ*. E. T. "Many of his disciples went with him." But *ἱκανοὶ* is wanting in three of the principal MSS.; and in the Sy. Vul. Cop. Arm. and Sax. versions, there is no word answering to it; it is therefore rejected by some critics.

16. "God hath visited his people," *ἐπισκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ*. But does not the Eng. *visited* sometimes mean *punished*? It does; and so does the Gr. *ἐπισκέψατο*. The distinction between the favorable and the unfavorable meaning, is in both languages made easy, though solely, by the words in connexion.

29. "All the people." I have marked this and the following verse as the words of Jesus. Some have improperly considered them as spoken by the evangelist, acquainting us that the people who heard what Jesus said at this time concerning John, glorified God by an immediate recourse to John for baptism. But this cannot be the sense; for John was then, as we learn from Mt. 11: 2, in prison, where he remained till his death, and so had it no longer in his power to baptize any. Besides, it was John's office to bring disciples to Jesus, whose harbinger he was, and not the office of Jesus to bring disciples to John.

² "Have honored God," *ἐδικαίωσαν τὸν Θεόν*. E. T. "Justified God." As this expression is obscure, some prefer 'have acknowledged the justice of God;' which, though favored by etymology, does not reach the meaning. *Δικαίω* is doubtless from *δικαίος*, but does not here imply a vindication of God's justice, more

than of his wisdom or goodness. This clause is a proper contrast to that which follows. As those who refused John's baptism, dishonored God by rejecting his counsel, those who received John's baptism, honored God by following his counsel.

30. "Have rejected the counsel of God with regard to themselves," *τὴν βουλὴν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτοὺς*. E. T. "Rejected the counsel of God against themselves;" meaning, doubtless, 'they, against themselves, (that is, to their own prejudice), rejected the counsel of God.' This sense is good, but it is ambiguously expressed in the common translation. Our translators have also given on the margin another version, which is preferred by several: "They rejected within themselves the counsel of God." I think with Gro. that of the three senses given above, the first is worthy of the preference. The preposition *εἰς* often denotes 'with regard to,' 'in relation to.' The second meaning, which is that of the common version, does not naturally arise from the words. And to say *they rejected within themselves*, seems not very apposite to what follows in the sentence, which shows that the rejection was open and notorious.

31. *Ἐλεγε δὲ ὁ Κύριος*. E. T. "And the Lord said." But in Gr. this clause is wanting in almost all the MSS. both of great and of small account. It is in neither of the Sy. versions, nor in the Ara. Eth. Cop. and Sax. In many La. MSS. also, and ancient commentaries, it is not to be found. It is omitted by some of the best editors, and rejected by Gro. Mill, Wet. and other critics. If I might indulge a conjecture as to what has given rise to the insertion of these words, I should say, that some reader, mistaking the two preceding verses for the historian, has thought some such clause necessary for preventing mistakes, by showing that our Lord in what followed resumed the discourse. The strong evidence which we have that this is an interpolation, proves also, in some degree, that there was no interruption in our Lord's discourse, and that, consequently, the two preceding verses are part of it.

35. "But wisdom is justified by all her children," *καὶ ἐδυνατώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων*. Cas. "Ita suis omnibus aliena sapientia." This most extraordinary interpretation that author defends in a note on the parallel passage, Mt. 11: 19. The examples which he produces show, indeed, that *δυνατοῦν* sometimes means to release or deliver from evil or danger; and to this its most common signification is nearly related. *To justify*, (which is originally a law term, and coincides with *to acquit*, *to absolve*), necessarily implies deliverance from the evil of a criminal accusation, and the danger of punishment. But this is very different from the sense given, in his translation, of this verse, which is, *alienated from, averse to*. Had his rendering been *liberata*, or *soluta est sapientia*, his quotations would have been a little more to the pur-

pose. Elsner goes still further, and maintains that *ἐδικαιώθη* ought here to be rendered *is condemned*. And for this signification he produces, as vouchers, Euripides and Thucydides, the purity of whose language, if that concerned the present question, will not be disputed. But it is surprising, that though *δικαιοῦν* is one of the most common verbs, in the N. T. in the Gr. version of the Old, and in the Apocryphal books, written in the idiom of the synagogue, a single example has not been found in any of these to support an interpretation so foreign to the manner of the sacred writers, who confessedly, in every other instance, employ the term in a favorable meaning, and with very little difference of signification. The uniformity on this head is indeed so great, that it is not easy to conceive any one of them using it in a sense so contrary to its universal acceptance among them, without, at the same time, supposing him to have intended either to mislead his readers, or to express himself so as not to be understood by them. For, must he not have been sensible that, if he had intended to say *justified, vindicated, ἐδικαιώθη* is the very term he would have used? We have all the reason in the world to think so from their uniform practice. Now, could any man in his senses, who seriously designed to speak intelligibly, use the same term for expressing things so opposite as *to justify* and *to condemn*? Was it that the language afforded no term appropriated to this last signification? The want of proper words sometimes, no doubt, occasions the recourse to such as are equivocal. But there was no want here; *κατάκρισις, καταδικάζειν, καταγινώσκειν*, were quite suitable, and in familiar use. To conclude; the gross impropriety of using *δικαιοῦν* here for *to condemn*, would have been the more glaring, as the same verb had been used in this very discourse, ver. 29, (a passage to which the present bears a manifest reference) in its ordinary acceptance. I need scarcely add, that I am of the opinion of Gro. on this point, that what is called "the counsel of God," ver. 30, is here denominated *wisdom*; and that by *her children* are not meant the wise and learned, in the world's account, such as their scribes and doctors of the law, a race remarkably arrogant and contemptuous; but the unassuming, the humble, and the pious inquirers into the will of God. This interpretation, which is the most obvious to a translator, because resulting from the most common acceptance of the words, appears to me the most perspicuous in itself, and the best suited to the scope of the discourse.

38. "Standing behind." Diss. VIII. Part iii. sect. 3, 4, 5, 6.

² "Weeping," *κλαίουσα*. This word is wanting in one Gr. MS. and is not rendered in the Vul. nor the Sax.

45. "Since she entered," *ἀφ' ἧς εἰσῆλθον*. E. T. "Since the time I came in." I have, in this instance, ventured to give the preference to the reading which has the weaker support of MSS.

(for they are but a few, and not the most considerable) which read *εισήλθον*: 1st, On account of the authority which the most ancient and respectable translations give it; for thus the Vul. both the Sy. and the Cop. read: 2dly, Because the difference in writing is so inconsiderable, that the smallest inadvertency, either in copying, or in attending to what is dictated by another, may account for it; the whole arising from the mistake of one small letter for another, the *ε* for the *ο*: 3dly, Because there is greater internal probability in the reading of the Vul. from its agreeing better with the context, which represents the woman as coming to Simon's house (ver. 37), after she had learnt that Jesus was there. Now, if Jesus was there before her, the action could be dated only from her entering, not from his. So slight a circumstance as this in the connexion is very apt to be overlooked in the hurry of transcribing, especially when the words themselves read well enough either way. But where the difference in writing is more considerable, a reading ought not to be so easily admitted in favor of the scope of the place against a great plurality of MSS. because in this case the alteration cannot be so plausibly charged on oversight.

47. "Therefore her love is great," *ὅτι ἀγάπησε πολύ*. E. T. "For she loved much." Beau. "C'est pour cela qu'elle a tant aimée." The whole context shows that the particle *ὅτι* is illative and not causal in this place. The parable of the debtors clearly represents the gratuitous forgiveness as the cause of the love, not the love as the cause of the forgiveness. And this, on the other hand, is, ver. 50, ascribed to her faith. This interchange of the conjunctions *ὅτι* and *διότι*, in the scriptural idiom, has been well illustrated by Hain. Wh. and Markland. See Bowyer's Conjectures.

CHAPTER VIII.

1. "Proclaiming the joyful tidings of the reign of God," *κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ Θεοῦ*. The import of both the participles here used is fully expressed in the version; only the latter points more directly to the nature of the message, *joyful tidings*, the former to the manner of executing it, to wit, by proclamation. Diss. VI. Part v.

15. "Persevere in bringing forth fruit," *καρποφοροῦσιν ἐν ὑπομονῇ*, E. T. "Bring forth fruit with patience." *ὑπομονή* is in the common version generally rendered 'patience,' for the most part feebly, and in this and some other places improperly. *Patience*, in the ordinary acceptation, is a virtue merely passive, and consists in suffering evil with equanimity. The Gr. *ὑπομονή* implies much more; and, though the sense now mentioned is not excluded,

it generally denotes an active quality, to wit, constancy in purpose and practice. It corresponds exactly to what is with us called *perseverance*. The word in Scripture which strictly answers to the Eng. term *patience* is *μακροθυμία*, commonly rendered *long-suffering*, and but twice *patience*. In several such instances, when an Eng. appellative is directly formed from the La. our translators, with other moderns, have implicitly followed the Vul. which says here, "Fructum afferunt in patientia;" nor is this the only place wherein *ὑπομονή* is so rendered in that translation. Now it deserves our notice, that though other La. interpreters have in this copied the Vul. they appear sensible that they have not expressed sufficiently the import of the original, and have therefore corrected their own version on the margin, or in the notes. Thus Be. who renders *ἐν ὑπομονῇ* here 'cum patientia,' says, in a note, 'ad verbum cum *persistentia*.' Now, though *persistentia* is not a La. word, and therefore might not have been judged proper to be admitted into his translation, yet, as being formed from *persisto*, in like manner as *ὑπομονή* from *ὑπομένω*, answering to *persisto*, it can only mean *perseverance*, *constancy*, and ought to have been rendered *perseverantia*, which is at once classical La. and expressive of the sense, and consequently not liable to the objections which may be pleaded against either of those. Nor is Be. singular in using the word *patientia*, though sensible that it does not convey the meaning. The words in L. 21: 19, *ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν*, Cas. thus renders, both obscurely and improperly, and in no respect literally, "Vestrâ patientiâ vestræ saluti consulite," putting on the margin, "Perseverate ad extremum, et salvi eritis," which is a just interpretation of the Gr. and ought to have been in the text. This conduct of Cas. is the more unaccountable, as he never affects to trace the words or the construction, but seems to have it for a constant rule, overlooking every other circumstance, to express the sense of his author in classical and perspicuous La. But I can see no reason why *patientia* should be considered as a literal version of *ὑπομονή*, unless the custom of finding the one in the Vul. where the other is in the Gr. has served instead of a reason. *ὑπομονή* is a derivative from *ὑπομένω*, as *patientia* from *patior*; but *ὑπομένω* is never rendered *patior*, else I should have thought that an immoderate attention to etymology (which has great influence on literal translators) had given rise to it. It is, on the other hand, not to be denied, that *patience* is in some places the proper version of *ὑπομονή*; nor is it difficult, from the connexion, to discover when that term expresses the sense. For example, when it is spoken of as necessary in affliction, under temptation, or during the delay of any promised good, nobody is at a loss to discover what is the virtue recommended. But where there is nothing in the context to limit it in this manner, it ought to be

rendered by some such word as *perseverance*, *continuance*, *constancy*; and, considering the ordinary import of the verb *ὑπομένω*, this may be called a more literal, because a more analogical, as well as a more exact interpretation than the other. The impropriety of the common rendering is, in some places, manifest. How awkwardly is *οὐ ὑπομονῆς τρέχωμεν* (Heb. 12: 1), represented by "Let us run with patience?" So passive a quality as patience is ill adapted to express the unintermitted activity exerted in running. Better, 'Let us run without intermission.' And to produce but one other example from the same epistle, 10: 36, *ὑπομονῆς γὰρ ἔχετε χρεῖαν, ἵνα τὸ θέλημα τοῦ Θεοῦ ποιήσαντες, κομίσησθε τὴν ἐπαγγελίαν*, which in the common version runs thus, "For ye have need of patience, that, after ye have done the will of God, ye may receive the promise." Here not only is the expression weak and obscure, but the sentiment is different. It must be owned, however, that this rendering of *ὑπομονή* is not the only thing exceptionable in the translation of the sentence. *Χρεία*, in such phrases, generally implies more than is denoted by our word *need*, or by the Latin word *opus*. It expresses not only what is useful, but what is necessary, what cannot be dispensed with. For this reason, I prefer the expression of the Vul. "*Patientia enim vobis est opus.*" Another error is in rendering *ἐπαγγελία* in this place *promise*, and not *promised*, *reward*, agreeably to a very common Heb. idiom. The sense evidently is, 'For ye must persevere in doing the will of God, that ye may obtain the promised reward.'

26. "Gadarenes," *Γαδαρηνῶν*. Vul. "Gerasenorum." The only vouchers, the Cam. MSS. and Sax. version. Mt. 8: 28. N.

27. "A man of the city," *ἄνθρωπος ἐκ πόλεως*. The import of which is evidently here, 'a man belonging to the city,' not 'a man coming from the city.' The Vul. says simply, "*vir quidam,*" but has nothing to answer to *ἐκ τῆς πόλεως*. In this it is followed by the Sax. only.

28. "Demons," *δαιμόνια*. Vul. "Dæmonium." As in this diversity also the Vul. has no support from either MSS. or versions, it is enough to mention it.

31. "The abyss," *τὴν ἄβυσσον*. E. T. "The deep." The meaning of this word in Eng. is invariably *the sea*. In this sense it occurs often in Scripture. We find it in the Gospel, ch. 5: 4, where the Gr. word rendered *the deep* is *τὸ βάθος*. That the sea is not meant here is evident; for to the sea the demons went of themselves, when permitted, at their own request, to enter into the swine. For the proper import of the word *abyss*, in the Jewish use, see Diss. VI. Part ii. sect. 14.

34. "Fled, and spread the news," *ἔφυγον καὶ ἀπελθόντες ἀπήγγειλαν*. E. T. "Fled, and went and told." But the word *ἀπελθόντες*, answering to *went*, is wanting in almost all the MSS. of any

account, in the Vul. both the Sy. the Go. the Sax. Cop. and Ara. versions, in some of the most eminent editions, and is generally rejected by critics.

36. "In what manner the demoniac had been delivered," *πῶς ἐσώθη ὁ δαιμονισθεὶς*. Vul. "Quomodo sanus factus esset a legione." This reading appears to be equally unsupported with the two former.

41. "A ruler of the synagogue"—to wit, of Capernaum.

47. "Having thrown herself prostrate, declared to him, before all the people, why she had touched him." *προσπεσούσα αὐτῷ, δι' ἣν αἰτίαν ἤψατο αὐτοῦ, ἀπήγγειλεν αὐτῷ, ἐνώπιον παντὸς τοῦ λαοῦ*. E. T. "Falling down before him, she declared unto him, before all the people, for what cause she had touched him." As the second *αὐτῷ* is not found in several MSS. some of them of note; as there is nothing which corresponds to it in these ancient translations, the Vul. the Sy. the Sax. and the Cop.; and as it seems rather superfluous, I have omitted it in this version, taking the first *αὐτῷ* to be governed by the verb *ἀπήγγειλεν*.

48. "Take courage," *θάρσει*. This word is wanting in the Cam. and three other MSS. and there is nothing corresponding to it in the Vul. Sax. and Cop. versions.

51. "Being come to the house," *εἰσελθὼν δὲ εἰς τὴν οἰκίαν*. E. T. "And when he came into the house." But the greater number of MSS. especially those of principal note, read *ἔλθων* simply. This has also been read by the authors of the Vul. of both the Sy. the Ara. the Go. and the Sax. versions. It is in some of the best editions, and is approved by Mill and Wet. The other reading seems not quite consistent with the following part of the verse.

³ "Peter, and John, and James." E. T. "Peter, and James, and John." The copies, evangelistaries, La. MSS. editions, and versions, which, in exhibiting these names, follow the first order, both out-number and out-weigh those which follow the second. I acknowledge that it is a matter of very little consequence which of the two has been the original order; but as the arrangement here adopted is peculiar to this evangelist, (for it occurs again, ch. 9: 28; whereas both Mt. and Mr. say always "James and John"), I thought it safer, where possible, to preserve the peculiarities of each, even in the smallest matters.

54. "Having made them all retire," *ἐκβαλὼν ἔξω πάντας*. These words are not in the Cam. and two other MSS. The clause is wanting also in the Vul. the Sax. and the Eth. versions.

CHAPTER IX.

1. "The twelve," *τούς δώδεκα μαθητάς αὐτοῦ*. E. T. "His twelve disciples." The words *μαθητάς αὐτοῦ* are wanting in a very great number of MSS. some of them of chief note, and in several of the oldest editions. They are not in the first Sy. nor in some modern versions, as Lu.'s and the Tigurine. It is to be observed, that even the other ancient versions, the Vul. the second Sy. the Go. the Sax. the Cop. have not read *μαθητάς*, but *ἀποστόλους*. This reading is also favored by a few Gr. MSS. of little account. When the evidence of these different readings is compared together, the superiority is manifestly for the rejection of the two words. They are, besides, quite unnecessary.

3. "Nor staves," *μητε ράβδους*. Vul. "Neque virgam." In this reading the Vul. has the sanction of a good number of MSS. and of the Sy. Eth. and Ara. versions. The balance, however, is against it.

4. "Continue in whatever house ye are received into, until ye leave the place," *εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε, καὶ ἐκεῖθεν ἐξέρχεσθε*. E. T. "Whatsoever house ye enter into, there abide, and thence depart." This way of rendering, though it appears to be literal, is very unintelligible, and conveys no determinate meaning. It seems even to be self-contradictory. Vul. "In quacunquē domum intraveritis, ibi manete, et inde non exeatis." There can be no doubt that the authors of this version have read *μὴ* before *ἐξέρχεσθε*; which is indeed found in one MS. but has no other authority that I know. The authors of the Sax. and the Cop. versions seem, instead of the clause *καὶ ἐκεῖθεν ἐξέρχεσθε*, to have read *εἰς ἃν ἐξέλθητε*. We may indeed say with truth, that whether they read so or not, it was impossible, in a consistency with the scope and connexion, to render the sentence otherwise than they have done. The parallel places in like manner confirm the opinion that this must be the sense of the expression.

23. "Daily," *καθ' ἡμέραν*. These words are wanting in so many and so considerable MSS. and are found in so many others, as might make one justly hesitate whether to retain or to reject them. All the ancient versions, however, except the second Sy. favor their admission; and even that version does not exclude them; it receives them only with a mark as dubious. There is nothing, indeed, corresponding to them in the two parallel passages of the other Gospels; but that is no objection, as there is nothing in either which in the smallest degree contradicts them; and it is common, in the different evangelists, to supply circumstances overlooked by the others. Besides, there is nothing in them unsuitable to the sense. As to follow Christ is the constant or daily business of his disciple, every attendant circumstance must share in that constancy. Upon the

whole, the word *daily* possesses a place in the E. T., and we can say at least, that there does not appear ground sufficient for dispossessing it. Diss. XII. Part ii. sect. 15.

28. *Ἐγένετο δὲ—καὶ παραλαβὼν.* This is a mode of construction not unusual with this evangelist. The *καὶ* is redundant, as in ch. 8: 1. 10: 38, and 23: 44, or it may be rendered into Eng. by the conjunction *that*. 'It happened that,' *ὡσεὶ ἡμέραι ὀκτώ*, may doubtless, as Elsner proposes, be included in a parenthesis.

31. "The departure," *τὴν ἐξοδον.* E. T. "The decease." Though some have put a different meaning upon the words, it was, doubtless, our Lord's *death* which was the subject of their discourse. It must at the same time be acknowledged, that the word *ἐξοδος* does not necessarily imply this, it being the term by which the departure of the Israelites from Egypt was commonly expressed, and the name given by the Seventy to the second book of Moses. As it may not have been without design, that the common names for *death θάνατος* and *τελευτή*, were avoided by the evangelists, I thought it better to use here the word *departure*, which is of equal latitude with that of the original.

34. "And the disciples feared when those men entered the cloud," *ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην.* E. T. "And they feared, as they entered into the cloud." This expression evidently implies they were the same persons who feared and who entered into the cloud. The Gr. not less evidently, by means of the pronoun *ἐκείνους*, implies that they were different persons. I know not how I had overlooked this circumstance, till it was pointed out by Dr. Symonds. Diss. XII. Part i. sect. 31.

45. "It was veiled to them that they might not apprehend it," *ἦν παρακεκαλυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἰσθωνται αὐτό.* E. T. "It was hid from them, that they perceived it not." The words are susceptible of either interpretation; for though the common signification of *ἵνα* is 'to the end that,' yet in the N. T. it frequently denotes no more than 'so that.' Here, however, the former clause appears to me so strongly expressed, as to justify the translation I have given of both. If the historian had employed an adjective, as *ἄσαφής* or *κρυπτός*, and not the passive participle of an active verb, *παρακεκαλυμμένον*, the conjunction might, with greater probability, have been interpreted *so that*; but as it stands, it seems to express something intentional. Nor let it be imagined that this criticism is a mere refinement. Who would not be sensible of the difference in Eng. between saying that an expression is *dark*, and saying that it has been *darkened* or made dark? Now this is very similar to the case in hand. Allow me to add, that there is no impropriety in supposing that predictions were intentionally expressed so as not to be perfectly understood at the time; but so as to make an impression, which would secure their being remembered till the ac-

complishment should dispel every doubt. Diss. XII. Part ii. sect. 11, 12.

48. "He who is least among you all, shall be greatest," ὁ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων, οὗτος ἔσται μέγας. Vul. "Qui minor est inter vos omnes, hic major est. E. T. "He that is least among you, the same shall be great." By a very common Hebraism, the positive supplies the place, sometimes of the comparative, sometimes of the superlative. Thus, Gen. 1: 16, "God made two great lights; the greater light to rule the day, and the lesser light to rule the night." So the words are rendered in the Eng. Bible. In Heb. it is *the great light*, and *the little light*. In the version of the Seventy, the former clause is expressed thus, τὸν φωστῆρα τὸν μέγαν εἰς ἀρχάς τῆς ἡμέρας. Again, Mt. 22: 36, "Which is the greatest commandment in the law?" Ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; and in regard to the passage now under examination, as the contention among the disciples was which of them should be *the greatest*, (for doubtless they expected that they should all be *great*), there can be no reasonable doubt about the import of the term.

50. "Whoever is not against us, is for us," ὅς οὐκ ἔστι καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστίν. A considerable number of MSS. and some of principal note, read ὑμῶν in both places. It is in this way rendered by the Vul. both the Sy. Go. Sax. Eth. and Ara. versions. But, though this should be thought to render the true reading doubtful, one thing is clear, that the difference does not affect the sense.

51. "As the time of his removal approached," ἐγένετο δὲ ἐν τῇ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ. E. T. "And it came to pass, when the time was come that he should be received up." *Αναλήψις* does not occur in any other place of the N. T. nor is it found in the Sep.; but being derived from ἀναλαμβάνω, which is used pretty often in both, we can hardly be at a loss about the signification. The verb admits a good deal of latitude; for though it is sometimes in the passive voice, applied to our Saviour's assumption into heaven, and signifies to be taken up, it is not confined in the N. T. to that meaning, and has but rarely such an acceptance in the Gr. of the Seventy. The old La. translator, who renders ἀναλήψις here *assumptio*, has probably meant this; and to this effect our Eng. translators have, still more explicitly, rendered τὰς ἡμέρας τῆν ἀναλήψεως αὐτοῦ, "the time that he should be received up." Yet to me it appears very improbable, that the evangelist should speak of the time of his ascension as being come, or just at hand, not only before his resurrection, but even before his trial and death; especially considering that he continued no fewer than forty days on the earth after he was risen. The word ἀναλήψις is equally applicable to any other method of removing. Accordingly some Fr. translators even from the Vul. have understood

the "dies assumptionis ejus" of his death. Both in the P. R. version and in Sa.'s it is rendered, "Le tems auquel il devoit être enlevé du monde." From those Si. differs only in saying—"de ce monde." But though this probably expresses the meaning, yet, as it is more explicit than the words of the evangelist, I have preferred a simpler manner, and used a term of nearly the same extent of signification with the Gr. The word *συμπληροῦσθαι*, in strictness, denotes that the time *was come*. But we all know that, in popular language, a time is often said to be come which is very near. Besides, whatever be *the removal* alluded to, the circumstances closely connected with it, or introductory to it, may well be understood as comprehended. This seems strongly indicated here by the indefinite turn of the expression *τὰς ἡμέρας, the days, τῆς ἀναλήψεως αὐτοῦ*; whereas the actual removal, whether by death or by ascension, occupied but a small part of one day.

52. "A village," *κώμην*. Vul. "Civitatem." A few inconsiderable MSS. with The. read *πόλιν*.

54. "As Elijah did," *ὡς καὶ Ἐλίας ἐποίησε*. This clause is wanting in two MSS. and in the Vul. and Sax. versions.

62. "No man who, having put his hand to the plough, looketh behind him, is fit for the kingdom of God." The first member of this sentence is more than a proverbial expression for a certain character, one, to wit, who, whilst he is engaged in a work of importance, allows his attention to be distracted by things foreign. The import is, that those of this description were unfit for that spiritual service in which the disciples of Jesus were to be employed. There is an implicit comparison couched in the words, but not formally proposed, as in the parables.

CHAPTER X.

1. "Seventy others," *ἑτέρους ἑβδομήκοντα*. E. T. "Other seventy." But this expression implies that there were seventy sent before. Now this is not the fact, (those sent before being no more than twelve), nor is it implied in the Gr. So inconsiderable a difference in the words makes a great alteration in the sense.

² "Seventy," *ἑβδομήκοντα*. Vul. "Septuaginta duos." Thus also the Sax. The Vat. the Cam. and one other MS. read *οβ*, which is the numeral mark for 72.

4. "Salute no person by the way :"—Let not matters of mere compliment detain you.

6. "If a son of peace be there," *ἐὰν μὲν ἢ ἐκεῖ ὁ υἱὸς εἰρήνης*. E. T. "If the son of peace be there." The article before *υἱὸς* is wanting in many MSS. some of them of great name, in all the best editions, and in the comments of several Fathers. As to ancient

versions, this is one of those particulars about which we cannot safely determine whether they read the one way or the other. Neither the Sy. nor the La. has articles; and those languages which have them, do not perfectly coincide with one another in the use of them. In the present case, the scope of the passage clearly shows that the word is used indefinitely. *Son of peace*, here, is equivalent to *worthy* in the parallel passage in Mt. The import, therefore, is manifestly, 'If a person of worth, or deserving your good wishes, be there.'

17. "The seventy." The Cam. MS. the Vul. and the Sax. make them *seventy-two*, as in ver. 1.

20. "Rejoice," *χαίρετε*. The word *μᾶλλον*, *rather*, which is in the common edition, is wanting in almost all the MSS. editions, versions, etc. of any consideration, and is therefore justly rejected by critics.

21. "In spirit," *τῷ πνεύματι*. The Cam. and five others prefix *ἀγίῳ*. The Vul. both the Sy. the Cop. Arm. Eth. and Sax. read so.

23. "Apart," *κατ' ἰδίαν*. This is wanting in the Cam. and is not rendered in the Vul. nor in the Sax. There is no other authority that I know for the omission.

30. "A man of Jerusalem travelling to Jericho," *ἄνθρωπος τις κατέβαινεν ἀπὸ Ἱερουσαλήμ εἰς Ἰεριχὼ*. E. T. "A certain man went down from Jerusalem to Jericho." It cannot be denied that this is a close translation of the words as they lie; and that, in the version here adopted, there is greater freedom taken with the arrangement. But in my opinion it is not greater than the scope of the place, and the practice of the sacred writers, will warrant. As to the scope of the passage, every body perceives that it is the intention of this parable to confound those malignant Jewish prejudices, which made them confine their charity to those of their own nation and religion. Nor could any thing be better adapted for the purpose than this story, which, as it is universally understood, exhibits a Samaritan overlooking all national and religious differences and doing offices of kindness and humanity to a Jew in distress. By this means the narrow-minded Pharisee who put the question is surprised into a conviction, that there is something amiable, and even divine, in surmounting all partial considerations, and listening to the voice of nature, which is the voice of God, in giving relief, to the unhappy. Now the whole energy of the story depends on this circumstance, that the person who received the charitable aid was a Jew, and the person who gave it a Samaritan. Yet, if we do not transpose the *κατέβαινεν* in this verse, and make it follow instead of preceding *ἀπὸ Ἱερουσαλήμ*, we shall be apt to lose sight of the principal view. The use of *ἀπὸ*, for denoting the place to which a person belonged, is common: "*ἄνθρωπος ἀπὸ Ἀρμαθείας*,

Mt. 22: 57; *Λάζαρος ἀπὸ Βηθανίας*, J. 11: 1. As to the transposition, instances much greater than the present have been taken notice of already; and other instances will occur in these Notes. Mt. 15: 1. N. See Bowyer's Conjectures.

32. "Likewise a Levite on the road, when he came near the place, and saw him, passed by on the further side," *ὁμοίως δὲ καὶ Λεβίτης, γενόμενος κατὰ τὸν τόπον, ἐλθὼν, καὶ ἰδὼν, ἀντιπαρῆλθεν*. E. T. "And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side." There are some strange inaccuracies in this version. It may be asked, Whither did the Levite come, when he was already at the place? Or, how does his coming and looking on the wounded man consist with his passing by on the other side? Indeed the word *ἐλθὼν* in the original appears redundant, and is wanting in a few MSS. as well as in the Vul. The word *ἰδὼν* is badly rendered 'looked on.' A man is often passive, in seeing what he does not choose to see, if he could avoid it. But *to look on* implies activity and intention. I have, in this version, expressed the sense, without attaching myself servilely to the words. In rendering *ἀντιπαρῆλθεν*, I have preferred Be.'s "ex adverso præterit" to the "pertransivit" of the Vul. It appears to me, that it is not without design that this unusual compound, *ἀντιπαρέρχεσθαι*, applied to the priest and the Levite, is here contrasted to the *προσερχεσθαι* applied to the Samaritan. This is the more probable, as it is solely in this place that the former verb occurs in Scripture: whereas *παρέρχεσθαι* occurs frequently in the sacred writers, and in none oftener than in this evangelist, as signifying to pass on, to pass by, or pass away. Add to all, that this meaning of the preposition *ἀντί*, in compound verbs, is common, and the interpretation analogical. Besides, the circumstance suggested is not only suitable to the whole spirit of the parable, but natural and picturesque.

34. *Πανδοχεῖον*, ch. 2: 7. ² N.

35. "When he was going away," *ἐξελθὼν*. This word is wanting in the Cam. and three other MSS., and is not rendered in the Vul. Sy. Eth. Sax. and Ara. versions.

42. "The good part." I had, in the former edition, after the E. T., said "that good part." It has been remarked to me by a friend, that the pronoun seems to make the expression refer to the *one thing necessary*. I am sensible of the justness of the remark, and therefore, now, literally follow the Gr. *τὴν ἀγαθὴν μερίδα*.

CHAPTER XI.

2, 4. The words in these verses inclosed in crotchets, have no thing in the Vul. corresponding to them, nor in the Arm. version.

They are wanting also in several MSS. Some of the Fathers have given what I may call a negative testimony against their admission, by omitting them in those places of their works where we should have expected to find them: but Origen's testimony against them is more positive; for he says expressly, of some of those clauses and petitions, that they are in Mt. but not in L. It deserves to be remarked also, that he does not say (though in these matters he is wont to be accurate) that those expressions are not found in many copies of L's Gospel, but simply that L. has them not. This would lead one to think, that he had not found them in any transcript of that Gospel which had come under his notice, though far the most eminent scriptural critic of his time; and that they were, consequently, an interpolation of a later date. Whatever be in this, some of our best modern critics, Gro. Ben. Mill, and Wet. seem to be agreed, that in this place we are indebted for them to some bold transcribers, who have considered it as a necessary correction, to supply what they thought deficient in one Gospel out of another. See the notes on Mt. 6: 10, etc.

3. "Each day," τὸ καθ' ἡμέραν. Instead of this, the Cam. and six other MSS. read σήμερον. Thus the author of the Vul. has read, who says *hodie*. This is also followed by the Sax. version. Yet in no other part of this prayer does that version follow the Vul. but the Gr.

6. "Off his road," ἐξ ὁδοῦ. E. T. "In his journey." The translation here given is evidently closer; besides, it strengthens the argument.

7. "I and my children are in bed," τὰ παῖδια μου, μετ' ἐμοῦ εἰς τὴν κοίτην εἶσιν. E. T. "My children are with me in bed." That μετ' ἐμοῦ does not necessarily imply that he and his children were in the same bed, but only that the children were gone to bed as well as he, has been shown by many critics. I shall therefore only refer the Gr. student to the following, amongst other passages which might be quoted, wherein, if he look into the original, he will find that the prepositions μετὰ and σὺν often denote no more than the former of these, in the interpretation above given, denotes here: Mt. 2: 3. 1 Cor. 16: 11. Eph. 3: 18.

8. "If the other continue knocking." Vul. "Si ille perseveraverit pulsans." Words corresponding to these are not found either in the Gr. or in the Sy. Nor can we plead the authority of MSS. The best argument in their favor is, that they seem necessary to the sense; for a man could not be said to be importunate; for having asked a favor only once. As the passage, therefore, needed the aid of some words, and as these are adapted to the purpose, and have been long in possession; for the old Itc. and the Sax. versions read so, as well as the Vul.; I thought it better to retain

them, adding the mark by which I distinguish words inserted for the sake of perspicuity from those of the inspired penmen,

13. "How much more will your Father give from heaven," *πόσω μᾶλλον ὁ πατήρ ὁ ἐξ οὐρανοῦ δώσει.* E. T. "How much more shall your heavenly Father give." Vul. "Quanto magis Pater vester de cœlo dabit." Thus we read in the edition authorized by Pope Sixtus Quintus; whereas after Pope Clement's corrections, it is "Pater cœlestis;" but in three old editions, one published at Venice in 1484, another at Paris in 1504, the third at Lyons in 1512, we have both readings conjoined, "Pater vester cœlestis de cœlo dabit," with a note on the margin of the last, insinuating that some copies have not the word *cœlestis*. The Sy. reads exactly as the Vul. of Sixtus Quintus. So do also the Cop. and the Sax. Some Gr. MSS. likewise omit the *ὁ*, and read *ὑμῶν* after *πατήρ*. This makes the most natural expression, and appears to have been the reading of the most ancient translators. Gro. and some other critics have thought that *πατήρ ὁ ἐξ οὐρανοῦ* is equivalent to *πατήρ ὁ ἐν τῷ οὐρανῷ*, or *ἐν τοῖς οὐρανοῖς*. I can find no evidence of this opinion. Such a periphrasis for God, in this or any other sacred writer, is without example: and the expressions which have been produced as similar, are not apposite. I see no reason for imputing so strange an affectation to the evangelist. I have therefore followed the Sy. which differs in nothing from the common Gr. except in reading *ὑμῶν* after *πατήρ* instead of *ὁ*.

^a "The Holy Spirit," *πνεῦμα ἅγιον.* Vul. "Spiritus bonum." The Cam. *ἀγαθὸν πνεῦμα*, three others *πνεῦμα ἀγαθόν*, agreeably to the Vul. Eth. Sax. and Arm. versions.

17. "One family falling after another," *καὶ οἶκος ἐπὶ οἶκον πίπτει,* E. T. "And a house divided against a house falleth." Vul. "Et domus supra domum cadit." Er. and Cas. to the same purpose. Our translators have, by following Be. imperfectly, been drawn into the hardly intelligible version they have given of this passage. Be. says, "Et domus adversus sese dissidens cadit." This translation is founded on the parallel passages in Mt. and Mr.; for nobody could have so translated the words of L. who had not recurred to the other historians. Now, though this method is often convenient, and sometimes necessary, it should not be used when the words, as they lie, are not obscure, but yield a meaning which is both just and apposite. Besides, the construction observed throughout the whole passage, and even in the parallel places, renders it probable, if not certain, that if the evangelist's meaning had been the same with Be.'s, he would have said *οἶκος ἐφ' ἑαυτὸν*, which, though elliptical, might possibly, by one who had read no other Gospel, have been apprehended to convey that sense. In the way it is expressed, it could never have been so understood by any body.

21. "The strong one," *ὁ ἰσχυρός*. E. T. "A strong man." With most interpreters, I had considered this verse as including a comparison to what usually befalls house-breakers; but, on further reflection, observing that the *ἰσχυρός* is accompanied with the article, both here and in the parallel passages in Mt. and Mr., and that as to this there is no diversity of reading in any of the Gospels, I could not help concluding that *ὁ ἰσχυρός*, like *ὁ πονηρός*, *ὁ ἀντιδίκος*, *ὁ διάβολος*, is intended to indicate one individual being. The connexion leads us to apply it to Beelzebub, styled in the passage "the prince of the demons." Now, in mere similitudes, the thing to which the subject is compared has no article. Thus Mt. 13: 45, "like a merchant-man," etc.;—52, "like a house-holder," etc.;—22: 2, "like a king," etc. They are expressed in Gr. as in Eng. Of our late Eng. interpreters who render *ὁ ἰσχυρός* properly, are Hey. Wes. and Wy. So also does Wa. in the parallel place in Mt.

22. "He who is stronger," *ὁ ἰσχυρότερος αὐτοῦ*. E. T. "A stronger than he." As the comparative here likewise has the article, nothing in the expression implies that there is more than one stronger; whereas the indefinite Eng. article seems rather to imply it. Yet of the three who had done justice to the emphasis in the former verse, Wes. is the only interpreter who has done it also in this.

29. "He said," *ἤρξατο λέγειν*. Mr. 5: 17. N.

36. "By its flame," *τῆ ἀστραπῆς*. Such is the import of the Gr. word in this place. It is oftenest applied to *lightning*, but not limited to that meaning.

38. "But the Pharisee was surprised to observe that he used no washing before dinner," *ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν, ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀριστοῦ*. Vul. "Phariseus autem cœpit intra se reputans dicere, quare non baptizatus esset ante prandium." Agreeably to this version, the Cam. instead of *ἰδὼν ἐθαύμασεν, ὅτι*, says *ἤρξατο διακρινόμενος ἐν αὐτῷ λέγειν διότι*. But in this it appears to be single.

39. "Malevolence," *πονηρίας*. Vul. "Iniquitate." The Sax. to the same purpose. Tertullian adv. Marcion. iv. 27, says "Iniquitate, probably from the old Itc. This seems to suggest that the interpreter had read *ἀνομίας*. But I have not heard of any example of this reading in the Gr. MSS.

41. "Only give in alms what ye have," *πλὴν τὰ ἐνόητα δότε ἐλεημοσύνην*. E. T. "But rather give alms of such things as ye have." *Τὰ ἐνόητα*, 'quæ penes aliquem sunt,' what a man is possessed of: *τότε τὰ ἐνόητα*, and *δότε ἐκ τῶν ἐνόητων*, are not synonymous. The latter expressly commands to give a part; the former does not expressly command to give the whole, but does not exclude that sense. The words in the E. T. are an unexceptionable

ble version of the latter. *Τὴ ὑπόχοντα* (chap. 12: 33,) has nearly the same meaning with *τὰ ἐνόντα* here. Our Lord, in discoursing on this topic, took a two-fold view of the subject, both tending to the same end. The first and subordinate view was, that the cleanness of the inside of vessels is of as much consequence at least as that of the outside; the second and principal view was, that moral cleanness, or purity of mind, is much more important than ceremonial cleanness, resulting from frequent washings. These views are sometimes blended in the discourse. Under the metaphor of vessels, human beings are represented, whereof the body answers to that which is without, the soul to that which is within. Body and soul, argues our Lord, had both the same author, and the one, especially the more ignoble part, ought not to engross our regards to the neglect of the more noble: and even as to vessels, the general way of cleansing them, in a moral and spiritual sense, is by making them the instruments of conveying relief to the distressed and needy.

44. "Scribes and Pharisees, hypocrites," *γραμματεῖς καὶ φαρισαῖοι, ὑποκριταί*. We have no translation of these words in the Vul. Cop. and Arm. versions. They are wanting also in four MSS. The Cam. has them, as also the Sax. version; whence I think it probable that they were in the Itc. version.

47, etc. "Wo unto you, because ye build"— We are not to understand this, as though any part of the guilt lay in building or adorning the tombs of the prophets, considered in itself; but in their falseness in giving this testimony of respect to the prophets, whilst they were actuated by the spirit, and following the example of their persecutors and murderers; insomuch that they appeared to erect those sepulchres, not to do honor to God's prophets, but to serve as eternal monuments of the success of their progenitors in destroying them.

54. "Laying snares for him, in order to draw," *ἐνεδρεύοντες αὐτὸν καὶ ζητοῦντες θηρεύσαι*. E. T. "Laying wait for him, and seeking to catch." But the copulative *καὶ*, which makes all the difference in meaning between these two Eng. versions, is wanting in so great a number of MSS. amongst which are those of principal note, in so many editions, versions, etc. that it is justly rejected by Mill, Wet. and other critics.

CHAPTER XII.

5. "Into hell," *εἰς τὴν γέενναν*. Diss. VI. Part ii. sect. 1.

15. "For in whatever affluence a man be, his life dependeth not on his possessions," *ὅτι οὐκ ἐν τῷ περισσεύειν τῶν ἢ ζωῆ αὐτοῦ ὅστις ἐκ τῶν ὑπαρχόντων αὐτοῦ*. E. T. "For a man's life consist-

eth not in the abundance of the things which he possesseth." Vul. "Quia non in abundantia cujusquam vita ejus est ex his quæ possidet." Maldonat's observation on this passage is well founded, "Difficiliora sunt verba quam sensus." All interpreters are agreed about the meaning, however much they differ about the construction. The E. T. without keeping close to the words, has expressed the sense rather more obscurely than either the Gr. or the La. The two clauses in Gr. are in that version combined into one; and *ἔστιν ἐκ* seems to be rendered 'consisteth in.' The translators of P. R. appear to be the first who have expressed the meaning perspicuously in modern language, "Car en quelque abondance qu'un homme soit, sa vie ne depend point des biens qu'il possède." In this they have been followed by subsequent interpreters.

25. "Besides, which of you can, by his anxiety, prolong his life one hour?" *τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα;* E. T. "And which of you, with taking thought, can add to his stature one cubit?" *Ἡλικία* signifies both *stature* and *age* or *lifetime*. For examples of the latter acceptation, see Job 9: 21, 23. Heb. 11: 11. In every case, therefore, the words ought to be rendered by the one or the other of these terms which best suits the context. *Πῆχυς* is properly a measure of length, and may, on that account, be thought inapplicable to time. But let it be observed, that few topics are more familiar than those wherein such measures are applied to the age or life of man." "Behold," says the Psalmist, "thou hast made my days an hand-breadth," Ps. 39: 5, *Ἰδοὺ, παλαιστάς ἔθου τὰς ἡμέρας μου*. The common version says "as an hand-breadth;" but the word *as* is supplied by the interpreters, and has nothing corresponding to it either in the Heb. or in the Gr. Ham. has quoted from Mimnermus, an ancient poet, the phrase *πηχυῖον ἐπὶ χρόνον*, literally 'for a cubit of time,' that is, for a very short time. Analogous to this is the common comparison of life to a race, or to a journey. This may suffice to show, that there is no violence done to the words of the evangelist in making them relate to a man's age or term of life, and not to his stature. But whether they actually relate to the one or to the other, is best determined from the context. It is evident, that the warnings which our Lord gives here, and in the parallel passage in Mt. against anxiety, particularly regard the two essential articles of food and raiment, which engage the attention of the much greater part of mankind. Food is necessary for the preservation of life, and raiment for the protection of our bodies from the injuries of the weather. Anxiety about food is therefore closely connected with anxiety about life; but, except in children, or very young persons, who must have been an inconsiderable part of Christ's audience, has no connexion with anxiety about stature. Accordingly, it is the preservation of life, and the

protection of the body, which our Lord himself points to as the ultimate aim of all those perplexing cares. "Is not life," says he, "a greater gift than food, and the body than raiment?" And if so, will not God, who gave the greater gift, life, give also food, which, though a smaller gift, is necessary for supporting the other? In like manner, will not he who gave the body, give the raiment necessary for its defence? All this is entirely consequential; and our Lord, in these warnings, touches what occupies the daily reflections and labor of more than nine-tenths of mankind. But in what is said about stature, if we understand the word so, he appears to start aside from what employs the time and attention of the people in every age and country, to what could be an object only to children and a very few foolish young persons. Besides, the increase of the body, by such an addition to the stature, so far from diminishing men's anxiety, would augment it, by increasing their need both of food and of raiment. In the verse immediately following we have an additional evidence that the word is employed here metaphorically, and that the discourse still concerns the same subject, food and raiment, or the preservation of life and the accommodation of the body. "If ye cannot," says he, "thus effect even the smallest thing, ἐλάχιστον, why are ye anxious about the rest?" In respect of stature, would a cubit be called the smallest thing, which is more than one-fourth of the whole? This would have been more suitable, if the word had been an *inch*. In every view, therefore, that we take of the matter, it is extremely improbable there is here any mention of stature. The idea is foreign to the scope of the discourse; the thing said ill-suited to the words connected with it, and ill-adapted to the hearers, as it proceeds on the hypothesis that a sort of solicitude was general among them, which cannot reasonably be supposed to have affected one-hundredth part of them. It is a very ingenious, and more than plausible conjecture of Wet. that ἡλικία, or the ordinary term of life, is here considered under the figure of the *stadium* or course gone over by the runners, of which, as it consisted of several hundred cubits, a single *cubit* was but as one step, and consequently a very small proportion of the whole, and what might not improperly be termed ἐλάχιστον. It adds to the credibility of this, that the life of man is once and again distinguished in Scripture by the appellation *δρόμος*, the course or ground run over by the racers. This is the more remarkable, and shows how much their ears were accustomed to the trope, as it occurs sometimes in places where no formal comparison to the gymnastic exercises is made, or even hinted. Thus, Acts 13: 25, "As John fulfilled his course," ὡς ἐπλήρωσεν τὸν δρόμον; 20: 24. "Neither count I my life dear unto myself," says Paul, "so that I might finish my course with joy," ὡς τελεῖωσαι τὸν δρόμον μου; and 2 Tim. 4: 7. "I have finished my course," τὸν δρόμον τετέλεκα.

The phrase *ὁ τρόπος τῆς γενέσεως*, James 3: 6, has nearly the same signification. The uncommon pains which Herod the Great had taken to establish gymnastic exercises in the country, to the great scandal of many, had familiarized the people to such idioms. Several critics of name favor this interpretation, amongst whom are Ham. Wet. and Pearce. The An. Hay. Wes. and Wa. adopt it. Some other interpreters give it as a probable version in their notes.

31. "Seek ye the kingdom of God," *ζητείτε τὴν βασιλείαν τοῦ Θεοῦ*. Vul. "Quærite primum regnum Dei et justitiam ejus." There is no countenance from either MSS. or versions worth mentioning in favor of *primum*, or of *et justitiam ejus*.

32. "My little flock," *τὸ μικρὸν ποιμνιον*. E. T. "Little flock." We have here the diminutive *ποιμνιον* combined with the adjective *μικρὸν*, *little*. It is, therefore, an expression of tenderness, at the same time that it suggests the actual smallness of their number. It has also the article, which we never use in the vocative. In our language, we cannot better supply the diminutive and the article than by the possessive pronoun.

35. The Vul. after "ardentes," adds "in manibus vestris." This variation is peculiar to that version. The Sax. follows the Gr.

46. "With the faithless," *μετὰ τῶν ἀπίστων*. E. T. "With the unbelievers." Those are called here *ἀπίστοι*, who in Mt. are called *ἠνοχρηταί*. Both words have great extent of signification. And for the reason given, in the note on that passage, against rendering *ἠνοχρηταί* 'hypocrites,' *ἀπίστοι* ought not here to be rendered 'unbelievers,' but, according to the most common acceptation of the word, 'the faithless,' that is, persons totally unworthy of trust.

49. "What would I, but that it were kindled?" *τί θέλω, εἰ ἤδη ἀνήφθη;* E. T. "What will I, if it be already kindled?" Vul. "Quid volo nisi ut accendatur?" Er. Zu. Be. "Quid volo, si jam accensus est?" Cas. "Qui, si jam incensus est, quid volo?" It is evident to me, that the sense is better expressed in the Vul. than by any of the modern La. interpreters. The objection which Be. and after him Palairer, make, that the *εἰ* is there translated as if it were *εἰ μὴ*, is of no moment, since the *εἰ* in this verse is, by the acknowledgment of the latter, not the hypothetical conjunction, but a particle expressive of a wish. What Gro. says of this rendering is entirely just, "in eo sensum recte expressit, verba non annumeravit." The very next verse would sufficiently evince the meaning, if there could be a reasonable doubt about it: "I have an immersion to undergo, and how am I pained till it be accomplished?" "Since the advancement of true religion, which is the greatest blessing to mankind, must be attended with such unhappy divisions, I even long till they take place." L. Cl. renders it in the same way with the Vul. "Que souhaitez, sinon qu'il fût déjà

enflammé?" Here the meaning is expressed with simplicity and modesty, as in the original. But I cannot help disrelishing much the manner in which Dod. and after him Wy. have expressed it, though in the general import it does not differ from the last mentioned. "What do I wish? Oh, that it were already kindled!" This form of venting a wish, is, in a case like the present, when he knew that the event would soon happen, strongly expressive of impatience. I know not any thing whereby interpreters have more injured the native beauty of the style of Scripture, than by the attempts they have sometimes made to express the sense very emphatically.

58. "To satisfy him," ἀπηλλάχθαι ἀπ' αὐτοῦ. E. T. "That thou mayest be delivered from him." But a man is delivered from another who makes his escape from him, either by artifice or by force, or who is rescued by another. Now the words *deliver from* suggests some such method of deliverance, rather than that which is here signified by the term ἀπηλλάχθαι, a deliverance with consent. To this the parallel place, Mt. 5: 25, also evidently points.

CHAPTER XIII.

9. "Perhaps it will bear fruit; if not, thou mayest afterwards cut it down," κἄν μὲν ποιήσῃ καρπὸν· εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκόψεις αὐτήν. E. T. "And if it bear fruit, well; and if not, then after that thou shalt cut it down." It is plain that there is an ellipsis in the Gr.; some word is wanting after καρπὸν to complete the sense. In sentences of the like form in Gr. writers, when the words wanting are easily supplied by the aid of the context, this figure is not unfrequent; nay, it has sometimes a peculiar energy. As the effect, however, is not the same in modern languages, it is generally thought better to complete the sentence, either by adding the word or words wanting, or by making a small alteration on the form of expression. I have preferred the latter of these methods; our translators have followed the former. The difference is not material.

15. "Hypocrites." E. T. "Thou hypocrite." In the common Gr. we read ὑποκριτὰ, in the singular number, but in many MSS, some of principal note, in the Com. and other early editions, in the Vul. Cop. Arm. Eth. Sax. and Ara. versions, we find the word in the plural. The very next words, ἕκαστος ὑμῶν, show that our Lord's answer was not addressed solely to *the director*, but was intended for all those present who espoused his side of the question. Mill, and several other critics, have preferred this reading.

25. "If once the master of the house shall have arisen," ἂν οὐ ἂν ἰγερθῇ ὁ οἰκοδεσπότης. Vul. "Cum autem intraverit pater-

familias." In one or two copies we find *εισελθῆ* instead of *εγερθη*. But this reading of the Vul. though favored by Cas. and the Sax. translation, has no support of either MSS. or versions to entitle them to regard.

31. "Herod intendeth to kill thee," *Ἡρώδης θέλει σε ἀποκτεῖναι*. E. T. "Herod will kill thee." But if this last declaration in Eng. were to be turned into Gr. the proper version would be, not what is said by L. but *Ἡρώδης σε ἀποκτενεῖ*. The term *will* in Eng. so situated, is a mere sign of the future, and declares no more than that the event will take place. This is not what is declared by the evangelist. His expression denotes, that at that very time it was Herod's purpose to kill him; for the *θέλει* here is the principal verb; the *will* in the translation is no more than an auxiliary. Nay, the two propositions (though to a superficial view they appear coincident) are in reality so different, that the one may be true and the other false. Suppose that, instead of Herod, Pilate had been the person spoken of. In that case, to have said in Gr. *Πιλάτος θέλει σε ἀποκτεῖναι*, would have been telling a falsehood; for the history shows how much his inclination drew the contrary way: whereas to have said *Πιλάτος σε ἀποκτενεῖ*, would have been affirming no more than the event verified, and might, therefore, have been accounted prophetic. Mt. 16: 24. N. J. 7: 17. N.

CHAPTER XIV.

1. "Of one of the rulers who was a pharisee," *τινος τῶν ἀρχόντων τῶν Φαρισαίων*. E. T. "Of one of the chief Pharisees." I agree with Gro. Ham. Wh. Pearce, and others; that *ἀρχοντες* properly denotes persons in authority, rulers, magistrates; and that any other kind of eminence or superiority would have been distinguished by the term *πρώτοι*, as in ch. 19: 47. Mr. 6: 21. Acts 13: 50. 17: 4. 25: 2. 28: 17.

5. "If his ass or his ox," *ὄνος ἢ βοῦς*. Both the Sy. interpreters have read here *υἱός*, *son*, instead of *ὄνος*, *ass*, and so have some of the Fathers. The number and value of the MSS. which preserve this reading are very considerable; and though it is not found in any ancient version except the Sy. yet, if we were to be determined solely by the external evidence, I should not hesitate to declare that the balance is in its favor. There is, however, an internal improbability in some things, which very strong outward evidence cannot surmount. The present case is an example; and therefore, though this reading has been admitted by Wet. and some other critics, I cannot help rejecting it, as, upon the whole, exceedingly improbable. My reasons are these. 1st, Nothing is more common in Scripture style, wherever propriety admits it, than join-

ing in this manner *the ox* and *the ass*, which were in Judea almost the only beasts in common use for work. In the O. T. it occurs very frequently. We find it in the tenth commandment, as recorded in Exod. xx, and both in the fourth and in the tenth, as repeated in Deut. v. When a case like the present is supposed, of "falling into a pit," Exod. 21: 33, both are as usual specified: "If a man shall dig a pit, and not cover it, and an ox or an ass fall therein." That this was also conformable to our Lord's manner, we may see from the preceding chap. 5: 15: "Who is there amongst you that doth not, on the Sabbath, loose his ox or his ass from the stall, and lead him away to watering?" 2dly, Such a combination as that of *the ass* and *the ox*, is not more familiar and more natural, than the other, of a man's *son* and his *ox*, is unnatural and unprecedented. Things thus familiarly coupled in discourse, are commonly things homogeneous, or of natures at least not very dissimilar. Such are, *the son and the daughter*, *the man-servant and the maid-servant*, *the ox and the ass*. 3dly, In those specimens which our Lord has given of confuting the Pharisees by retorting on them their own practice, the argument is always of that kind which logicians call *à fortiori*. This circumstance is sometimes taken notice of in the application of the argument; and even when it is expressly pointed out, it is plain enough from the sense. See ch. 13: 15, 16. 15: 2, 3, 4, 8, 9, Mt. 12: 11, 12. But if the word here be *son*, this method is reversed, and the argument loses all its energy. A man possessed of even the pharisaical notions concerning the Sabbath, might think it, in the case supposed, excusable from natural affection, or even justifiable from paternal duty, to give the necessary aid to a child in danger of perishing, and, at the same time, think it inexcusable to transgress the commandment for one to whom he is under no such obligations. 4thly, When the nature of the thing, and the scope of the place, render it credible that a particular reading is erroneous, the facility of falling into such an error adds greatly to the credibility. Now *υἱός* and *ὄνος*, in writing, have so much resemblance, that we cannot wonder that a hasty transcriber should have mistaken one for the other. If the mistake has been very early, the number of copies now affected by it would be the greater. It is too mechanical a mode of criticising to be determined by outward circumstances alone, and to pay no regard to those internal probabilities, of which every one who reflects must feel the importance.

15. "Who shall feast," *ὅς φαίεται ἄρον*. E. T. "Who shall eat bread." *To eat bread* is a well known Hebrew idiom for to share in a repast, whether it be at a common meal or at a sumptuous feast. The word *bread* is not understood as suggesting either the scantiness or the meanness of the fare.

² "In the reign," *ἐν τῇ βασιλείᾳ*. E. T. "In the kingdom."

The E. T. makes, to appearance, the word βασιλεία here refer solely to the future state of the saints in heaven. This version makes it relate to those who should be upon the earth in the reign of the Messiah. My reasons for preferring the latter are these: 1st, This way of speaking of the happiness of the Messiah's administration, suits entirely the hopes and wishes which seem to have been long entertained by the nation concerning it. (See ch. 10: 23, 24. Mt. 13: 10, 11). 2dly, The parable which, in answer to the remark, was spoken by our Lord, is on all hands understood to represent the Christian dispensation. 3dly, The obvious intention of that parable is to insinuate, that in consequence of the prejudices which from notions of secular felicity and grandeur, the nation in general entertained on that subject; what, in prospect, they fancied so blessed a period, would when present, be exceedingly neglected and despised: and, in this view, nothing could be more apposite; whereas there appears no appositeness in the parable on the other interpretation.

23. "Compel people to come," ἀνάγκασον εἰσελθεῖν. Ch. 24: 29. N.

26. "Hate not his father," οὐ μισεῖ τὸν πατέρα ἑαυτοῦ. It is very plain that *hating*, used in this manner, was among the Hebrews an idiomatic expression for *loving less*. It is the same sentiment which in Mt.'s Gospel, 10: 37, is conveyed in these words, "He who loveth father and mother more than me." In the strict acceptation of the term, the doctrine of Christ does not permit us to hate any one, not even an enemy, much less a parent, to whom it exacts a more substantial honor than the traditional system of the scribes represented as necessary. The things here enumerated, particularly what finishes the list, of which I am to speak immediately, show evidently that the language is figurative.

2 "Nay, and himself too," εἰ. δὲ καὶ τὴν ἑαυτοῦ ψυχὴν. E. T. "Yea, and his own life also." Vul. "Adhuc etiam et animam suam." Cas. "Atque adeo suam ipsius animam," which he explains on the margin, "semetipsum." Dio. renders it "anzi zi anchora se stesso." The reasons for which I have preferred this last manner are the following: 1st, ψυχή is generally used in the Hellenistic idiom as corresponding to the Heb. נֶפֶשׁ *nephesh*, *soul* for *life*. Now it is well known that this word, with the affix, is frequently used in Heb. for the reciprocal pronoun. Thus נֶפֶשׁ *naphshi*, commonly rendered in the Sep. *ἡ ψυχή μου*, is *myself*, נֶפֶשׁ *naphshecha*, *ἡ ψυχή σου*, *thyself*, and so of the rest. See Lev. 11: 43. Esth. 4: 13. Ps. 131: 2. Now, as there runs through the whole of this verse in L. an implicit comparison; to preserve an uniformity in the manner of naming the particulars, shows better the preference which our Lord claims in our hearts, not only to our nearest relatives, but also to ourselves. 2dly, I have avoided the

phrase *hating his life*, as ambiguous, and often used, not improperly, of those who destroy themselves. Now the disposition which our Lord here requires of his disciples, is exceedingly different from that of those persons. For the like reason I have not said *hate his own soul*, though what many would account the most literal version of them all. For this expression is also used sometimes (see Prov. 29: 24), in a sense quite different from the present. 3dly, I prefer here this strong manner of exhibiting the sentiment, as, in such cases, whatever shows most clearly that the words cannot be literally understood, serves most effectually to suggest the figurative and true interpretation. Now as, in the common acceptation, to hate one's parents would be impious, the apostle Paul tells us, Eph. 5: 29, that to hate one's self is impossible. It is not in this acceptation, then, that we can look for the meaning.

CHAPTER XV.

1. The Vul. the Sy. and the Sax. have no word answering to *all* in this sentence.

16. "He was fain," *ἐπεθύμει*. Chap. 16: 21. N.

2 "With the husks," *ἀπὸ τῶν κεραιῶν*. Vul. "De siliquis." That *κεραιῶν* answers to 'siliqua,' and signifies a *husk*, or pod, wherein the seeds of some plants, especially those of the leguminous tribe, are contained is evident. But both the Gr. *κεραιῶν* and the La. *siliqua* signify also the fruit of the carob-tree, a tree very common in the Levant, and in the southern parts of Europe, as Spain and Italy. The Sy. and Ara. words are of the same import. This fruit still continues to be used for the same purpose, the feeding of swine. It is also called *St. John's bread*, from the opinion that the Baptist used it in the wilderness. It is the pod only that is eaten, which shows the propriety of the names *κεραιῶν* and *siliqua*, and of rendering it into Eng. 'husk.' Miller says, it is mealy, and has a sweetish taste, and that it is eaten by the poorer sort, for it grows in the common hedges, and is of little account.

18. "Against heaven," that is, 'against God.' Diss. V. Part i. sect. 4.

22. "Bring hither the principal robe," *ἐξενέγκατε τὴν στολὴν τὴν πρώτην*. Vul. "Cito proferte stolam primam." *Τυχέως* is found in the Cam. and one other MS. of small note. The second Sy. Cop. Sax. and Arm. versions have also read so.

30. "Thy living," *σου τὸν βίον*. Vul. "Substantiam suam." The reading of the vul. has no support from ancient versions or Gr. MSS. unless we reckon the Cam. which reads *πάντα* without any pronoun.

CHAPTER XVI.

8. "Commended the prudence of the unjust steward," ἐπῆνεσε τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν. E. T. "Commended the unjust steward, because he had done wisely." When an active verb has for its subject a quality, disposition, or action of a person, it is a common Heb. idiom to mention the person as that which is directly affected by the verb, and to introduce the other (as we see done here) by a conjunction,—“commended the unjust steward, because he had acted prudently,” that is, ‘commended the prudence which he had shown in his action.’ Properly his master commended neither the actor nor the action, but solely the provident care about his future interest which the action displayed; a care worthy the imitation of those who have in view a nobler futurity, eternal life.

² Τὸν οἰκονόμον τῆς ἀδικίας for τὸν ἀδικον, in like manner as ὁ κολίτης τῆς ἀδικίας, ch. 18: 6, for ὁ ἀδικός, ‘the unjust judge.’

³ “In conducting their affairs,” εἰς τὴν γενεάν τὴν ἑαυτῶν. E. T. “In their generation.” Γενεά is the word by which the Seventy commonly render the Heb. דֹּר *dor*, which signifies not only age, *seculum*, and generation, or the people of the age, but also a man’s manner of life. Thus Noah is said, Gen. 6: 9, to be τελείος ἐν τῇ γενεᾷ αὐτοῦ. Houbigant renders it “integer in viis suis.” It is true he conjectures very unnecessarily a different reading. Yet he himself, in another place, admits this as one meaning of the Heb. word דֹּר *dor*. Thus Isa. 53: 8, the words rendered in the Sep. τὴν γενεάν αὐτοῦ τις διηγῆσεται, he translates “ejus omnem vitam quis secum reputabit?” and in the notes defends this translation of the Heb. דֹּר *dor*. To the same purpose Bishop Lowth, in his late version of that prophet, “His manner of life who would declare.”

9. “With the deceitful mammon,” ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας. E. T. “Of the mammon of unrighteousness.” Here again the substantive is employed by the same Hebraism as in the preceding verse, to supply the place of the adjective, μαμωνᾶ τῆς ἀδικίας as οἰκονόμον τῆς ἀδικίας. The epithet *unrighteous*, here applied to mammon or riches, does not imply acquired by injustice or any undue means; but, in this application, it denotes *false* riches, that is, *deceitful*, not to be relied on. What puts this beyond a question is, that in ver. 11, τῷ ἀδίκῳ μαμωνᾷ is contrasted, not by τὸ δίκαιον, but by τὸ ἀληθινόν, the former relating to *earthly* treasure, the latter to *heavenly*. For the import of mammon, see Mt. 6: 24. N.

² “After your discharge,” ὅταν ἐκλίπητε. E. T. “When ye fail.” As this is spoken in the application of the parable, it is to be understood as referring to that circumstance which must sooner or later happen to all, and which bears some analogy to the stew-

ard's dismissal from his office. This circumstance is *death*, by which we are totally discharged from our employment and probation here. The word *fail*, in the common version, is obscure and indefinite. I have preferred *discharge*, as both adapted to the expression of the evangelist, and sufficiently explicit. It bears a manifest reference to the act whereby a trustee is divested of his trust, and is also strictly applicable to our removal out of this world. Cas. has happily preserved this double allusion in La. by saying, "Quum defuncti fueritis." L. Cl. has not been so fortunate in Fr.; he says, "Quand vous serez expirez." The verb here shows clearly the future event pointed to, but detaches it altogether from the story; for the word *expirez* cannot be applied to the discarding of a steward from office. Of so much use in interpreting do we sometimes find words which are in a certain degree equivocal.

³ "Into the eternal mansions," *εις πας αιωνιους σκηνας*. E. T. "Into everlasting habitations." As *σκηνη* properly signifies 'a tent' or 'tabernacle,' which is a temporary and moveable habitation, some have thought it not so fitly joined with the epithet *αιωνιος*. It is true that, in strictness, *σκηνη* means no more than a tent; but it is also true, that sometimes it is used with greater latitude, for a dwelling of any kind, without regard either to its nature or its duration. The article has been very improperly, in this passage, overlooked by our translators. It adds to the precision, and consequently to the perspicuity of the application. J. 1: 14. ^a N.

16. "Every occupant entereth it by force," *πας εις αυτην βιάζεται*. E. T. "Every man presseth into it." Though this last interpretation may be accounted more literal than that here given, it is further from the import of the sentence. The intention is manifestly not to inform us how great the number was of those who entered into the kingdom of God, but what the manner was in which all who entered obtained admission. The import therefore is only, 'Every one who entereth it, entereth it by force.' We know, that during our Lord's ministry, which was (as John's also was) among the Jews, both his success and that of the Baptist were comparatively small. Christ's flock was literally, even to the last, *πομνιον μικρον*, 'a very little flock.' Of the backwardness of the people we hear frequently in the Gospel. "He came to his own," says the apostle John, "but his own received him not." And he himself complains, "Ye will not come unto me, that ye may have life." It was not till after *he was lifted up* upon the cross, that, according to his own prediction, he "drew all men to him."

25. "A poor man," *πτωχος τις*. E. T. "A certain beggar." Though either way of rendering is good, the first is more conformable to the extensive application of the Gr. word than the second. To beg is always in the N. T. *αιταειν* or *προσαιτειν*. The pres-

ent participle, *προσαίτων*, agreeably to a well known Heb. idiom, strictly denotes a *beggar*.

21. "Was fain to feed on the crumbs," *ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψυχίων*. E. T. "Desiring to be fed with the crumbs." I agree with those who do not think there is any foundation in this expression for saying that he was refused the crumbs. First, the word *ἐπιθυμῶν* does not imply so much; secondly, the other circumstances of the story render this notion improbable. First, as to the scriptural sense of the word, the verb *ἐπιθυμῶ* is used by the Seventy, Isa. 1: 29 for rendering the Heb. בָּהַר *bahar*, elegit. The clause is rendered in the E. T. "For the gardens which ye have chosen." In like manner, in Isa. 58: 2, the word occurs twice, answering to the Heb. חָפְזָה *chaphats*, 'to delight,' or 'take pleasure in.' *Ἰνώμαι μου τὰς ὁδοὺς ἐπιθυμοῦσιν*; again, *ἐγγίξουσιν Θεῷ ἐπιθυμοῦσιν*. E. T. "They delight to know my ways;" and, "They take delight in approaching to God." It is not necessary to multiply examples. That the notion that he did not obtain the crumbs is not consistent with the other circumstances, is evident. When the historian says that he was laid at the rich man's gate, he means not, surely, that he was once there, but that he was usually so placed, which would not probably have happened if he had got nothing at all. The other circumstances concur in heightening the probability. Such are, the rich man's immediately knowing him; his asking that he might be made the instrument of the relief wanted; and, let me add this, that though the patriarch upbraids the rich man with the carelessness and luxury in which he had lived, he says not a word of inhumanity: yet, if we consider Lazarus as having experienced it so recently, it could hardly, on this occasion, have failed to be taken notice of. Can we suppose that Abraham, in the charge he brought against him, would have mentioned only the things of least moment, and omitted those of the greatest? For similar reasons, I have rendered *ἐπιθυμῶ*, ch. 15: 16. in the same manner here. In the E. T. the expression there suggests more strongly, that his desire was frustrated—"He would fain have filled his belly," which, in the common idiom, always implies, 'but could not.' It appears very absurd, that one should have the charge of keeping swine, who had it not in his power to partake with them. How could it be prevented? Would the master multiply his servants in time of famine, and send one to watch and keep this keeper? The clause, "for nobody gave him aught," is to be interpreted not strictly, but agreeably to popular language; as though it had been said, that in the general calamity he was much neglected; and if he had not had recourse to the food allotted for the swine, he would have been in imminent danger of starving.

² Much injury has been done to our Saviour's instructions, by the ill-judged endeavors of some expositors to improve and

strengthen them. I know no better example for illustrating this remark, than the story of the rich man and Lazarus. Many, dissatisfied with its simplicity as related by the evangelist, and desirous, one would think, to vindicate the character of the Judge from the charge of excessive severity in the condemnation of the former, load that wretched man with all the crimes which can blacken human nature, and for which they have no authority from the words of inspiration. They will have him to have been a glutton and a drunkard, rapacious and unjust, cruel and hard-hearted, one who spent in intemperance what he had acquired by extortion and fraud. Now I must be allowed to remark, that, by so doing, they totally pervert the design of this most instructive lesson, which is to admonish us, not that a monster of wickedness, who has, as it were, devoted his life to the service of Satan, shall be punished in the other world; but that the man who, though not chargeable with doing much ill, does little or no good, and lives, though not perhaps an intemperate, a sensual life; who careless about the situation of others, exists only for the gratification of himself, the indulgence of his own appetites and his own vanity, shall not escape punishment. It is to show the danger of living in the neglect of duties, though not chargeable with the commission of crimes; and particularly the danger of considering the gifts of Providence as our own property, and not as a trust from our Creator, to be employed in his service, and for which we are accountable to him. These appear to be the reasons for which our Lord has here shown the evil of a life which, so far from being universally detested, is, at this day, but too much admired, envied, and imitated.

³ The Vul. adds, "Et nemo illi dabat;" but as no support, except that of one or two inconsiderable MSS., and the Sax. version. This reading has, doubtless, by the blunder of some copyist, been transcribed from the preceding chapter.

²² Vul. "Sepultus est in inferno." This reading is equally unsupported with the former, and is a mere corruption of the text, arising from the omission of the conjunction in the beginning of ver. 23, and the misplacing of the points.

For the illustration of several words in this and the following verses, such as *ἐν τῷ ἄδῃ—τὸν κόλπον τοῦ Ἀβραάμ—ἀνενεχθῆναι—διαβῆναι—διαπερῶσαι*—see Prel. Diss. VI. Part ii. sect. 19, 20.

²⁵ A great many MSS. and some ancient versions, particularly the Sy. read *ὡδε*, here, instead of *ὁ δέ*, but he; and this reading is adopted by Wet. The resemblance in sound, as well as in writing, may easily account for a much greater mistake in copying. But that the common reading is preferable, can hardly be questioned. In it, *ὁ δέ* is contrasted to *σου δέ*, as *νῦν* is in like manner to *ἐν ζῳῇ σου*; but to *ὡδε* nothing is opposed. Had *ἐκεῖ* occurred in the other member of the comparison made by the patriarch, I

should have readily admitted that the probability was on the side of the Sy. version.

CHAPTER XVII.

1. "To his disciples," *πρὸς τοὺς μαθητάς*. Vul. "Ad discipulos suos." This reading is favored by the Al. Cam. and a considerable number MSS. and by the 1st Sy. Cop. Arm. and Sax. versions. The 2d Sy. also has the pronoun, but it is marked as doubtful with an asterisk. The sense is nowise affected.

7. "Would any of you who hath a servant, etc., say to him, on his return from the field, Come immediately," *τίς δὲ ἐξ ὑμῶν δούλον ἔχων—εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ εὐθεῶς παρελθών*. E. T. "Which of you having a servant—will say unto him by and by, when he is come from the field, Go,"— Vul. "Quis vestrum habens servum—Regresso de agro dicat illi, statim transi." The only material difference between these two versions arises from the different manner of pointing. I have, with the Vul. joined *εὐθεῶς* to *παραελθών*. Our translators have joined it to *ἐρεῖ*. In this way of reading the sentence, the adverb is no better than an expletive; in the other, *εὐθεῶς παρελθών* is well contrasted to *μετὰ ταῦτα φαγέσαι* in the following verse.

10. "We have conferred no favor," *δοῦλοι ἀχρεῖοι ἴσμεν*. Diss. XII. Part i. sect. 14.

11. "Through the confines of Samaria and Galilee," *διὰ μέσον Σαμαρίας καὶ Γαλιλαίας*. E. T. "Through the midst of Samaria and Galilee." I agree with Gro. and others, that it was not through the heart of these countries, but, on the contrary, through those parts in which they bordered with each other, that our Lord travelled at that time. I understand the words *διὰ μέσον* as of the same import with *ἀνά μέσον*, as commonly understood. And in this manner we find it interpreted by the Sy. and Ara. translators. No doubt the nearest way, from where our Lord resided, was through the midst of Samaria. But had that been his route, the historian had no occasion to mention Galilee, the country whence he came; and if he had mentioned it, it would have been surely more proper, in speaking of a journey from a Galilean city to Jerusalem, to say, through Samaria and Galilee. But if, as I understand it, the confines only of the two countries were meant, it is a matter of no consequence which of them was first named. Besides, the incident recorded in the following words also renders it more probable that he was on the borders of Samaria, than in the midst of the country. It appears that there was but one Samaritan among the lepers that were cleansed, who is called an alien, the rest being Jews.

18. "This alien," ἀλλογενῆς οὗτος. The Jews have, ever since the captivity, considered the Samaritans as aliens. They call them *Cuthites* to this day.

21. "The reign of God is within you," ἡ βασιλεία τοῦ Θεοῦ ἐντός ὑμῶν ἐστίν. Vul. Et. Zu. "Regnum Dei intra vos est." Cas. though not to the same purpose. I should have added Be. too, who says, "Regnum Dei intus habetis," had he not shown in his Commentary that he meant differently, denoting no more by *intus* than *apud vos*. Most modern translators, and among them the authors of our common version, have rendered the words in the same way as the Vul. and the Sy. and other ancient interpreters. L. Cl. and Beau. both say, "Au milieu de vous," and have been followed by some Eng. translators, particularly the An. and Dod. who say, "Among you." This way of rendering has also been strenuously supported of late by some learned critics. I shall briefly state the evidence on both sides. That both the preposition ἐντός, before a plural noun, signifies *among*, Raphelius has given one clear example from Xenophon's Expedition of Cyrus; the only one, it would appear, that has yet been discovered, for to it later critics, as Dod. and Pearce, have been obliged to recur. I have taken occasion, once and again, to declare my dissatisfaction with conclusions founded merely on classical authority, in cases where recourse could be had to the writings of the N. T. or the ancient Gr. translation of the Old. I acknowledge that ἐντός does not oft occur in either, but it does sometimes. Yet in none of the places does it admit the signification which those critics give it here. As I would avoid being tedious, I shall only point out the passages to the learned reader, leaving him to consult them at his leisure. The only other place in the N. T. is Mt. 23: 26. In the Sep. Ps. 38: 4. 108: 22, or as numbered in the Eng. Bible, 39: 3. 109: 22, and Cant. 3: 10. These are all the passages wherein ἐντός occurs as a preposition in that version. But it is sometimes used elliptically with the article τὰ, for the inside, or the things within, as Ps. 102: 1, in the Gr. but in the Eng. 103: 1. Isa. 16: 11. Dan. 10: 16. We have this expression also twice in the Apocrypha, Ecclus. 19: 26. 1 Mac. 4: 48. Of all which I shall only remark in general, that no advocate for the modern interpretation of ἐντός ὑμῶν in the Gospel, has produced any one of them as giving countenance to his opinion. Wh. (who, though a judicious critic, sometimes argues more like a party than a judge), after explaining ἐντός ὑμῶν ἐστίν to mean "is even now among you," and "is come unto you," adds, "so ἐντός ὑμῶν and ἐν ὑμῖν are frequently used in the O. T." Now the truth is, that ἐν ὑμῖν does frequently occur in the O. T. in the acceptation mentioned, but ἐντός ὑμῶν never, either in that or any other acceptation; nor does ἐντός ἡμῶν occur, nor ἐντός αὐτῶν, nor any similar expression. The author

proceeds to give examples: accordingly, his examples are all (as was unavoidable, for he had no other) of *ἐν ὑμῖν* and *ἐν ἡμῖν*, not one of *ἐντός ὑμῶν*, or any similar application of this preposition. Strange, indeed, if he did not perceive that a single example of this use of the preposition *ἐντός*, (which use he had affirmed to be frequent), was more to his purpose than five hundred examples of the other. The instances of the other were, indeed, nothing to his purpose at all. The import of *ἐν* in such cases was never questioned; and his proceeding on the supposition that those phrases were equivalent, was what logicians call a *petitio principii*, a taking for granted the whole matter in that dispute. Nay, let me add, the frequency of the occurrence of *ἐν ὑμῖν* in Scripture, applied to a purpose to which *ἐντός ὑμῶν* is never applied, notwithstanding the numerous occasions, makes against his argument instead of supporting it, as it renders it very improbable that the two phrases were understood as equivalent.—But to come from the external to the internal evidence; it has been thought, that the interpretation *amongst you*, suits better the circumstances of the times. The Messiah was already come. His doctrine was begun to be preached, and converts, though not very numerous, were made. This may be regarded as evidence that his reign was already commenced among them. But in what sense, it may be asked, could his reign or kingdom be said to be within them? It is true, that the laws of this kingdom were intended for regulating the inward principles of the heart, as well as the outward actions of the life; but is it not rather too great a stretch in language to talk of God's kingdom being within us? So, I acknowledge, I thought once; but on considering the great latitude wherein the phrases *ἡ βασιλεια τοῦ Θεοῦ* is used in the N. T., in relation sometimes to the epoch of the dispensation, sometimes to the place, sometimes for the divine administration itself, sometimes for the laws and maxims which would obtain; I began to think differently of the use of the word in this passage. The apostle Paul hath said, Rom. 14: 17, “The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.” Now these qualities, “righteousness, and peace, and spiritual joy,” if we have them at all, must be *within us*, that is, in the heart or soul. If so, the apostle has by implication said no less than is reported here by the evangelist as having been said by our Lord, that the kingdom of God is *within us*. Is there any impropriety in saying that God reigns in the hearts of his people? If not, to say ‘the reign of God is in their hearts,’ or ‘within them,’ is the same thing, a little varied in the form of expression. Even the rendering of *βασιλεια*, *kingdom*, and not *reign*, heightens the apparent impropriety. But it is a more formidable objection against the common version, that our Lord's

discourse was at that time addressed to the Pharisees: and how could it be said to men, whose hearts were so alienated from God as theirs then were, that God reigned within them? This difficulty seems to have determined the opinion of Dr. Dod. To this I answer, that in such declarations conveying general truths, the personal pronoun is not to be strictly interpreted. It is not, in such cases, *you* the individuals spoken to but, *you* of this nation, or *you* of the human species, men in general. In this way we understand the words of Moses, Deut. 30: 11—14. "This commandment, which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Nor is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee in thy mouth and in thy heart, that thou mayest do it." This is not to be considered as characterizing any individual, (for let it be observed, that the pronoun is throughout the whole in the singular number), nor even the whole people addressed: The people addressed had, by their conduct shown too often and too plainly, that the commandments of God were neither in their heart nor in their mouth: But it is to be considered as explaining the nature of the divine service; for it remains an unchangeable truth, that it is an essential character of the service which God requires from his people, that his word be habitually in their hearts. The same is quoted by the apostle, Rom. 10: 6, etc., and adapted to the gospel dispensation. I think further, with Markland, that *ἐντός ὑμῶν*, as applying an inward and spiritual principle, is here opposed to *παραρηγήσεις*, outward show and parade, with which secular dominion is commonly introduced.

36. The whole of this verse is wanting in many MSS. some of them of great note. It is not found in some of the early editions, nor in the Cop. and Eth. versions. But both the Sy. versions, also the Ara. and the Vul. have it. In a number of La. MSS. it is wanting. Some critics suppose it to have been added from Mt. This is not improbable. However, as the evidence on both sides nearly balances each other, I have retained it in the text, distinguishing it as of doubtful authority.

CHAPTER XVIII.

1. "He also showed them by a parable, that they ought to persist in prayer," *ἔλεγε δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσευχεσθαι*. E. T. "And he spake a parable unto them, to this end, that men ought always to pray." The construction here plainly shows, that the word to be supplied before the infinitive is

αὐτοῦς. *Ἐλεγεν αὐτοῖς—πρὸς τὸ δεῖν αὐτοῦς.* The words are a continuation of the discourse related in the preceding chapter, which is here rather inopportunately interrupted by the division into chapters. There is in these words, and in the following parable, a particular reference to the distress and trouble they were soon to meet with from their persecutors, which would render the duties of prayer, patience, and perseverance, peculiarly seasonable.

² “Without growing weary,” *καὶ μὴ ἐκκαθεῖν.* E. T. “And not to faint.” At the time when the common version was made, the Eng. verb *to faint* was here of the same import with the expression I have used. But as in that acceptance it is now become obsolete, perspicuity requires a change.

3. “Do me justice on my adversary,” *ἐκδικησόν με ἀπὸ τοῦ ἀντιδικου μου.* E. T. “Avenge me of mine adversary.” The Eng. verb *to avenge*, denotes either *to revenge* or *to punish*; the last especially, when God is spoken of as the avenger. The Gr. verb *ἐκδικεῖν* signifies also to *judge a cause*, and to defend the injured judicially from the injurious person. The word *avenge*, therefore, does not exactly hit the sense of the original in ver. 3, although, in the application of the parable, ver. 7, it answers better than any other term. The literal sense is so manifest, and the connexion in the things spoken of is so close, that the change of the word in translating does not hurt perspicuity.

7. “Will he linger in their cause?” *καὶ μακροθυμῶν ἐπ’ αὐτοῖς* E. T. “Though he bear long with them.” Vul. “Et patientiam habebit in illis?” Er. “Etiam cum patiens fuerit super illis.” Zu. “Etiamsi longa patientia utatur super illis.” Cas. “Et tam erit in eos difficilis?” Be. “Etiamsi iram differat super ipsis.” So various are the ways of interpreting this short clause. Let it be observed that both the Al. and the Cam. MSS. read *μακροθυμεῖ.* The Vul. and even the Sy. appear to me to have read in the same manner; so also have some of the Fathers. But the version given here does not depend on that reading. The omission of the substantive verb connected with the participle, is common in the oriental idiom. I therefore understand *μακροθυμῶν* here as put for *μακροθυμῶν ἔσται*, and consequently equivalent to *μακροθυμεῖ.* As *μακροθυμεῖν* commonly denotes to have patience, and as it sometimes happens that patient people appear slow in their proceedings, it comes, by an easy transition, to signify ‘to linger,’ ‘to delay.’ In this sense I understand it here with Gro.; reading this member of the sentence, as well as the preceding, with an interrogation. The words quoted by him from the son of Sirach, Eccles. 32: 18, in the Gr. (but in the E. T. which follows the Com. and the Vul. 35: 18), appear both perspicuous and decisive, *Ὁ κύριος οὐ μὴ βραδύνη, οὐδὲ μὴ μακροθυμήσει ἐπ’ αὐτοῖς.* The first clause is justly interpreted in the E. T. “the Lord will not be slack;” but the

second is rendered both obscurely and inaccurately, "neither will the mighty be patient towards them." Properly thus, "neither will he linger in their cause." The pronoun *their* refers to the *humble* mentioned in the preceding verse, whose prayer pierceth the clouds. To me it appears very probable, considering the affinity of the subject, that the evangelist had in the expression *he employed*, an allusion to the words of the Jewish sage.

8. "Will he find this belief in the land?" *ἀρα εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς*. E. T. "Shall he find faith on the earth?" There is a close connexion in all that our Lord says on any topic of conversation, which rarely escapes an attentive reader. If in this, as is very probable, he refers to the destruction impending over the Jewish nation, as the judgment of heaven for their rebellion against God, in rejecting and murdering the Messiah, and in persecuting his adherents, *τὴν πίστιν* must be understood to mean 'this belief,' or the belief of the particular truth he had been inculcating, namely, that God will in due time avenge his elect and signally punish their oppressors; and *τὴν γῆν* must mean 'the land,' to wit, Judea. The words may be translated either way; but the latter evidently gives them a more definite meaning, and unites them more closely with those which preceded.

9. "Example," *παραβολὴν*. Mt. 13: 3. N.

11. "The Pharisee, standing by himself, prayed thus," *ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσήχητο*. E. T. "The Pharisee stood and prayed thus with himself." Our translators have considered the words *πρὸς ἑαυτὸν* as connected with *προσηύχето*, in which case they are a mere pleonasm. I have preferred the manner of Dod. and others, who join them to *σταθεὶς*; for in this way they are characteristic of the sect, who always affected to dread pollution from the touch of those whom they considered as their inferiors in piety.

13. "At a distance," *μακρόθεν*. Mt. 8: 30.

14. "Than the other," *ἢ ἐκείνος*. There is a considerable diversity of reading on this clause. A few copies have *παρ' ἐκείνον*, a great number *ἢ γὰρ ἐκείνος*, and others still differently. But the meaning is the same in all.

25. "Pass through," *εἰσελθεῖν*. Vul. "Transire." I have here, with the Eng. translators, preferred the reading of the Vul. to that of the common Gr. The MSS. however are not unanimous. The Al. Cam. and a few others, read *διελθεῖν*. Agreeable to this is the version, not only of the Vul. but of the Go. Sax. second Sy. and Eth. Mt. 19: 24. N.

31. "All that the prophets have written shall be accomplished on the Son of man," *Τελεσθήσεται πάντα τὰ γεγραμμένα, διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου*. E. T. "All things that are written by the prophets concerning the Son of man shall be accom-

plished ;" which is literally from the Vul. "Consummabunter omnia quæ scripta sunt per prophetas de Filio hominis." This version must have arisen from a different reading. Accordingly the Cam. and two or three MSS. of no account, for τῷ υἱῷ read περὶ τοῦ υἱοῦ. Agreeably to this also is the rendering of both the Sy. and the reading of some early editions. But this is not a sufficient reason for rejecting the common reading, especially when the sense conveyed by it is equally good. Yet it has been deserted by most modern interpreters. Castalio has indeed adopted it, "Filio hominis accident-plane omnia quæ sunt a vaticus scripta." With this also agree the G. E. and Wes. Add to these Wa. in his New Translations lately published.

35. "When he came near Jericho," ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱεριχῶ. L. Cl. and Beau. "Comme il étoit près de Jericho." This manner is likewise adopted by most of the late Eng. translators. What recommends it is the consideration, that thereby an apparent contradiction in the evangelists is avoided ; Mt. and Mr. having mentioned this miracle as performed by our Lord after he left Jericho. Gro. has remarked, that ἐγγίζειν means 'to be near,' as well as to come near ;' which is true. But it is not less true ; that in this acceptation it is construed with the dative. When followed by the preposition εἰς, it always denotes, if I mistake not, to approach. A most extraordinary solution is given from Markland ; (Bowyer's Conjectures), who supposes an ellipsis which he supplies thus, ἐν τῷ ἐγγίζειν αὐτὸ εἰς [supple Ἱεροσόλυμα εἰς] Ἱεριχῶ. If so, the translation here given is unexceptionable ; for the ellipsis is just as easily supplied in Eng. as in Gt. "When they came near [meaning Jerusalem, being at] Jericho." A liberty so unbounded is not more agreeable to the Gr. idiom than to the Eng. It is alike repugnant to the idiom of every tongue, to authorize an interpreter to make a writer say what he pleases. Such licenses are subversive of all grammar and syntax.

CHAPTER XIX.

2. "And chief of the publicans," καὶ αὐτὸς ἦν ἀρχιελεῶνης. E. T. "Which was the chief among the publicans." This seems to imply, that he was the chief of the whole order in Palestine. Had this been the case, the name would have, most probably, been attended with the article. Thus it is always said ὁ ἀρχιερεὺς when the *high-priest* is spoken of. In like manner, when there is in the nation but one of any particular office or dignity, as ὁ βασιλεὺς, 'the king,' ὁ ἡγεμῶν, 'the procurator,' ὁ ἀνθυπατος, 'the consul.' To have translated the word a *chief publican*, would have been, on the contrary, saying too little. This expression does

not necessarily imply authority, or even that there were not, in the same place, some on a footing with him. Now, if the evangelist had meant to say no more than this, I think his expression would have been *εἰς τῶν ἀρχιτελώνων*, as we find in the same way, *εἰς τῶν ἀρχισυναγῶγων* used Mr. 5: 22; whereas, the manner in which L. mentions the circumstance of office here, *καὶ αὐτὸς ἦν ἀρχιτελώνης*, seems to show that, in the station he possessed, he was single in that place, and consequently that he was chief of the publicans of the city or district; for let it be observed, that though the Gr. article renders the noun to which it is prefixed perfectly definite, the want of it does not render a noun so decisively indefinite, as the indefinite article does in modern languages.

8. "If in aught I have wronged any man," *εἰ τιὸς τι ἐουκὸς φάνησα.* Diss. XIII. Part i. sect. 16.

9. "Jesus said concerning him," *εἶπε πρὸς αὐτὸν ὁ Ἰησοῦς.* E. T. "Jesus said unto him." The thing said shows clearly, that our Lord spoke, not to Zaccheus, but to the people concerning Zaccheus. He is mentioned in the third person *καθὼς καὶ αὐτὸς*, 'inasmuch as he also.' Of this mode of expression we have another example in the very next chapter, ver. 19, *ἔγνωσαν ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταύτην εἶπε.* E. T. "They perceived that he had spoken this parable against them." It is from the import of the parable itself that *πρὸς αὐτοὺς* is rendered 'against them;' for, had it been in their favor, there would have been no impropriety in saying *πρὸς αὐτοὺς*, to denote 'concerning them,' or in relation to them. Another example we have Heb. 1: 7, *πρὸς μὲν τοὺς ἀγγέλους λέγει.* E. T. "Of the angels he saith."

12. "To procure for himself the royalty," *λαβεῖν ἑαυτῷ βασιλείαν.* E. T. "To receive for himself a kingdom." To me it is manifest that *βασιλεία* here signifies *royalty*, that is, royal power and dignity. For that it was not a different kingdom from that wherein he lived, as the common version implies, is evident from ver. 14. It is equally so, that there is in this circumstance an allusion to what was well known to his hearers, the way in which Archelaus, and even Herod himself, had obtained their rank and authority in Judea, by favor of the Romans. When this reference to the history of the times is kept in view, and *βασιλεία* understood to denote royal power and dignity, there is not the shadow of a difficulty in the story. In any other explanation, the expounder, in order to remove inconsistencies, is obliged to suppose so many circumstances not related, or even hinted, by the evangelist, that the latter is, to say the least, made appear a very inaccurate narrator. The great latitude in which the word *βασιλεία* is used in the Gospel, will appear from several considerations, particularly from its being employed in ushering in a great number of our Lord's parables,

wherein the subjects illustrated are very different from one another. Diss. V. Part i. sect. 7.

13. "Having called ten of his servants," *καλέσας δὲ δέκα δούλους ἑαυτοῦ*. E. T. "He called his ten servants." This implies that he had neither more nor fewer than *ten servants*, who were all called. Had this been our Lord's meaning, the expression must have been *καλέσας δὲ τοὺς δέκα δούλους ἑαυτοῦ*. Thus Matt. 10: 1, *προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ*, "Having called to him his twelve disciples." So also Matt. 11: 1. L. 9: 1. The article is never wanting while the number is complete.

⁹ "Pounds." Diss. VIII. Part. i. sect. 7.

22. "Malignant," *πονηρὸς*. Mt. 25: 26.

26. "To every one who hath, more shall be given," *Πάντι τῷ ἔχοντι δοθήσεται*. Vul. "Omni habenti dabitur, et abundabit." For the two last words the La. has the sanction of five MSS. of no name, which read *καὶ περισσευθήσεται*, but of no version whatever.

32. "Found every thing as he had told them," *εὗρον καθὼς εἶπεν αὐτοῖς*. Vul. "Invenerunt, sicut dixit illis stantem pullum." Agreeably to this, a few MSS. but none of any note, read after *αὐτοῖς, ἐστῶτα τὸν πῶλον*. The second Sy. the Sax. and the Arm. versions are also conformable to the Vul.

38. "In the highest heaven." Ch. 2: 14. N.

42. "Oh that thou hadst considered," *ὄτι εἰ ἔγνων καὶ σὺ*. Ch. 12: 49. N.

43. "Will surround thee with a rampart," *περὶβαλοῦσι χάρακα σοι*. E. T. "Shall cast a trench about thee." *Χάραξ* does not occur in any other place of the N. T.; but in some places wherein it occurs in the Sep. it has evidently the sense I have here given it. Indeed a *rampart*, or mound of earth, was always accompanied with a trench or ditch, out of which was dug the earth necessary for raising the rampart. Some expositors have clearly shown that this is a common meaning of the word in Gr. authors. Its perfect conformity to the account of that transaction given by the Jewish historian, is an additional argument in its favor.

CHAPTER XX.

1. "Teaching—and publishing the good tidings," *διδάσκοντος —καὶ εὐαγγελιζομένου*. Diss. VI. Part v. sect. 14.

13. "Surely," *ἴσως*. E. T. "It may be." Though the latter may be thought the more common signification, the former suits better the genius of the parable, and the parallel passages. Besides, the word has often that signification in profane authors. It is found but once in the version of the Seventy, 1 Sam. 25: 21, where it is evidently used in this sense, answering to the Heb. *יָאֵן אֶל*,

'perfecto,' and rendered in the E. T. 'surely.' It occurs in no other place of the N. T.

35. "Who shall be honored to share in the resurrection. It may be remarked in passing, that our Lord, agreeably to the Jewish style of that period, calls that only *the resurrection*, which is a resurrection to glory.

CHAPTER XXI.

8. "Saying, I am the person; and the time approacheth, λέγοντες, ὅτι ἐγὼ εἰμι καὶ ὁ καιρὸς ἤγγικε. The second clause, καὶ ὁ καιρὸς ἤγγικε, "and the time approacheth," is capable of being understood as the words either of the false messiahs that would arise, or of our Lord himself. In the former case, the copulative καὶ connects this clause with that immediately preceding, to wit ἐγὼ εἰμι; in the latter, the connexion is made with the verb ἐλεύσασθαι. Former expositors have I think, in general, adopted the latter mode of interpreting, making these the words of our Lord. Of this number is Gro. who considers the second clause as equivalent to what is said, Mt. 24: 34. Mr. 13: 30. "This generation shall not pass till all these things be fulfilled." Most translators have also favored this manner. Er. says, "Multi venient dicentes se esse Christum; et tempus instat." Had he understood both clauses as the words of the impostors, he would have said *instare*. Cas. to the same purpose, "Qui se eum esse dicant; et quidem tempus instat." Such foreign translations as do not preserve the ambiguity of the original, seem all to approve the same explanation. Some late Eng. commentators have favored the other, and have been followed by some interpreters, Dod. Wes. in particular. Yet in their translations themselves this does not appear, unless from the pointing, or the notes. As very plausible things may be said on each side of the question, and as there does not appear any thing in the context that can be accounted decisive, I consider this as one of those ambiguities which translators ought, if possible, to preserve. Most of them, indeed, have either accidentally or intentionally done so. Of this number is the Vul. "Dicentes quia ego sum, et tempus appropinquavit." And the Zu. "Dicentes, Ego sum Christus, et tempus instat." As also the E. T. "Saying, I am Christ, and the time draweth near." Bishop Pearce seems to think that the words in the following verse, οὐκ εὐθέως τὸ τέλος, are said in direct contradiction to the clause ὁ καιρὸς, ἤγγικε, and consequently show this to be the assertion of the seducers. If our Lord had employed ὁ καιρὸς in this verse instead of τὸ τέλος, I should have thought the argument very strong; but, as it stands, it has no weight at all. I know no interpreter who gives the same import

to *καίρος* in the eighth verse, and to *τέλος* in the ninth; and if they refer to different events, the one cannot be in opposition to the other.

15. "To refute," *ἀντιπεῖν*. E. T. "To gainsay." The import of the declaration is well expressed by Grotius, "Cui nihil contradicci possit, quod veri habeat speciem." That their adversaries did actually *gainsay* or *contradict* them, we have from the same authority: Acts 13: 45. 28: 19, 22. It deserves, however, to be remarked, that the term in all these places is different from that used here. It is *ἀντιλέγειν*, which, in the idiom of the sacred writers, is evidently not synonymous.

19. "Save yourselves by your perseverance," *ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν*. E. T. "In your patience possess ye your souls." For the import of the word *ὑπομονή*, see ch. 8: 15. N. *Κτάσμαι* signifies not only 'I possess,' but 'I acquire,' and even 'I preserve what I have acquired;' for it is only thus I continue to possess it. Such phrases as *αἱ ψυχὰι ὑμῶν* were shown (ch. 14: 26. N.) to serve in the Hellenistic idiom for the reciprocal pronoun. The sentence is, therefore, but another manner of expressing the same sense, which Mt. has delivered (ch. 10: 22.) in these words, "The man who persevereth to the end shall be saved," *ὁ ὑπομείνας εἰς τέλος οὗτος, σωθήσεται*. That the words may have relation to a temporal, as well as to eternal salvation, is not to be doubted; but as the whole discourse is a prophecy, a translator ought not, from the lights afforded by the fulfilment, to attempt rendering it more explicit than it must have appeared to the hearers at the time: I shall only add, in passing, that there is a small deviation from the common in the reading of the Vul. and the Sy. versions, where we find the future of the indicative instead of the imperative; in conformity to which, three or four MSS. have *κτήσεσθε* instead of *κτήσασθε*. But this makes no alteration on the sense. It may be even reasonably questioned, whether there has been any difference in the Gr. copies used by those translators. The future in the Heb. is often no other than a more solemn expression of the imperative; and therefore, if I had not had occasion to make other remarks on the verse, I should have thought this too slight a difference to be taken notice of here.

21. "Let those in the city make their escape," *οἱ ἐν μέσῳ αὐτῆς ἐκχωρεῖτωσαν*. E. T. "Let them who are in the midst of it depart out." *Αὐτῆς* may here very naturally be thought at first to refer to *Ἰουδαία*, mentioned in the former part of the verse. But the sense and connexion evidently show that it relates to *Ἱερουσαλήμ*, mentioned in the foregoing verse. The next number of the sentence is a confirmation of this—*καὶ οἱ ἐν ταῖς χώραις, μὴ εἰσερχέσθωσαν εἰς αὐτήν*. Here the fields could not be contrasted to Ju-

dea, the country of which they were a part, but are very properly contrasted to Jerusalem, the metropolis: the contrast of *town* and *country* is familiar in every language. I do not urge that this suits better the events which soon followed; for if there were not ground for this interpretation from the context and the parallel passages in the other Gospels, it would be hazardous to determine what the inspired author has said, from what a translator may fancy he ought to have said, that the prediction might tally with the accomplishment. In this way of expounding, too, much scope is given to imagination, perhaps to rooted prejudices and mere partiality.

23. "Wo unto the women with child." Ch. 6: 24—26. N.

25. "Upon the earth," ἐπὶ τῆς γῆς. Some late expositors think it ought to be rendered 'upon the land,' considering the prophecy as relating solely to Judea. The words as they stand may no doubt be translated either way. I have preferred that of the common version, for the following reasons: 1st, Though what preceded seems peculiarly to concern the Jews, what follows appears to have a more extensive object, and to relate to the nations, and the habitable earth in general. There we hear of *συναχὴ ἐθνῶν*, and of the things *ἐπερχομένων ἐπὶ οἰκουμένην*; not to mention what immediately follows, to wit, that the Son of man shall be seen coming on a cloud with great glory and power. Nor is it at all probable that by the term *ἐθνῶν*, *nations*, used thrice in the preceding verse manifestly for *Gentiles*, are meant in this verse only Jews and Samaritans. 2dly, The prediction which the verse under examination introduces, is accurately distinguished by the historian as not commencing till after the completion of the former. It was not till after the calamities which were to befall the Jews should be ended; after their capital and temple, their last resource, should be invested and taken, and the wretched inhabitants destroyed or carried captive into all nations; after Jerusalem should be trodden by the Gentiles; nay, and after the triumph of the Gentiles should be brought to a period—that the prophecy contained in this and the two subsequent verses should begin to take effect. The judicious reader, to be convinced of this, needs only give the passage an attentive perusal.

28. "Begin to be fulfilled," ἀρχομένων γίνεσθαι. Mr. 5: 17. N.

30. "When ye observe them shooting forth," ὅταν προβάλωσιν ἤδη, βλέποντες. Val. "Cum producant jam ex se fructum." This addition of *fructum* is not favored by any other version except the Sax. or even by any MS. except the Cam. which has τὸν καρπὸν αὐτῶν.

CHAPTER XXII.

25. "They who oppress them are styled benefactors," οἱ ἐξουσιάζοντες αὐτῶν ἐνεργεῖται καλοῦνται. E. T. "They who exercise authority upon them are called benefactors." The verb ἐξουσιάζειν, in its common acceptation, does not mean simply 'to rule,' or govern, as ποιμαίνειν, ἀρχεῖν, ἡγεμονεύειν, or κυβερνάειν, but 'to rule with rigor' and oppression, as a despot rules his slaves. It is in this sense used by the apostle Paul, 1 Cor. 6: 12, οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπὸ τινος. E. T. "I will not be brought under the power of any:" that is, 'How different soever in themselves the particular gratifications may be,'—for it is of this kind of spiritual subjection he is speaking,—'I will not allow myself to be enslaved by any appetite.' It seems to be our Lord's view in these instructions, not only to check in his apostles all ambition of power, every thing which savored of a desire of superiority and dominion over their brethren, but also to restrain that species of vanity which is near akin to it, the affectation of distinction from titles of respect and dignity. Against this vice particularly, the clause under consideration seems to be levelled. The reflection naturally suggested by it, How little are any the most pompous epithets which men can bestow, worthy the regard of a good man, who observes how vilely through servility and flattery, they are sometimes prostituted on the most undeserving! That there is an allusion to the titles much affected by monarchs and conquerors in those ages, amongst which *benefactor*, *EVERGETES*, was one, there can be little doubt. To the same purpose are those instructions wherein he prohibits their calling any man upon the earth their *father* or *teacher in things divine*, or assuming to themselves the title of *rabbi* or *leader*.

29, 30. "And I grant unto you to eat and drink at my table in my kingdom, (forasmuch as my Father hath granted me a kingdom), and to sit;" κἀγὼ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου, βασιλείαν· ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου, ἐν τῇ βασιλείᾳ μου, καὶ καθίσησθε— E. T. "And I appoint unto you a kingdom, as my Father has appointed unto me; that ye may eat and drink at my table in my kingdom, and sit—." There is evidently an indistinctness in this version, which is not warranted by the original. At first, the grant to the disciples appears to be very different from what, by the explanation subjoined, it is afterwards found to be. The first is "a kingdom," the second, "that ye may eat and drink at my table in my kingdom." See Mt. 26: 29. ² Ἡ Βασιλείαν is rendered as if it were governed by διατίθεμαι, and not as it is, both in reality and to appearance, by διέθετο. Make but a small alteration in the pointing, remove the comma after μου, and place it after βασιλείαν, and nothing can be clearer or more explicit

than the sentence. I have, for the sake of perspicuity, made an alteration on the arrangement of the words, but not greater than that made by our translators, which has the contrary effect, and involves the sentence in obscurity.

31. "Hath obtained permission." *Ἐξητήσατο*. Though, with most interpreters, I said first *requested permission*, the word will bear, and the sense requires, that it should be rendered *obtained*.—Their danger arose chiefly, not from what Satan requested, but from what God permitted.

⁹ "You [all]," *ὑμᾶς*. The plural pronoun shows plainly that this was spoken of all the apostles, especially as we find it contrasted to the singular *περὶ σου*, directed to Peter in the same sentence. But this does not sufficiently appear in Eng. or any language wherein it is customary to address a single person in the plural. I have, therefore, to remove ambiguity, supplied the word [*all*].

32. "When thou hast recovered thyself," *σύ επιστρέψας*. E. T. "When thou art converted." There is precisely the same reason against rendering *ἐπιστρέψας* in this place *converted*, which there is against rendering *στραφήτε*, Mt. 18: 3, in the same way. See the Note on that verse.

36. "Let him who hath no sword, sell his mantle, and buy one," *ὁ μὴ ἔχων, πωλήσάτω τὸ ἱμάτιον αὐτοῦ, καὶ ἀγοράσάτω μάχραον*. A great number of MSS. and some of note, have the two verbs in the future, *πωλήσει* and *ἀγοράσει*, instead of the imperative. In this way it is also read in some of the oldest editions. I think, however, that there is no occasion here to desert the common reading. The sense in such prophetic speeches is the same, either way rendered. In the animated language of the prophets, their predictions are often announced under the form of commands. The prophet Isaiah, in the sublime prediction he has given us of the fate of the king of Babylon, thus foretells the destruction of his family, (14: 21,) "Prepare slaughter for his children, for the iniquity of their fathers, that they do not rise, nor possess the land." Yet the instruments by which Providence intended to effect the extirpation of the tyrant's family, were none of those to whom the prophecy was announced. The prophet Jeremiah, in like manner, foretells the approaching destruction of the children of Zion, by exhibiting God as thus addressing the people, (9: 17, 18,) "Call for the mourning women, that they may come; and send for cunning women: and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters." There, matter of sorrow is predicted, by commanding the common attendants on mourning and lamentation to be gotten in readiness; here, warning is given of the most imminent dangers, by orders to make the customary preparation against violence, and to account a weapon more necessary than a garment. In the prophetic

cy of Ezekiel, (39: 17—19,) and in the Apocalypse, (19: 17, 18), so far is this allegoric spirit carried, that we find orders given to brute animals to do what the prophet means only to foretell us they will do. Indeed, this is so much in the vivid manner of scriptural prophecy, that I am astonished that a man of bishop Pearce's abilities should have been so puzzled to reconcile this clause to our Saviour's intention of yielding without resistance, that, rather than admit it, he would recur to an expedient whose tendency is but too evidently to render Scripture precarious and uncertain.

38. "Here are two swords—It is enough." The remark here made by the disciples, and our Lord's answer, show manifestly two things: the first is, that his meaning was not perfectly comprehended by them; the second, that he did not think it necessary at that time, to open the matter further to them. Their remark evinces that they understood him literally; and it is, by consequence, a confirmation (if a confirmation were needed) of the common reading of ver. 36. By his answer, *Ἰκανόν ἐστι*, "It is enough," though he declined attempting to undeceive them by entering further into the subject, he signified, with sufficient plainness to those who should reflect on what he said, that arms were not the resource they ought to think of. For what were two swords against all the ruling powers of the nation? The import of the proverbial expression here used by our Lord is therefore this, 'We need no more: ' which does not imply that they really needed, or would use, those they had.

51. "Let this suffice," *ἔατε ἕως τούτου*. E. T. "Suffer ye thus far." This version is obscure, and susceptible of very different interpretations. All antiquity seems agreed in understanding our Lord's expression as a check to his disciples, by intimating that they were not to proceed further in the way of resistance; as it was not to such methods of defence that he chose to recur. What is recorded by the other evangelists (Mt. 26: 52, 53. J. 18: 11), as likewise said on the occasion, strongly confirms this explanation. Another indeed has been suggested; namely, that the words were spoken to the soldiers, who are supposed, before now, to have seized his person; and that our Lord asked of them, that they would grant him liberty to go to the man whose ear had been cut off, that he might cure him: the only instance wherein Jesus needed the permission, or the aid, of any man in working a miracle. An explanation this every way exceptionable; but it is sufficient here to take notice, that it is totally destitute of evidence. Elsner, who favors this interpretation, after giving what he takes to be the sense in a paraphractical explanation, quotes by way of evidence, two passages from the same author, in order to prove—what was never questioned by any body—that *ἕως*, followed by the genitive, sometimes answers to the *La. ad.* The only thing, in the present case, which requires proof is, that such an ellipsis, made by the suppres-

sion of two principal words, *με ἐλθεῖν*, is consistent with use in the language; and the only proof is precedents. Would *sinite ad istum* in La. or, which is equivalent, *suffer to him* in Eng. convey that sense? Yet nobody will deny, that *sinite me ire ad istum* in the one language, and *suffer me to go to him* in the other, clearly express it. Just so, it is admitted, that *ἔατε ἐλθεῖν ἐμὲ ἕως τούτου* would convey that sense, though *ἔατε ἕως τούτου* does not. The extent of use in Gr. is learnt only from examples, as well as in La. and Eng. Now, in the quotations brought by Elsner, there is no ellipsis at all; consequently they are not to the purpose. On the other hand, every body knows that *ἕως*, which is an adverb of time, when joined to *τούτου*, means commonly *hucusque*, 'hitherto;' and that adverbs of time are occasionally used as nouns, may be easily exemplified in most languages. "Behold, now," says Paul, 2 Cor. 6: 2, "is the accepted time," *ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος*. The words of our Lord, in the most simple and natural interpretation, denote, "Let pass what is done—Enough of this—no more of this."

52. "Officers of the temple-guard," *στρατηγούς τοῦ ἱεροῦ*. E. T. "Captains of the temple." The temple had always a guard of Levites, who kept watch in it by turns, day and night. There are references to this practice in the O. T., both in the Prophets and in the Psalms. Over this guard one of the priests was appointed captain; and this office, according to Josephus, was next in dignity to that of high-priest. It appears from Acts 4: 1. 5: 24, 26, as well as from the Jewish historian, that there was one who had the chief command. The plural number is here used for comprehending those who were assigned to the captain as counsellors and assistants. The addition of the word *guard* seemed to be necessary in Eng. for the sake of perspicuity.

^a "Clubs," *ξύλων*. E. T. "Staves." A *staff* is intended principally for assisting us in walking; a *club* is a weapon both offensive and defensive. The former is, in Gr. *ράβδος*; the latter, *ξύλον*. To show that these words are in the Gospel never used promiscuously, let it be observed, that in our Lord's commands to his apostles, in relation to the discharge of their office, when what concerned their own accommodation in travelling is spoken of, the word *ράβδος* is used by all the three evangelists, Mt. Mr. and L., who take particular notice of that transaction. But, in the account given by the same evangelists of the armed multitude sent by the high-priests and elders to apprehend our Lord, they never employ the term *ράβδος*, but always *ξύλον*.

54. "Then they seized him, and led him away to the high-priest's house," *συλλαβόντες δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως*. E. T. "Theh took they him, and led him, and brought him into the high-priest's house." Vul.

“Comprehendentes autem eum, duxerunt ad domum principis sacerdotum.” The words *καὶ εἰσήγαγον αὐτὸν* are not in the Cam. and two other MSS. and some evangelistaries. The Sy. and Sax. interpreters, and therefore probably the author of the old Itc. version, have not read them. It is plain they add nothing to the sense. “*ἤγαγον εἰς τὸν οἶκον*, and *εἰσήγαγον εἰς τὸν οἶκον*, are the same thing. One of these superadded to the other, is a mere tautology. Besides, there appears something of quaintness in the expression, *αὐτὸν ἤγαγον καὶ εἰσήγαγον αὐτὸν*, which is very unlike this writer’s style. I have therefore preferred here the more simple manner of the Vul. and the Sy.

55. “When they had kindled a fire in the middle of the court,” *ἀψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς*. E. T. “When they had kindled a fire in the midst of the hall.” The expression *ἐν μέσῳ* is an evidence that this *αὐλή* was an open court. Besides, *αὐλή* here appears contradistinguished to *οἶκος* in the preceding verse. Mt. 28: 58. N.

66. “The national senate,” *τὸ πρεσβυτέριον τοῦ λαοῦ*. E. T. “The elders of the people.” I do not introduce this title here as though there were any difficulty in explaining it, or any difference, in respect of sense, in the different translations given of it; but solely to remark, that this evangelist is the only sacred writer who gives this denomination to the *sanhedrim*; for there can be no doubt that it is of it he is speaking. This is the only passage in the Gospel where it occurs. The same writer (Acts 22: 5), also applies the title *πρεσβυτέριον*, without the addition *τοῦ λαοῦ*, to this court, or at least to the members whereof it was composed, considered as a body. I thought it allowable, where it can be done with propriety, (for it cannot in every case), to imitate even these little differences in the style of the inspired penmen. Diss. XII. Part i. sect. 9, 10.

CHAPTER XXIII.

11. “A shining robe,” *ἱσθητὰ λαμπράν*. E. T. “A gorgeous robe.” Vul. “Veste alba.” Er. Zu. Cas. Be. “Veste splendida.” Though the Gr. word may be rendered either way, I prefer the latter, as denoting the quality of the garment which was the most remarkable; for this epithet was most properly given to those vestments wherein both qualities, white and shining, were united. That the word *λαμπρός* was used for *white*, the application of it by Polybius to the *toga* worn by the candidates for offices at Rome, if there were no other evidence, would be sufficient. But when nothing beside the color was intended, the word *λευκός* was used corresponding to the La. *albus*, as *λαμπρός* did to *candidus*. Such

white and splendid robes were worn in the east by sovereigns. Herod caused our Lord to be dressed in such a garment, not, as I imagine, to signify the opinion he had of his innocence, but in derision of his pretensions to royalty. Perhaps it was intended to insinuate, that those pretensions were so absurd as to merit no other punishment than contempt and ridicule.

15. "He hath done nothing to deserve death," οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ. E. T. "Nothing worthy of death is done unto him." This, though unintelligible, is a literal version from the Vul. Er. and Zu. "Nihil dignum morte actum est ei:" the meaning of which, as it is here connected, if it have a meaning, is, 'Herod hath not deserved to die for any thing he hath done to Jesus.' Now, as it is certain that this cannot be Pilate's meaning, being quite foreign from his purpose, I see no other resource but in supposing that πεπραγμένον αὐτῷ is equivalent to πεπραγμένον ὑπ' αὐτοῦ. I am not fond of recurring to unusual constructions, but here I think there is a necessity; inasmuch as this sentence of Pilate, interpreted by ordinary rules, and considered in reference to his subject, is downright nonsense. As to other versions, the Sy. has rendered the words not more intelligibly than the Vul. Cas. adopting the construction here defended, says, "nihil morte dignum ab hoc factum esse." Be. to the same purpose, "nihil dignum morte factum est ab eo." Lu. keeps close to the Vul. The G. F. has followed the Vul. in what regards the construction, but has introduced a supply from conjecture, to make out a meaning,—"rien ne lui a été fait [qu'importe qu'il soit] digne de mort." Dio. has taken the same method,—"nienti gli e stato fatto [di cio che si farebbe a uno] che avesse meritata la morte." It is strange that Be. has not here been followed by any of those Protestant translators who have sometimes, without necessity, (where there was no difficulty in the words) followed him in the liberties he had taken, much more exceptionable in respect of the sense than the present, and less defensible in respect of the expression. Some more recent translators, both Fr. and Eng., L. Cl. Dodd. and others, admit the manner of construing the sentence adopted here. I shall subjoin a few things which had influence with me in forming a judgment of this matter. A similar example is not, I believe, to be found in the N. T. nor in the Sep.; but so many examples of πεπραγμένον τινι, for πεπραγμένον ὑπὸ τινος, have been produced from classical authors by Raphelius and Wet. as show it to have been no uncommon idiom. Now, though L. abounds in Hebraisms as much as any sacred writer, yet he has oftener than the rest recourse to words and idioms, which he could acquire only from conversing with the Gentiles, or reading their authors; and has, upon the whole, as was observed before, (Preface, sect. 11), greater variety in his style than any other of the evangelists. Further, it strength-

ens the argument, that *πράσσειν ἄξιον θανάτου* is a phrase not unfrequent with L. (see Acts 25: 11: 25. 26: 31), for expressing to do what deserveth death; and, as the only inquiry on this occasion was, what Jesus had done, and what he deserved to suffer, there is the strongest internal probability, from the scope of the place, that it must mean what had been done by him, and not to him. Lastly, no other version that is both intelligible and suited to the context can be given, without a much greater departure from the ordinary rules of interpretation and of syntax than that here made. To be convinced of this, one needs only consider a little the Itn. and G. F. translations of this passage above recited.

23. "Their clamors, and those of the chief priests, prevailed," *κατιόντων αἰ φωνῶν αὐτῶν καὶ τῶν ἀρχιερέων*. Vul. "Invalascebant voces eorum." With this agree one MS. which omits *καὶ τῶν ἀρχιερέων*, and the Sax. and Cop. versions.

35. "The elect of God," *οἱ τοῦ Θεοῦ ἐλεκτοί*. This title is adopted from Isaiah 42: 1, and appears to be one of those by which the Messiah was at that time distinguished. Diss. V. Part iv. sect. 14.

43. "Paradise." Diss. VI. Part ii. sect. 19, 20, 21.

50. A senator named Joseph." *Ἀνὴρ ὀνόματι Ἰωσήφ βουλευτῆς ὑπάρχων*. E. T. "A man named Joseph, a counsellor." The word *βουλευτῆς* occurs nowhere in the N. T. but here and in the parallel passage in Mr. Some think that it denotes a member of the *sanhedrim*, the national senate and supreme judicatory. Father Simon says that all the Jewish doctors thus applied the term *βουλευταί*. See his note on Mr. 15: 48. Gro. though doubtful, inclines rather to make Joseph a city magistrate; and Lightfoot, founding also on conjecture, is positive that he was one of the council-chamber of the temple. To me, the first appears far the most probable opinion. What the evangelist advances, ver. 51, is a strong presumption of this, and more than a counterbalance to all that has been urged by Gro. and Lightfoot in support of their respective hypotheses. "He had not concurred," says the historian, "in their resolutions and proceedings." To the pronoun *αὐτῶν*, *their*, the antecedent, though not expressed, is clearly indicated by the construction to be *αἱ βουλευταί*, 'the senators.' And of these the crucifixion of Jesus is here represented as the resolution and the deed. With what propriety could it be called the deed of the city magistrates of Jerusalem, or (if possible, still worse) of a council which was no judicatory, being intended solely for regulating the sacred service, and inspecting the affairs of the temple? The title *εὐσήμεων* given him by Mr. shows him to have been of the highest dignity. But, admit that this does not amount to a proof that Joseph was a member of the *sanhedrim*, there is no impropriety in rendering *βουλευτῆς* 'senator.' The Eng. word admits the

same latitude of application with the Greek. The La. *senator* is commonly rendered into Gr. *βουλευτής* and this Gr. word, though rendered by the Vul. 'decurio,' is translated by Er. Zu. Cas. and Be. 'senator.' This rendering is therefore not improper, whatever was the case. But to say 'one of the council-chamber of the temple,' if that was not the fact, is a mistranslation of the word. In all dubious cases, the choice of a general term is the only safe mode of translating; but the tendency of most interpreters is, at any risk, to be particular.

54. "The sabbath approached," *σάββατον ἐπέφωσκε*. Vul. "Sabbatum illucescebat." The Jews, in their way of reckoning the days, counted from sunset to sunset; thus beginning the natural day, *τὸ νυκθήμερον*, with the night. This had been the manner from the earliest ages. Moses, in his history of the creation, concludes the account of the several days in this manner, "And the evening and the morning were the first day;"—and so of all the six, always making mention of the evening first. There is some reason to think, that the same method of counting had in very ancient times prevailed in other nations. It was not, however, the way that obtained in the neighboring countries in the time of the apostles. Most others seem at that time to have reckoned as we do, from midnight to midnight; and in distinguishing the two constituent parts of the natural day, named the morning first. Had the Jewish practice been universal, it is hardly possible that such a phrase as *σάββατον ἐπέφωσκε*, *sabbatum illucescebat*, to signify that the Sabbath was drawing on, had ever arisen. The expressions, then, might have been such as Lightfoot supposes *εἰς σάββατον ἐσνορίασθη*, and *obtenebrescebat in sabbatum*; the Sabbath being, as every other day, ushered in with darkness, which advances with it for several hours. The conjecture of Grotius, that L. in this expression refers to the light of the stars, which do not appear till after sunset, and to the moon, which gives at least no sensible light till then, is quite unsatisfactory. That the coming of night should on this account be signified by an expression which denotes the increase of light, is not more natural than it would be to express the progress of the morning, at sunrise, by a phrase which implies the increase of darkness, and which we might equally well account for by saying, that, in consequence of the sun's rising, the stars disappear, and we no longer enjoy moonshine. I am no better pleased with the supposition to which Wet. seems to point, that there is an allusion here to a Jewish custom of ushering in the Sabbath by lighting lamps in their houses. The transactions spoken of in this chapter were all without doors, where those lights could have no effect: besides, they were too inconsiderable to occasion so flagrant a deviation from truth, as to distinguish the advance of the evening by an expression which denotes the increase of the

light. Lightfoot's hypothesis is as usual ingenious, but formed entirely on the languages and usages of modern rabbis. He observes, that with them the Hebrew לַיִל answering to the Greek φῶς, is used for night; and taking it for granted that this use is as ancient as our Saviour's time, the approach of night would naturally, he thinks, be expressed by ἐνφῶσκα, *illucesco*. But let it be observed, that, as the rabbinical works quoted are comparatively recent, and as their language is much corrupted with modernisms from European and other tongues, it is not safe to infer, merely from their use, what obtained in the times of the apostles. As to the word in question, certain it is that we have no vestige of such a use in the O. T. There are not many words which occur oftener than לַיִל; but it never means *night*, or has been so rendered by any translator whatever. The authors of the Sep. have never used φῶς in rendering לַיִל, the Heb. word for *night*, nor נֹחַ in rendering לַיִל. The word φῶς never signifies *night* in the Jewish Apocryphal writings, nor in the N. T. I even suspect that in the modern rabbinical dialect it does not mean *night* exclusively, but the natural day, *νοχθημερον* including both; in which case it is a mere Latinism, *lux* for *die*. Nay, some of his own quotations give ground for this suspicion. What he has rendered "luce diei decimæ quartæ," is literally from the originally quoted "luce decima quarta." Nor does it invalidate this opinion, that the thing mentioned, clearing the house of leaven before the passover, is, according to their present customs, dispatched in the night time, and with candle-light. The expression may, notwithstanding, be used as generally as those employed in the law, which does not, in the discharge of this duty, confine them to the night: nor does their use of candles or lamps in this service, show that they confined themselves to the night. Even in the day-time these are necessary for a search, wherein not a press or corner, hole or cranny, in the house, is to be left unexplored. But admitting that the rabbis have sometimes preposterously used the word לַיִל for the *night*, of which the learned author has produced the testimony of one of their glossaries, its admission into a work whose use is to interpret into proper Heb. the barbarisms and improprieties which have in later ages been foisted into their tongue, is itself sufficient evidence that it is a mere modern corruption. How, indeed, can it be otherwise? Moses tells us, (Gen. 1: 5), that at the creation "God called the light day, and the darkness be called night." But this right use of words, these preposterous teachers have thought proper to reverse, being literally of the number of those stigmatized by the prophet, (Isa. 5: 20), as putting "darkness for light, and light for darkness." The way, therefore, wherein I would account for this expression of the evangelist (a way which has been hinted by some former interpreters) is very simple. In all the nations round, (the Jews perhaps alone excepted), it was cus-

tomary to reckon the morning the first part of the day, the evening the second. Those who reckoned in this manner would naturally apply the verb *ἐπιφύσκει* to the ushering in of the day. L., who was, according to Eusebius, from Antioch of Syria, by living much among Gentiles, and those who used his style, or even by frequent occasions of conversing with such, would insensibly acquire a habit of using it. A habit of thus expressing the commencement of a new day, contracted where the expression was not improper, will account for one's falling into it occasionally, when in consequence of a difference in a single circumstance, the term is not strictly proper. And this, by the way, is at least a presumption of the truth of a remark I lately made, that this evangelist has, oftener than the rest, recourse to words and idioms which he must have acquired from the conversation of the heathen, or from reading their books. This is an expression of that kind, which, though it might readily be imported, could not originate among the Jews. I shall only add, that the use which Mt. makes of the same verb (28: 1), is totally different. He is there speaking of the morning, when the women came to our Lord's sepulchre, which was about sunrise. Here, on the contrary, the time spoken of is the approach of sunset; for the setting of the sun made the beginning of the sabbath.

CHAPTER XXIV.

1. "With some others," *καὶ τινες ἄνδρες αὐταῖς*. Those words are wanting in two or three MSS. They are also omitted in the Vul. Cop. Sax. and Eth. versions; but are in the Sy. and Ara. The external evidence against their admission, compared with the evidence in their favor, is as nothing. But a sort of internal evidence has been pleaded against them. As no women are named either here or in the conclusion of the preceding chapter, what addition does it make to the sense to say, "with some others?" Or what is the meaning of it where none are specified? I answer, the women spoken of here, though not named, are mentioned in the last verse but one of the foregoing chapter, under this description—"the women who had accompanied Jesus from Galilee." Now, where is the absurdity of supposing, that those pious women from Galilee were accompanied by some of our Lord's female disciples from Jerusalem and its neighborhood? As it is certain that our Lord had there many disciples also, I see no reason why we should not here be determined solely by the weight and number of authorities.

12. "He went away musing, with astonishment, on what had happened," *ἀπῆλθε, πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός*. Some point the words differently, removing the comma after *ἀπῆλθε*, and

placing it after *ἐαυτὸν*; and, in consequence of this alteration, render the clause, "he went home wondering at what had happened." Thus, J. 20: 10, *Ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί,* is rendered in the E. T. "Then the disciples went away again unto their own home." That the words of L. admit of such an adjustment and translation, cannot be denied. The common punctuation, however, appears to me preferable, for these reasons: 1st, It is that which has been adopted by all the ancient translations, the Cop. alone excepted. 2dly, It has a particular suitableness to the style of this evangelist. Thus, ch. 18: 11, *πρὸς ἑαυτὸν ταῦτα προσήνεχετο,* is in the E. T. rendered, "prayed thus with himself;" though, I confess, it admits another version; and 20: 14, *διελογίζοντο πρὸς ἑαυτοὺς,* "they reasoned among themselves." 3dly, It appears more probable, from what we are told ver. 24, of this chapter, and from the account given by J. ch. xx, that Peter did not go directly home, but returned to the place where the apostles and some other disciples were assembled. And this appears to be the import of *ἀπῆλθον πρὸς ἑαυτοὺς*, J. 20: 10, which see.

18. "Art thou alone such a stranger in Jerusalem as to be unacquainted?" *Σὺ μόνος παροικεῖς ἐν Ἱερουσαλὴμ, καὶ οὐκ ἔγνω;* E. T. "Art thou only a stranger in Jerusalem, and hast not known?" There are two ways wherein the words of Cleopas may be understood by the reader: one is, as a method of accounting for the apparent ignorance of this traveller; the other, as an expression of surprise, that any one who had been at Jerusalem at the time, though but a stranger, should not know what had in made so much noise amongst all ranks, and had so much occupied, for some days, all the leading men in the nation, the chief priests, the scribes, the rulers, and the sanhedrim, as well as the Roman procurator and the soldiery. The common version favors the first interpretation; I prefer the second, in concurrence, as I imagine, with the majority of interpreters ancient and modern. I cannot discover with Be. any thing in it remote from common speech. On the contrary, I think it in such a case as the present so natural an expression of surprise, that examples remarkably similar may be produced from most languages. Dio. O. *Σὺ ἄρα, εἶπε, μόνος ἀνήκοος εἰ τούτων ἢ πάντες ἴσασιν;* "Are you the only person who have never heard what all the world knows?" Cicero, *pro Milone*: "An vos, iudices, vero soli ignoratis, vos hospites in hac urbe versamini; vestrae peregrinantur aures, neque in hoc pervagato civitatis sermone versantur?"

19. "Powerful in word and deed," *δύνατος ἐν ἔργῳ καὶ λόγῳ.* I have here altered the order a little, for the sake of avoiding a small ambiguity; in *deed*, might be mistaken for the adverb. The first of these phrases, *powerful in word*, relates to the wisdom and eloquence which our Lord displayed in his teaching; the other relates to the miracles which he performed.

25. "O thoughtless men!" Ὁ ἀνόητος. E. T. "O fools." The word is not Ὁ μωροί. The two words are not synonymous. The term last mentioned is a term of great indignation, and sometimes of contempt; that employed here is a term of expostulation and reproof.

29. "They constrained him," παρεβίασαντο αὐτόν. How did they constrain him? Did they lay violent hands on him, and carry him in whether he would or not? The sequel shows—"saying, Abide with us; for it groweth late, and the day is far spent." The expression, in such cases, must always be interpreted according to popular usage. Usages such as this, of expressing great urgency of solicitation, by terms which, in strictness, imply force and compulsion, are common in every tongue. How little then is there of candor, or at least of common sense, in the exposition which has been given by some of a like phrase of the same writer, ch. 14: 23, "Compel them to come in," ἀνάγκασον εἰσελθεῖν!

34. "Who said, The Master is actually risen, and hath appeared unto Simon," λέγοντας· Ὅτι ἠγέρθη ὁ Κύριος ὄντως, καὶ ἠφθῆ Σίμωνι. Mr. Markland (Bowyer's Conjectures) thinks, that the words ought to be read interrogatively: "Is the Lord risen indeed, and hath appeared to Simon? with a sneer on the credulity or veracity of the informers, Peter and Cleopas;" for these, he thinks, were the two to whom Jesus appeared on the road to Emmaus. Lightfoot's explanation is much to the same purpose. To me the words do not appear susceptible of this version. Ἐπεὶ λέγοντας ὅτι can never be made to introduce a question. There is no different reading, except that the Cam. reads λέγοντες for λέγοντας, in which it is singular. That Peter was one of the two, is improbable. He is not named by either Mr. or L., though Cleopas is by the latter, and though Peter never fails to be mentioned by name by the sacred historians, when they record any transaction wherein he had a part. The opinion that he was one of the two, seems to have arisen from a hasty assertion of Origen. It has not the support of tradition, which has from the beginning been divided on this point; some thinking L. himself the unnamed disciple, some Nathanael, others one of the seventy sent by our Lord in his lifetime. The great object of this attempt of Markland's is to avoid an apparent contradiction to the words of Mr. who says, (16: 13), that when the two disciples at their return acquainted the rest, "they did not believe them." This, which is in fact the only difficulty, does not imply that none of them believed, but that several, perhaps the greater part, did not believe. On the other hand, when L. tells us, that the eleven and those with them said, "The Master is actually risen, and hath appeared unto Simon," we are not to conclude that every one said this, or even believed it; but only that some believed, one of whom expressly affirmed it. Such lati-

tude in using the pronouns is common in every language. Mt. and Mr. say that the malefactors who suffered with Jesus reproached him on the cross. From L. we learn that it was only one of them who acted thus.

36. "Peace be unto you," *εἰρήνη ὑμῖν*. Vul. "Pax vobis: ego sum, nolite timere." Two Gr. MSS. agreeably to this translation, add *ἐγὼ εἰμὶ· μὴ φοβείσθε*. Both the Sy. the Cop. the Sax. and the Arm. versions, are conformable to this reading.

43. "Which he took and ate in their presence," *καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν*. Vul. "Et eum manducasset coram eis, sumens reliquias dedit eis." With this agree the Cop. and Sax. versions, and three Gr. MSS. which add *καὶ τὰ ἐπίλοιπα ἔδωκε αὐτοῖς*. There are some other variations on this verse, which it is not necessary here to specify.

44. "In the Law of Moses, and the Prophets, and the Psalms," *ἐν τῷ νόμῳ Μωσέως καὶ Προφηταῖς καὶ Ψαλμοῖς*. Under these three the Jews were wont to comprehend all the books of the O. T. Under the name *Law*, the five books called the Pentateuch were included; the chief historical books were joined with *the Prophets*; and all the rest with *the Psalms*.

49. "I send you that which my Father hath promised." Diss. XII. Part i. sect. 14.

² The name of Jerusalem is omitted in the Vul. and Sax. versions. It is wanting also in three noted MSS.

52. "Having worshipped him," *προσκυνήσαντες αὐτόν*; that is, 'having thrown themselves prostrate before him,' as the words strictly interpreted imply. Mt. 2: 2. ² N.

PREFACE

TO

ST. JOHN'S GOSPEL.

THAT the apostle John, a fisherman of Bethsaida in Galilee, the beloved disciple, the younger brother of James called the greater or elder, (there being two apostles of the name), and son of Zebedee by Salomé* his wife; one of the three most favored apostles, and who, with his brother James, on account of their zeal in their Master's service, were honored with the title Boanerges, or *Sons of Thunder*, was, in the order of time, the last of the evangelists, is manifest from the uniform voice of christian antiquity. There are evident references to this Gospel, though without naming the author, in some epistles of Ignatius, the authenticity of which is strenuously maintained by bishop Pearson, and other critics of name.

2. The precise time when this Gospel was written has not been ascertained. The most probable opinion seems to be, that it was after John's return from exile in the isle of Patmos, whither, as we learn from himself, he had been banished, "for the word of God and testimony of Jesus," Rev. 1: 9. This probably happened in the persecution under the emperor Domitian. It was in that island where God made those revelations to him, which were collected by him into a book, thence called the *Apocalypse* or Revelation. The last of his works is thought to have been his Gospel, which the entreaties of the christian people and pastors of Ephesus, and of other parts of Asia Minor, where he had his residence in the latter part of his life, prevailed on him to undertake. If so, it must have been towards the close of the first century when this Gospel first appeared in the church, and it was in the beginning of the second when the above-mentioned Ignatius wrote his Epistles. There are also, in Justin Martyr, both references to this Gospel and quotations from it, though without naming the author. Tatian took notice of this evangelist by name, and used his Gospel along with the rest in composing his Diatessaron. I need scarcely mention the notice that is

* Compare Matt. 27: 55, with Mark 15: 40.

taken of it in the epistle of the churches of Vienne and Lyons, or by Irenæus, who names all the evangelists, specifying something peculiar to every one of them, whereby he may be distinguished from the rest. I might add Athenagoras, Theophilus of Antioch, Clement of Alexandria, Tertullian, and the whole current of succeeding ecclesiastical writers.

3. The account which Irenæus gives of the occasion of writing this Gospel is as follows: * “ John, desirous to extirpate the errors sown in the minds of men by Cerinthus, and some time before by those called Nicolaitans, published his Gospel, wherein he acquaints us, that there is one God who made all things by his word; and not, as they say, one who is the Creator of the world, and another who is the Father of the Lord; one the Son of the Creator, and another the Christ from the supercelestial abodes, who descended upon Jesus the Son of the Creator, but remained impassible, and afterwards flew back into his own pleroma or fulness.”—Again, “ This disciple, therefore, willing at once to cut off these errors, and establish a rule of truth in the church, declares that there is one God Almighty, who, by his word, made all things visible and invisible; and that, by the same word by which God finished the work of creation, he bestowed salvation upon men who inhabit the creation. With this doctrine he ushers in his Gospel, ‘ In the beginning was the word,’ ” etc. This testimony is of great antiquity, having been given in less than a century after the publication of the Gospel. As Irenæus, however, names no authority, and quotes no preceding writer in support of what he has advanced in relation to the design of the evangelist, it can only be considered by us as the footing of ancient tradition.

4. Clement of Alexandria, who wrote not long after Irenæus, has, as we learn from Eusebius added † some particulars, as what in his opinion, together with the entreaties of the Asiatic churches, contributed not a little to induce John to compose his Gospel. The first he mentions is, that the evangelists who had preceded him had taken little notice of our Lord's teaching and actions soon after the commencement of his ministry, and before the imprisonment of John the Baptist. One consideration, therefore, which induced him, though late, to publish a Gospel, was to supply what seemed to have been omitted by those who had gone before him. For this reason he avoided as much as possible recurring to those passages of our Lord's history of which the preceding evangelists had given an account. There was no occasion, therefore, for him to give the genealogy of our Saviour's flesh, as the historian expresses it, ‡ which had been done by Matthew and Luke before him. The

* Advers. Hæres. lib. iii. cap. 11.

† Lib. iii. cap. 24.

‡ Lib. iii. cap. 24. *Ἐκείνος οὖν τὴν μὲν τῆς σαρκὸς τοῦ Σωτῆρος ἡμῶν*

same Eusebius says in another place,* quoting Clement, "John, who is the last of the evangelists, having seen that in the three former Gospels corporeal things had been explained, and been urged by his acquaintance, and inspired of God, composed a spiritual Gospel." Thus it appears to have been a very early tradition in the church, that this Gospel was composed not only to supply what had not been fully communicated in the former Gospels, but also to serve for refuting the errors of Cerinthus and the Gnostics.

5. Yet in the time of Epiphanius, about the middle of the fourth century, an opinion much the reverse of the former was maintained by a few sectaries whom he calls *Alogians*,† because they rejected the *Logos*, that is *the word*. Their opinion was, that Cerinthus himself was the author of this Gospel, an opinion, as Epiphanius clearly shows, quite improbable in itself, and unsupported by evidence;—improbable in itself, because the words employed by the evangelist, so far from confirming, contradict the sentiments of the heresiarch: unsupported by evidence, because there is nothing to counterbalance the contrary evidence above-mentioned, the ancient tradition and uniform testimony both of the friends and of the foes of Christianity, who had all concurred in affirming that this Gospel was written by John. In all the controversies maintained with Celsus, with Porphyry, and with the emperor Julian, who strained every nerve to undermine the authority of the Gospels, they never thought of controverting that they were written by those whose names they bear. So clear was this point accounted for ages, even by the most acute adversaries of the christian name.

6. It deserves our particular attention, that this Gospel carries in its bosom strong internal evidences of the truth of some of those accounts which have been transmitted to us from the primitive ages. At the same time that it bears marks more signal than any of them, that it is the work of an illiterate Jew; the whole strain of the writing shows that it must have been published at a time, and in a country the people whereof in general knew very little of the Jewish rites and manners. Thus, those who in the other Gospels are called simply the people or the multitude, are here denominated the Jews; a method which would not be natural in their own land, or even in the neighborhood, where the nation itself, and its peculiari-

γυναλαιῶν ὅτι Ματθαῖος καὶ Λουκᾶ προγράψουσιν ἀπεισιπῆσαι τὸν Ἰωάννην.

* Lib. vi. cap. 14. *Τὸν μόνον Ἰωάννην ἔσχατον συνιδόντα, ὅτι τὰ σωματικὰ ἐν τοῖς Ἐυαγγέλοις δεδηλώται, προτρέπεντα ὑπὸ τῶν γνώριμων, πνεύματι διαφοροθεῖντα, πνευματικὸν ποιῆσαι Ἐυαγγέλιον.—τοσαῦτα ὁ Κλήμης.*

† Hæc. 51. *Ἐπὶ οὖν τὸν λόγον οὐ δίχονται, τὸν παρὰ Ἰωάννου κηρυγμένον, ἄλογοι κληθήσονται.* This ancient controvertist does not disdain the humble aid of a pun. *Λόγος* means *reason* as well as *word*; *ἄλογος*, *unreasonable*, or *against the word*.

ties, were perfectly well known. As it was customary in the east, both with Jews and others, to use proper names independently significant, which, when they went abroad, were translated into the language of the country, this author, that there might be no mistake of the persons meant, was careful, when the Greek name had any currency, to mention both names, Syriac and Greek. Thus *Cephas*, which denoteth the same as *Peter*, John 1: 43; *Thomas*, that is *Didymus*, ch. 11: 16. The same may be said of some titles in current use: *Rabbi*, which signifieth *doctor*, ch. 1: 38; *Messiah*, a term equivalent to *Christ*, ch. 1: 41. In like manner, when there is occasion to mention any of the religious ceremonies used in Judea, as their purifications or their festivals, it is almost invariably signified that the ceremony or custom spoken of is Jewish. Thus the water-pots are said to be placed for the Jewish rites of cleansing, ch. 2: 6, κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων. The passover is once and again (ch. 2: 13. 6: 4. 11: 55,) denominated the *Jewish passover*, ἡ πάσχα τῶν Ἰουδαίων, a phrase used only by this evangelist; and even any other religious feast is called by him ἑορτὴ τῶν Ἰουδαίων, a Jewish festival; ch. 5: 1. 7: 2. This style runs through the whole. The writer every where speaks as to people who knew little or nothing about the Jews. Thus, in the conversation between our Lord and the woman of Samaria, the historian interrupts his narrative by inserting a clause to account to the Asiatic Gentile readers for that strange question put by the women, ch. 4: 9, "How is it that thou, who art a Jew, askest drink of me who am a Samaritan?" The clause inserted for explanation is, "for the Jews have no friendly intercourse with the Samaritans." Again, for the information of the same readers, after acquainting us that the Galileans had seen our Lord's miracles at Jerusalem during the festival, he adds, "for they likewise attended the festival," ch. 4: 45. Neither of these explanatory clauses would ever have been thought of in Palestine, or perhaps even in Syria, where the enmity betwixt the Jews and the Samaritans, and the connexion of Galilee with Judea, were better known.

7. It may be objected against the use I make of this observation, that as Mark and Luke are thought not to have published their Gospels in Palestine, it might have been expected that they also should have adopted the same manner. This in part I admit. I have accordingly pointed out* a few examples of a similar nature in the Gospel by Mark. And as to the Evangelist Luke, if his Gospel was, as I have supposed,† published at Antioch, or in any part of Syria, there was not the same occasion. But, in answer to the objection, it may further be observed, that those published soon after our Lord's ascension, in whatever part of the world it was,

* Pref. to Mark, sect. 5.

† Pref. to Luke, sect. 8.

were mostly for the use of converts from Judaism, with whom the church in the beginning chiefly abounded. But towards the end of the first century, the reception of this doctrine, particularly in Greece, Asia Minor, and those places which had been most favored with the teaching of Paul, became much more general among the Gentiles who knew little or nothing of Jewish ceremonies. That the writer of this Gospel had such disciples chiefly in view, is very plain to every reader of discernment.

8. Though simplicity of manner is common to all our Lord's historians, there are evident differences in the simplicity of one compared with that of another. One thing very remarkable in John's style, is an attempt to impress important truths more strongly on the minds of the readers, by employing, in the expression of them, both an affirmative preposition and a negative. Thus: "All things were made by it (the Word); and without it not a single creature was made," ch. 1: 3. "He acknowledged and denied not, but acknowledged," ch. 1: 20. Pleonasm is very frequent in this Gospel: "This man came as a witness to testify concerning the light," ch. 1: 7; tautologies also, and repetitions. Thus it follows: "He was not the light, but came to testify concerning the light," ch. 1: 8. Again, "In the beginning was the Word, and the Word was with God, and the word was God. This was in the beginning with God," ch. 1: 2. See also the verses marked in the margin.*

9. Hebraisms are to be found in all the evangelists; though it may be remarked, that some abound more with one sort of Hebraism, and others with another. A Hebrew idiom, very frequent with this writer, is the repetition or introduction of the personal pronoun in cases wherein it is perfectly redundant. Thus, ch. 1: 33, *Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐν αὐτῷ*, literally, *On whomsoever thou shalt see the Spirit descending, and remaining upon him*. And, ch. 1: 27, *Ὁὐ ἐγὼ οὐκ εἶμι ἅγιος ἵνα λύσω αὐτοῦ τὸν ἱμᾶντα τοῦ ὑποδήματος*. Here both the pronouns *οὐ* and *αὐτοῦ* are employed in relation to the same person, an idiom which it is hardly possible to express intelligibly in a modern language. As to other particularities in this writer, I shall only observe, that the conjunction *καὶ* is not so frequently used by John for coupling sentences as by the rest. The introduction of any incident with the phrase *καὶ ἐγένετο*, generally rendered in the common translation *and it came to pass*, in which the verb is used impersonally, though common in the other Gospels, never occurs in this.

10. The introduction of either facts or observations by the adverb *ἰδοὺ*, *behold*, is much rarer in this Gospel than in the rest. But in the change (or, as rhetoricians term it, enallage) of the tenses, so frequent with the Hebrews, John abounds more than any

* John 1: 15, 26, 27, 30, 31, 33.

other of our Lord's biographers. He is peculiar in the application of some names, as of *ὁ λόγος*, the word, and *ὁ μονογενής*, the only begotten, to the Lord Jesus Christ; and of *ὁ παράκλητος*, the monitor, or, as some render it, the advocate, and others, the comforter, to the Holy Spirit. He is peculiar also in some modes of expression, which, though inconsiderable in themselves, it may not be improper to suggest in passing. Such is his reduplication of the affirmative verb *Ἀμήν*; for he always says, *Ἀμήν ἀμήν λέγω ὑμῖν*, *Verily, verily, I say unto you*. It is never used but singly by the rest. Upon the whole, John's style is thought to be more idiomatical, and less conformable to the syntactic order, than that of any other writer in the N. Testament. There is none whose manner more bespeaks an author destitute of the advantages which result from letters and education.

11. It is manifestly not without design that he commonly passes over those passages of our Lord's history and teaching which had been treated at large by the other evangelists, or, if he touches them at all, he touches them but slightly; whilst he records many miracles which had been overlooked by the rest, and expatiates on the sublime doctrines of the pre-existence, the divinity, and the incarnation of the Word, the great ends of his mission, and the blessings of his purchase. One of the most remarkable passages of our Lord's history, related by all the evangelists except John, is the celebrated prophecy of the destruction of Jerusalem, the Jewish temple, and State, about forty years before it happened. The three other historians published it before the accomplishment, when their narratives could answer two purposes of the utmost importance: one was, to prove in due time, to impartial inquirers, an irrefragable evidence of our Lord's mission; the other, to serve to his disciples not only for the confirmation of their faith, but as a warning how to conduct themselves when the signs of an immediate completion should appear. Now neither of these purposes could be answered by the account of a prediction not written till after its accomplishment, when it might be speciously objected, if conformable, that the terms of the prediction were adjusted to the events; and as a warning, every body must see that it was too late to warn when the danger was past. Providence has disposed matters infinitely better, producing Christians who had the best opportunity to know what their Master predicted, to attest the prophecy many years before there was the remotest appearance of its completion, and a Jewish witness, not a friend but an enemy to Christianity, to attest its fulfilment. Such was the historian Josephus, who probably knew nothing of the prediction, but had the best opportunity of knowing circumstantially what was accomplished by the Romans, and who, by his faithful and accurate narrative of the facts, has unintentionally rendered an eminent service to the Christian cause. He has

shows the exact conformity of those then recent and terrible transactions which he had witnessed, to what our Lord had foretold, and his evangelists recorded, at a time when there was not the shadow of any revolution, much less of such a total overthrow of the country. For an example, on the contrary, of a fact related by John, but omitted by all the rest, the most striking by far is the resurrection of Lazarus, than which none of our Lord's miracles was greater in itself, or more signalized by the attendant circumstances. At first it appears astonishing, that an action so illustrious as the resurrection of a man who had been four days dead and buried, the most public too, in what may be called a suburb of the capital, in open day, the spectators numerous, as the paschal solemnity approached, which always drew an immense concourse to Jerusalem, and (which made it still more remarkable) a little before Christ's crucifixion; circumstances so impressive as to render it morally impossible that a fact so memorable should have escaped any Christian historian of the time. But how happily does the circumstance remarked by Grotius, as suggested in the sequel of this evangelist's narrative, remove every appearance of negligence in the sacred penmen, and account in the most rational manner for the profound silence they had observed on this article! "A great number of the Jews," says John, ch. 12: 9—11, "knowing that Jesus was in Bethany, in the house of Lazarus, flocked thither, not on account of Jesus only, but likewise to see Lazarus whom he had raised from the dead. The chief priests, therefore, determined to kill Lazarus also; because he proved the occasion that many Jews forsook them, and believed on Jesus." Consequently, to publish this miracle whilst Lazarus and his sisters lived in the vicinity of Jerusalem, was to set up that worthy family as marks to the malice, not of the chief priests only, but of all the enemies of the Christian name. If we may credit tradition, Lazarus lived after this resurrection thirty years. Within less than twenty, Matthew, Mark, and Luke, published their Gospels. But it was thirty-two years at least, and consequently after the death of Lazarus, that John wrote his Gospel. I subjoin an observation on the suppression of a small circumstance in another passage, which is similarly accounted for, and deserves notice, because the similarity itself is a presumption of the justness of the account in the solution of both. It has been observed that all the four mention, that in the slight attempt to resist, when Jesus was apprehended, the high-priest's servant had an ear cut off, but John alone acquaints us that the disciple who did this was Simon Peter. The fact must have been well known to them all: but the other Gospels were written in Peter's lifetime; this alone after his death, when the mention of that circumstance could nowise hurt him. The uniformity of this caution in the sacred writers appearing in different instances, renders the justness of the reasons assigned the

more probable. I may add, that, from circumstances which to a superficial view seem to add improbability to a narrative, there arises sometimes, when nearly inspected, additional presumptive evidence of its truth. There is also in these hints what may serve to confirm the traditions and early accounts we have both of the writers of the Gospels and of the time of their composition. This Gospel may be truly said to interfere less with the rest, than these do with one another: in consequence of which, if its testimony cannot often be pleaded in confirmation of theirs, neither is it liable to be urged in contradiction. It is remarkable also, that though this evangelist appears, more than any of them, to excel in that artless simplicity which is scarcely compatible with the subtlety of disputation, we have in his work a fuller display of the evidences of our religion, on the footing on which it then stood, than in all the rest put together.

15. Here we have also the true sources of Christian consolation under persecution, and the strongest motives to faith, patience, constancy, and mutual love, in every situation wherein Providence may place us. From the incidents here related, we may learn many excellent lessons of modesty, humility, and kind attention to the concerns of others. Nor does any one of these incidents appear to be more fraught with instruction than the charge of his mother, which our blessed Lord, at that critical time when he hung in agony upon the cross, consigned to his beloved disciple; John 19: 25, etc. Though the passage is very brief, and destitute of all artful coloring, nothing can impress more strongly on the feeling heart, his respectful tenderness for a worthy parent, and his unalterable affection for a faithful friend. Upon the whole, the language employed in conveying the sentiments is no more than the repository, the case. Let not its homeliness discourage any one from examining its invaluable contents. The treasure itself is heavenly, even the unsearchable riches of Christ, which the apostle observes, 2 Cor. 4: 7, to be committed "to earthen vessels, that the excellency of the power may," to the conviction of all the sober-minded, "be of God, and not of men."

13. The apostle John, by the concurrent testimony of all Christian antiquity, after suffering persecution for the cause of Christ, lived to a very great age, and having survived all the other apostles, died a natural death at Ephesus in Asia Minor, in the reign of the emperor Trajan.

THE
GOSPEL BY ST. JOHN.

SECTION I.—THE INCARNATION.

- 1 IN the beginning was the Word, and the Word was with
2 God, and the Word was God. This was in the beginning with
3 God. All things were made by it, and without it not a single
4 creature was made. In it was life, and the life was the light of
5 men. And the light shone in darkness ; but the darkness ad-
mitted it not.
6. A man named John was sent from God. This man came as
a witness to testify concerning the light, that through him all
8 might believe. He was not himself the light, but came to tes-
tify concerning the light. The true light was he who, coming
into the world, enlighteneth every man.
- 10 He was in the world, and the world was made by him ; yet
11 the world knew him not. He came to his own home, and his
12 family did not receive him ; but to as many as received him,
believing in his name, he granted the privilege of being chil-
13 dren of God, who derive their birth not from blood, nor from
the desire of the flesh, nor from the will of man, but from God.
- 14 And the Word became incarnate, and sojourned amongst us,
(and we beheld his glory, the glory as of the only begotten of
15 the Father), full of grace and truth. (It was concerning him
John testified, when he cried, " This is he of whom I said, He
that cometh after me is preferred to me ; for he was before
16 me.") Of his fulness we all have received, even grace for his
17 grace ; for the law was given by Moses, the grace and the truth
18 came by Jesus Christ. No one ever saw God : it is the only
begotten Son, that is in the bosom of the Father, who hath
made him known.
19. NOW this is the testimony of John. When the Jews sent
priests and Levites from Jerusalem to ask him : Who art thou ?
20 he acknowledged and denied not, but acknowledged, saying :
21 I am not the Messiah. And they asked him : Who then ?
22 Art thou Elijah ? He said : I am not. Art thou the pro-

phet? He answered: No. They said: Tell then who thou
 23 art, that we may return an answer to them who sent us. What
 sayest thou of thyself? He answered: I am he whose voice
 proclaimeth in the wilderness, "Make straight the way of the
 24 Lord,"* as said the prophet Isaiah. Now they who were sent
 25 were of the Pharisees: and they questioned him further: Why
 26 then dost thou baptize, if thou be not the Messiah, nor Elijah,
 nor the prophet? John answered: I baptize in water, but
 27 there is one amongst you whom ye know not. It is he who
 cometh after me, and was before me, whose shoe-latchet I am
 28 not worthy to loose. This happened at Bethany, upon the Jordan,
 where John was baptizing.

29 On the morrow John seeth Jesus coming to him, and saith:
 Behold the Lamb of God which taketh away the sin of the
 30 world. This is he concerning whom I said, "After me cometh
 31 a man who is preferred to me; for he was before me." As for
 me, I knew him not; but to the end that he may be discovered
 32 to Israel, I am come baptizing in water. John testified further,
 saying: I saw the Spirit descending from heaven like a dove,
 33 and remaining upon him. For my part, I should not have
 known him, had not he who sent me to baptize in water told me,
 'Upon whomsoever thou shalt see the Spirit descending and
 remaining, the same is he who baptizeth in the Holy Ghost.'
 34 Having therefore seen this, I testify that he is the Son of God.

35 The next day John being with two of his disciples, observed
 37 Jesus passing, and said: Behold the Lamb of God. The two
 38 disciples hearing this, followed Jesus. And Jesus turning about
 39 saw them following, and said to them, What seek ye? They
 answered: Rabbi, (which signifieth Doctor), Where dwellest
 40 thou? He replied: Come and see. They went and saw
 where he dwelt; and it being about the tenth hour,† abode
 41 with him that day. One of the two who, having heard John,
 42 followed Jesus, was Andrew the brother of Simon Peter. The
 first he met was his own brother Simon, to whom he said: We
 43 have found the Messiah,‡ (a name equivalent to Christ).‡ And
 he brought him to Jesus. Jesus looking upon him, said: Thou
 art Simon, the son of Jona; thou shalt be called Cephas,§
 which denoteth the same as Peter.§

44 The next day Jesus resolved to go to Galilee, and meeting
 45 Philip, said to him: Follow me. Now Philip was of Beth-
 46 saida, the city of Andrew and Peter. Philip meeteth Nathan-
 ael, and saith unto him: We have found the person described
 by Moses in the law and by the prophets, Jesus the son of

Matt. 3. 3.
 Mar. 1. 3.
 Lu. 3. 4.
 Isa. 40. 3.

Matt. 3. 11.
 Mar. 1. 7.
 Lu. 3. 16.
 Acta. 1. 5.
 11. 16.
 & 19. 4.

Matt. 3. 16.
 Mar. 1. 10.
 Lu. 3. 22.

Gen. 49. 10.
 Deut. 18. 18.
 Jer. 23. 5.

* Jehovah.

† Four o'clock afternoon.

‡ Anointed.

§ Rock.

- 47 Joseph, from Nazareth. Nathanael saith unto him : Out of
 48 Nazareth can any good thing come ? Philip answered : Come,
 49 and see. Jesus saw Nathanael coming to him, and said con-
 50 cerning him : Behold an Israelite indeed, in whom is no guile.
 51 Nathanael said unto him : Whence knowest thou me ? Jesus
 52 answered : I saw thee when thou wast under the fig-tree, be-
 fore Philip called thee. Nathanael replying, said unto him :
 Rabbi, thou art the Son of God ; thou art the King of Israel.
 Jesus answered him, saying : Because I told thee that I saw
 thee under the fig-tree, thou believest : thou shalt see greater
 things than this. He added : Verily, verily, I say unto you,
 Hereafter ye shall see heaven open, and the messengers of God
 ascending from the Son of man, and descending to him.

SECTION II.—THE ENTRANCE ON THE MINISTRY.

11. THREE days after, there was a marriage in Cana of Gal-
 2 ilee, and the mother of Jesus was there. Jesus also and his
 3 disciples, were invited to the marriage. The wine falling short,
 4 the mother of Jesus said to him : They have no wine. Jesus
 5 answered : Woman, what hast thou to do with me ? My time
 6 is not yet come. His mother said to the servants : Do whatev-
 7 er he shall bid you. Now there were six water-pots of stone,
 8 containing two or three baths* apiece, placed there for the Jew-
 9 ish rites of cleansing. Jesus said to them : Fill the pots with
 10 water. And they filled them to the brim. Then he said : Draw
 11 now, and carry to the director of the feast. And they did so.
 12 When the director of the feast had tasted the wine made of wa-
 13 ter, not knowing whence it was, (but the servants who drew the
 14 water knew), he said, addressing the bridegroom : Every body
 15 presenteth the best wine first, and the worse wine afterwards,
 16 when the guests have drunk largely ; but thou hast reserved the
 best until now. The first miracle Jesus wrought in Cana of
 Galilee, displaying his glory : and his disciples believed on him.
 Afterwards he went to Capernaum, he and his mother, and
 his brothers, and his disciples ; but they stayed not there many
 days.
 AND the Jewish passover being nigh, Jesus went to Jeru-
 salem ; and finding changers sitting in the temple, and people
 who sold cattle, and sheep, and doves, he made a whip of cords,
 and drove them all out of the temple, with the sheep and the
 cattle, scattering the coin of the changers, and overthrowing their
 tables ; and said to them who sold doves : Take these things

* A bath contained about 7½ gallons.

17 hence : Make not my Father's house a house of traffic. Then Ps. 69. 9.
 his disciples remembered these words of Scripture, "My zeal
 for thy house consumeth me."

18 Hereupon the Jews said to him : By what miracle dost thou
 19 show us the title to do these things? Jesus answering, said Matt. 26. 61.
 & 27. 40.
 Mar. 14. 58.
 & 15. 29.
 unto them: Destroy this temple, and I will rear it again in
 20 three days. The Jews replied: Forty and six years was this
 temple in building; and thou wouldst rear it in three days?

21 But by the temple he meant his body. When therefore he was
 22 risen from the dead, his disciples remembered that he had said
 this: and they understood the Scripture, and the word which
 Jesus had spoken.

23 While he was at Jerusalem, during the feast of the passover,
 many believed on him, when they saw the miracles which he
 24 performed. But Jesus did not trust himself to them, because
 25 he knew them all. He needed not to receive from others a
 character of any man, for he knew what was in man.

III. NOW there was a pharisee, named Nicodemus, a ruler of
 2 the Jews, who came to Jesus by night, and said to him: Rabbi,
 we know that thou art a teacher come from God; for no man
 can do these miracles which thou dost, unless God be with him.

3 Jesus answering, said unto him: Verily, verily, I say unto thee,
 unless a man be born again, he cannot discern the reign of God.

4 Nicodemus replied: How can a grown man be born? Can he
 5 enter his mother's womb anew, and be born? Jesus answered:

Verily, verily, I say unto thee, unless a man be born of water
 6 and spirit, he cannot enter the kingdom of God. That which

is born of the flesh is flesh; that which is born of the spirit is
 7 spirit. Wonder not then, that I said to thee, Ye must be born

8 again. The wind bloweth where it listeth, and thou hearest the
 sound thereof, but knowest not whence it cometh or whither it

9 goeth; so it is with every one who is born of the Spirit. Ni-
 codemus answered: How can these things be? Jesus replied:

Art thou the teacher of Israel, and knowest not these things?
 11 Verily, verily, I say unto thee, we speak what we know, and
 testify what we have seen; yet ye receive not our testimony.

12 If ye understood not when I told you earthly things, how will
 13 ye understand when I tell you heavenly things? For none as-
 cendeth into heaven, but he who descended from heaven; the

14 Son of Man, whose abode is heaven. As Moses placed on Numb. 21. 9.
 15 high the serpent in the wilderness, so must the Son of man be
 placed on high, that whosoever believeth on him may not per-

ish, but obtain eternal life: for God hath so loved the world, as
 to give his only begotten Son, that whosoever believeth on him

17 may not perish but obtain eternal life. For God hath sent his 1 Jo. 4. 9.
 ch. 12. 47.
 Son into the world, not to condemn the world, but that the

- 18 world may be saved by him. He who believeth on him shall not be condemned ; he who believeth not is already condemned, because he hath not believed on the name of the only begotten
- ch. 1. 4. 19 Son of God. Now this is the ground of condemnation, that the light is come into the world, and men have preferred the
- 20 darkness to the light, because their deeds were evil. For whosoever doth evil, hateth the light, and shunneth it, lest his deeds
- 21 should be detected. But he who obeyeth the truth, cometh to the light, that it may be manifest that his actions are agreeable to God.
- ch. 4. 2. 22 After this Jesus went with his disciples into the territory
- 23 of Judea, where he remained with them, and baptized. John also was baptizing in Enon near Salim, because there was much
- 24 water there ; and the people came thither and were baptized. For John was not yet cast into prison.
- 25 Now John's disciples had a dispute with a Jew about purification. Whereupon they went to John, and said to him :
- ch. 1. 27, 30. 26 Rabbi, he who was with thee near the Jordan, of whom thou gavest so great a character, he too baptizeth, and the people
- 27 flock to him. John answered : A man can have no power but what he deriveth from heaven. Ye yourselves are witnesses
- ch. 1. 29. 28 for me, that I said, ' I am not the Messiah, but am sent before
- 29 him.' The bridegroom is he who hath the bride ; but the friend of the bridegroom, who assisteth him, rejoiceth to hear the
- 30 bridegroom's voice ; this my joy therefore is complete. He must increase, while I decrease. He who cometh from above, is
- 31 above all. He who is from the earth is earthly, and speaketh as being from the earth. He who cometh from heaven is
- 32 above all. What he testifieth is what he hath seen and heard ;
- 33 yet his testimony is not received. He who receiveth his testimony, voucheth the veracity of God. For he whom God
- 34 hath commissioned, relateth God's own words ; for *to him* God
- 35 giveth not the Spirit by measure. The Father loveth the Son, and hath subjected all things to him. He who believeth on the
- 36 Son hath life eternal ; he who rejecteth the Son shall not see life, but the vengeance of God awaiteth him.

SECTION III.—THE JOURNEY TO GALILEE.

- IV. JESUS, knowing that the Pharisees were informed that he
- 2 made and baptized more disciples than John, (though it was not
- 3 Jesus himself, but his disciples, who baptized), left Judea, and returned to Galilee.
- 4 Being obliged to pass through Samaria, he came to a Samari-

tan city called Sychar,* near the heritage which Jacob gave his
 6 son Joseph. Now Jacob's well was there. And Jesus, wearied with the journey, sat down by the well, it being about the
 sixth hour.† Gen. 23. 19.
 & 46. 22.
 Jos. 24. 32.

7 A woman of Samaria having come to draw water, Jesus said
 8 to her : Give me to drink, (for his disciples were gone into the
 9 city to buy food). The Samaritan woman answered : How is
 it that thou, who art a Jew, askest drink of me who am a Sa-
 maritan ? (for the Jews have no friendly intercourse with the
 10 Samaritans). Jesus replied : If thou knewest the bounty of
 God, and who it is that saith to thee ' Give me to drink,' thou
 wouldst have asked him, and he would have given thee living
 11 water. She answered : Sir, thou hast no bucket, and the well
 12 is deep : whence then hast thou the living water ? Art thou
 greater than our father Jacob, who gave us the well, and drank
 13 thereof himself, and his sons, and his cattle ? Jesus replied :
 14 Whoso drinketh of this water, will thirst again ; but whoever
 shall drink of the water which I shall give him, shall never
 thirst more ; but the water which I shall give shall be in him a
 15 fountain springing up to everlasting life. The woman answer-
 ed : Sir, give me this water, that I may never be thirsty, nor
 16 come hither to draw. Jesus said to her : Go, call thy hus-
 18 band, and come back. She answered : I have no husband. Je-
 sus replied : Thou sayest well, ' I have no husband ;' for thou
 hast had five husbands ; and he whom thou now hast, is not
 19 thy husband : in this thou hast spoken truth. The woman
 20 said : Sir, I perceive that thou art a prophet. Our fathers Deut. 12. 5.
 worshipped on this mountain ; and ye say that in Jerusalem is
 21 the place where men ought to worship. Jesus answered : Wo-
 man, believe me, the time approacheth, when ye shall neither
 come to this mountain, nor go to Jerusalem, to worship the Fa-
 22 ther. Ye worship what ye know not ; we worship what we
 23 know : for salvation is from the Jews. But the time cometh,
 or rather is come, when the true worshippers shall worship the
 Father in spirit and truth : for such are the worshippers whom
 24 the Father requireth. God is a spirit, and they that worship 2 Cor. 3. 17.
 25 him must worship him in spirit and truth. The woman replied :
 I know that the Messiah † cometh, (that is, the Christ) ; ‡ when
 26 he is come, he will teach us all things. Jesus said unto her :
 I who speak unto thee am he.
 27 Upon this his disciples came, and wondered that he talked
 with a woman ; yet none of them said, ' What seekest thou ?
 28 or why talkest thou with her ?' Then the woman left her

* In the Old Testament called *Shechem*. † Twelve o'clock, noon.

‡ The anointed.

pitcher, and having gone into the city, said to the people :
 29 Come, see a man who hath told me all that ever I did. Is
 this the Messiah? They accordingly went out of the city, and
 came to him.

31 Meanwhile the disciples entreating him, said: Rabbi, eat.

32 He answered: I have meat to eat which ye know not of.

33 Then said his disciples one to another: Hath any man brought
 34 him food? Jesus answered: My food is to do the will of him

Matt. 9. 37.
 Lu. 10. 2.

35 who sent me, and to finish his work. Say ye not, 'After four
 months cometh harvest?' But I say, Lift up your eyes, and
 survey the fields; for they are already white enough for harvest.

36 The reaper receiveth wages, and gathereth the fruits for eter-
 nal life, that both the sower and the reaper may rejoice to-

37 gether. For herein the proverb is verified, 'One soweth, and

38 another reapeth.' I send you to reap that whereon ye have
 bestowed no labor: others labored; and ye get possession of
 their labors.

39 Now many Samaritans of that city believed in him on the
 testimony of the woman who said, 'He told me all that ever I

40 did.' When, therefore, they came to him, they besought him

41 to stay with them; and he stayed there two days. And many

42 more believed because of what they heard from himself; and

they said to the woman: It is not now on account of what thou
 hast reported, that we believe; for we have heard him our-
 selves, and know that this is truly the Saviour of the world, the
 Messiah.

43 After the two days, Jesus departed and went to Galilee, *but*

Matt. 13. 57.
 Mar. 6. 4.
 Lu. 4. 24.

44 *not to Nazareth*; for he had himself declared that a prophet

45 is not regarded in his own country. Being come into Galilee,
 he was well received by the Galileans, who had seen all that he
 did at Jerusalem during the festival; for they likewise attend-
 ed the festival.

ch. 2. 1.
 Matt. 4. 12.
 Mar. 1. 14.
 Lu. 4. 14.

46 Then Jesus returned to Cana of Galilee, where he had made
 the water wine. And there was a certain officer of the court,

47 whose son lay sick at Capernaum, who, having heard that Je-
 sus was come from Judea into Galilee, went to him, and en-

48 treated him to come and cure his son who was dying. Jesus said
 to him: Unless ye see signs and prodigies, ye will not believe.

49 The officer answered: Come Sir, before my child die. Jesus

50 replied: Go thy way: Thy son is well. And the man believ-

51 ed the word which Jesus had spoken, and went his way. As
 he was returning, his servants met him, and acquainted him that

52 his boy was well. He then inquired of them the hour when he
 began to mend. They answered: Yesterday, at the seventh

53 hour, the fever left him. Then the father knew that it was the
 same hour at which Jesus said, 'Thy son is well:' and he and

54 all his family believed. This second miracle Jesus performed after returning from Judea to Galilee.

SECTION IV.—THE CURE AT BETHESDA.

V. **AFTERWARDS** there was a Jewish festival, and Jesus Lev. 22. 2.

2 went to Jerusalem. Now there is at Jerusalem, nigh the sheep-
 gate, a bath, called in Hebrew Bethesda,* which hath five cov-
 3 ered walks. In these lay a great number of sick, blind, lame, and
 4 palsied people, waiting for the moving of the water. For an angel
 at times descended into the bath, and agitated the water; and the
 first that stepped in, after the agitation of the water, was cured
 of whatever disease he had.

5 Now there was one there who had been diseased eight-and-
 thirty years. Jesus, who saw him lying, and knew that he had
 7 been long ill, said to him: Dost thou desire to be healed? The
 diseased man answered: Sir, I have nobody to put me into the
 bath, when the water is agitated; but while I am going, another
 8 er getteth down before me. Jesus said to him: Arise, take
 9 up thy couch, and walk. Instantly the man was healed, and
 took up his couch and walked.

10 Now that day was the Sabbath. The Jews therefore said to Neb. 13. 19.
 Jer. 17. 21.
 him that was cured: This is the Sabbath. It is not lawful for
 11 thee to carry the couch. He answered: He who healed me,
 12 said to me, 'Take up thy couch and walk.' They asked him
 13 then: Who is the man that said to thee: Take up thy couch
 and walk? But he that had been healed knew not who it was:
 for Jesus had slipt away, there being a crowd in the place.

14 Jesus afterwards finding him in the temple, said to him: Be-
 hold thou art cured; sin no more, lest something worse befall
 15 thee. The man went and told the Jews that it was Jesus, who
 16 had cured him. Therefore the Jews persecuted Jesus, and sought
 to kill him, because he had done this on the Sabbath.

17 But Jesus answered them: As my Father hitherto worketh,
 18 I work. For this reason the Jews were the more intent to kill
 him, because he had not only broken the Sabbath, but by call-
 ing God peculiarly his Father, had equalled himself with God.
 19 Then Jesus addressed them, saying: Verily, verily, I say unto
 you, the Son can do nothing of himself, but as he seeth the Fa-
 ther do: for what things soever he doth, such doth the Son
 20 likewise. For the Father loveth the Son, and showeth him all
 that he himself doth; nay, and will show him greater works
 21 than these which will astonish you. For as the Father raiseth

* House of mercy.

- 22 and quickeneth the dead, the Son also quickeneth whom he
 23 will : for the Father judgeth no person, having committed the
 24 power of judging entirely to the Son, that all might honor the
 25 Son, as they honor the Father. He that honoreth not the Son,
 26 honoreth not the Father who sent him. Verily, verily, I say
 27 unto you, He who heareth my doctrine, and believeth him who
 28 sent me, hath eternal life, and shall not incur condemnation,
 29 having passed from death to life. Verily, verily, I say unto
 30 you, the time cometh, or rather is come, when the dead shall
 31 hear the voice of the Son of God ; and hearing, they shall live.
 32 For as the Father hath life in himself, so hath he given to the
 33 Son to have life in himself ; and hath given him even the judi-
 34 cial authority, because he is a Son of Man. Wonder not at
 35 this ; for the time cometh when all that are in their graves shall
 36 hear his voice, and shall come forth. They that have done
 37 good, shall arise to enjoy life ; they that have done evil, shall
 38 arise to suffer punishment. I do nothing of myself : as I hear
 39 I judge ; and my judgment is just, because I seek not to please
 40 myself, but to please the Father who sent me.
- 41 If I *alone* testify concerning myself, my testimony is not to
 42 be regarded : there is another who testifieth concerning me ;
 43 and I know that his testimony of me ought to be regarded. Ye
 44 yourselves sent to John, and he bore witness to the truth. As
 45 for me, I need no human testimony ; I only urge this for your
 46 salvation. He was the lighted and shining lamp ; and for a
 while ye were glad to enjoy his light.
- 47 But I have a greater testimony than John's ; for the works
 48 which the Father hath empowered me to perform, the works
 49 themselves which I do, testify for me, that the Father hath sent
 50 me.
- 51 Nay, the Father who sent me hath himself attested me.
 52 Did ye never hear his voice ; or see his form ? Or have ye
 53 forgotten his declaration, that ye believed not him whom he
 54 hath commissioned ?
- 55 Ye search the Scriptures, because ye think to obtain by
 56 them eternal life. Now these also are witnesses for me ; yet
 57 ye will not come unto me that ye may obtain life. I desire
 58 not honor from men ; but I know you, that ye are strangers to
 59 the love of God. I am come in my Father's name, and ye do
 60 not receive me : if another come in his own name, ye will re-
 61 ceive him. How can ye believe, while ye court honor one
 62 from another, regardless of the honor which cometh from God
 63 alone ? Do not think I am he who will accuse you to the Fa-
 64 ther. Your accuser is Moses, in whom ye confide. For if ye
 65 believed Moses, ye would believe me, for he wrote concerning

Matt. 25. 46.

ch. 1. 7, 15.
19. 29.

Matt. 3. 16.
Mar. 1. 10.
Lu. 3. 22.

ch. 12. 43.

47 me. But if ye believe not his writings, how shall ye believe, my words ?

SECTION V.—THE PEOPLE FED IN THE DESERT.

- VI. AFTERWARDS Jesus crossed the Sea of Galilee [*also*
 2 *called*] of Tiberias : and a great multitude followed him, because
 3 they had seen the miraculous cures which he performed. And
 4 Jesus went up upon a mountain ; where he sat down with his
 5 disciples. Now the passover, the Jewish festival, was near.
 6 Jesus lifting up his eyes, and perceiving that a great multi- Matt. 14. 15.
Mar. 6. 35.
Lu. 9. 12.
 7 tude was flocking to him, said to Philip : Whence shall we
 8 buy bread to feed these people ? (This he said to try him,
 9 for he knew himself what he was to do.) Philip answered ;
 10 Two hundred denarii* would not purchase bread enough to af-
 11 ford every one a morsel. One of his disciples, Andrew, Simon
 12 Peter's brother, said to him : Here is a boy who hath five bar-
 13 ley loaves, and two small fishes ; but what are they among so
 14 many ? Jesus said : Make the men lie down. Now there
 15 was much grass in the place. So they lay down in number
 16 about five thousand. And Jesus took the loaves, and having
 17 given thanks, distributed them to those who had lain down.
 18 He gave them also of the fishes as much as they would. When
 19 they had eaten sufficiently, he said to his disciples : Gather up
 20 the fragments which remain, that nothing be lost. They there-
 21 fore gathered, and with the fragments which the people had
 22 left of the five barley loaves, they filled twelve baskets. When
 those men had seen the miracle which Jesus had wrought, they
 said : This is certainly the prophet who cometh into the world.
 Then Jesus knowing that they intended to come and carry him
 off to make him king, withdrew again alone to the mountain. Matt. 14. 22.
Mar. 6. 45.
 In the evening his disciples went to the sea, and having em-
 barked, were passing by sea to Capernaum. It was now dark,
 and Jesus was not, come to them. And the water was raised
 by a tempestuous wind. When they had rowed about five-and-
 twenty or thirty furlongs,† they observed Jesus walking on the
 sea, very near the bark, and were afraid. But he said to them :
 It is I, be not afraid. Then they gladly received him into the
 bark ; and the bark was immediately at the place whither they
 were going.
 On the morrow, the people who were on the sea-side, know-
 ing that there had been but one boat there, and that Jesus went

* About L. 6. 5s

† Between three and four miles.

23 not into the boat with his disciples, who went alone, (other
boats however arrived from Tiberias, nigh the place where they
24 had eaten, after the Lord had given thanks); knowing, besides,
that neither Jesus nor his disciples were there, embarked and
went to Capernaum seeking Jesus.

25 Having found him on the opposite shore, they said to him:

26 Rabbi, when camest thou hither? Jesus answered: Verily,
verily, I say unto you, Ye seek me, not because ye saw mira-

27 cles, but because ye ate of the loaves, and were satisfied. Work
not for the food which perisheth, but for the food which endur-
eth through eternal life, which the Son of Man will give you:
for to him the Father, that is God, hath given his attestation.

Matt. 3. 17.
Mar. 1. 11.
Lu. 3. 22.

28 They asked him, therefore: What are the works which God

29 requireth us to do? Jesus answered: This is the work which
God requireth, that ye believe on him whom he hath commis-

1 Jo. 3. 23.
Ex. 16. 14.
Num. 11. 6.
Ps. 78. 25.
Wis. 16. 20.

30 sioned. They replied: What miracle then dost thou, that,
seeing it, we may believe thee? What dost thou perform?

31 Our fathers ate the manna in the desert, as it is written, 'He

32 gave them bread of heaven to eat.' Jesus then said to them:
Verily, verily, I say unto you, Moses did not give you the bread
of heaven; but my Father giveth you the true bread of heaven:

33 for the bread of God is that which descendeth from heaven, and

34 giveth life to the world. They said therefore to him: Master,

35 give us always this bread. Jesus answered: I am the bread of

life. He who cometh to me shall never hunger, and he who
believeth on me shall never thirst.

36 But as I told, though ye have seen me, ye do not believe.

37 Whatever the Father giveth me, will come to me; and him

38 who cometh to me I will not reject. For I descended from
heaven to do, not mine own will, but the will of him who sent

39 me. Now this is the will of him who sent me, that I should
lose nothing of what he hath given me, but raise the whole

40 again at the last day. This is the will of him who sent me,
that whoever recognizeth the Son, and believeth on him, should

obtain eternal life, and that I should raise him again at the last
day.

Matt. 13. 25.
Mar. 6. 3.

41 The Jews then murmured against him, because he said, 'I

42 am the bread which descended from heaven:' and they said:
Is not this Jesus, the son of Joseph, whose father and mother
we know? How then doth he say, 'I descended from heaven?'

43 Jesus therefore answered: Murmur not amongst yourselves: no

44 man can come unto me, unless the Father who hath sent me

45 draw him; and him I will raise again at the last day. It is writ-
ten in the prophets, "They shall be all taught of God." Every

Isa. 54. 13.

one who hath heard, and learnt from the Father, cometh unto

Matt. 11. 27.

46 me. Not that any man, except him who is from God, hath

47 seen the Father. He indeed hath seen the Father. Verily,
 48 verily, I say unto you, He who believeth on me hath eternal
 50 life. I am the bread of life. Your fathers ate the manna in
 the desert, and died. Behold the bread which descended from
 51 heaven, that whoso eateth thereof may not die. I am the living
 bread which descended from heaven. Whoso eateth of this
 bread shall live forever; and the bread that I will give is my
 flesh, which I give for the life of the world.

52 The Jews then debated among themselves, saying: How
 53 can this man give us his flesh to eat? Jesus, therefore, said to
 them: Verily, verily, I say unto you, Unless ye eat the flesh
 of the Son of Man, and drink his blood, ye have not life in you.
 54 He that eateth my flesh, and drinketh my blood, hath eternal
 55 life; and I will raise him again at the last day: for my flesh is
 56 truly meat, and my blood is truly drink. He who eateth my
 flesh, and drinketh my blood, abideth in me, and I abide in him.
 57 As the Father liveth who sent me, and I live by the Father;
 58 even so he who feedeth on me, shall live by me. This is the
 bread which descended from heaven. It is not like the manna
 59 which your fathers ate, for they died: he that eateth this bread
 shall live forever. This discourse he spake in a synagogue,
 teaching in Capernaum.

60 Many of his disciples having heard it, said: This is hard doc-
 61 trine, who can understand it? Jesus knowing in himself that
 his disciples murmured at it, said to them: Doth this scandal-
 62 ize you? What if ye should see the Son of Man reascending
 63 thither where he was before? It is the Spirit that quickeneth;
 the flesh profiteth nothing. The words which I speak unto
 64 you are spirit and life. But there are some of you who do not
 believe. (For Jesus knew from the beginning who they were
 that did not believe, and who he was that would betray him.)
 65 He added: Therefore I said to you, that no man can come
 unto me, unless it be given him by my Father.

66 From this time many of his disciples withdrew, and accom-
 67 panied him no longer. Then said Jesus to the twelve: Will ye
 68 also go away? Simon Peter answered: Master, to whom
 69 should we go? Thou hast the words of eternal life: and we be-
 lieve and know that thou art the Messiah, the Son of the living
 70 God. Jesus answered them: Have not I chosen you twelve?
 71 yet one of you is a spy. He meant Judas Iscariot, son of Si-
 mon; for it was he who was to betray him, though he was one
 of the twelve.

VII. After this Jesus travelled about in Galilee; for he would
 not reside in Judea, because the Jews sought to kill him.

Matt. 16. 16.
 Mar. 8. 29.
 Luc. 9. 20.

SECTION VI.—THE FEAST OF TABERNACLES.

- Lev. 23. 34. 2 NOW the Jewish feast of tabernacles was near. His broth-
 3 ers, therefore, said to him: Leave this country, and go into
 Judea, that thy disciples may also see the works which thou
 4 dost. For whosoever courteth renown, doth nothing in secret:
 since thou performest such things, show thyself to the world.
 5 (For not even his brothers believed on him.) Jesus answered:
 6 My time is not yet come; any time will suit you. The world
 cannot hate you; but mé it hateth, because I disclose the wick-
 edness of its actions. Go ye to this festival. I go not yet thith-
 9 er, because it is not my time. Having said this, he remained
 in Galilee.
- 10 But when his brothers were gone, he also went to the festi-
 11 val, not publicly, but rather privately. At the festival, the
 12 Jews inquired after him, and said: Where is he? And there
 was much whispering among the people concerning him. Some
 13 said: He is a good man. Others: No; he seduceth the mult-
 itude. Nobody, however, spake openly of him, for fear of the
 Jews.
- 14 About the middle of the festival, Jesus went into the temple
 15 and was teaching. And the Jews said with astonishment:
 Whence cometh this man's learning, who was never taught?
 16 Jesus made answer: My doctrine is not mine, but his who sent
 17 me. Whosoever is minded to do his will, shall discern wheth-
 18 er my doctrine proceed from God or from myself. Whoever
 teacheth what proceedeth from himself, seeketh to promote his
 own glory; whosoever seeketh to promote the glory of him who
 19 sent him, deserveth credit, and is a stranger to deceit. Did not
 Moses give you the law? Yet none of you keepeth the law.
 20 Why do ye seek to kill me? The people answered: Thou art
 21 possessed: Who seeketh to kill thee? Jesus replied: I have
 22 performed one action which surpriseth you all. Moses institu-
 ted circumcision among you, (not that it is from Moses, but from
 23 the patriarchs), and ye circumcise on the Sabbath.* If, on the
 Sabbath,* a child receive circumcision, that the law of Moses
 may not be violated; are ye incensed against me, because I
 have, on the Sabbath,* cured a man whose whole body was
 24 disabled? Judge not from personal regards, but judge accord-
 ing to justice.
- 25 Then some inhabitants of Jerusalem said: Is not this he
 26 whom they seek to kill? Lo! he speaketh boldly, and they
 say nothing to him. Do the rulers indeed acknowledge that
 27 this is the Messiah? But we know whence this man is; where-

* Saturday.

as, when the Messiah shall come, nobody will know whence he
 28 is. Jesus, who was then teaching in the temple, cried : Do ye
 know both who and whence I am ? I came not of myself :
 29 But he is true who sent me, whom ye know not. As for me,
 I know him, because I came from him, and am commissioned
 30 by him. Then they sought to apprehend him, but none laid
 31 hands on him ; for his hour was not yet come. Many of the
 people, however, believed on him, and said : When the Mes-
 siah shall come, will he do more miracles than this man doth ?
 32 When the Pharisees heard that the people muttered such
 things concerning him, they and the chief priests dispatched
 33 officers to seize him. Jesus therefore said : Yet a little while
 34 I remain with you ; then I go to him who sent me. Ye shall ch. 12. 30.
 seek me, but shall not find me, nor be able to get thither where
 35 I shall be. The Jews said among themselves : Whither will
 he go that we shall not find him ? Will he go to the dispersed
 36 among the Greeks, and teach the Greeks ? What meaneth he by
 saying, ' Ye shall seek me, but shall not find me, nor be able
 to get thither where I shall be ?'
 37 On the last and greatest day of the festival, Jesus stood and Lev. 23. 36.
 cried, saying : If any man thirst, let him come unto me and
 38 drink. He who believeth on me, as Scripture saith, shall Isa. 44. 3.
 39 prove a cistern whence rivers of living water shall flow. This Joel 2. 28.
 he spake of the Spirit, which they who believed on him were Acts 2. 16.
 to receive ; for the Spirit was not yet *given*, because Jesus was
 40 not yet glorified. Many of the people having heard what was
 spoken, said : This is certainly the prophet. Some said : This
 41 is the Messiah. Others, Doth the Messiah come from Galilee ?
 42 Doth not Scripture say, that the Messiah will be of the poster-
 ity of David, and come from Bethlehem, the village whence
 43 David was ? Thus the people were divided concerning him ;
 and some of them would have seized him, but nobody laid Mic. 5. 2.
 hands upon him. Matt. 2. 5.
 44 Then the officers returned to the chief priests and Pharisees,
 45 who asked them : Wherefore have ye not brought him ? The
 46 officers answered : Never man spake like this man. The
 47 Pharisees replied : Are ye also seduced ? Hath any of the
 48 rulers, or of the Pharisees, believed on him ? But this popu-
 49 lace which knoweth not the law is accursed. Nicodemus, one ch. 3. 2.
 50 of themselves, (he who came to Jesus by night), said to them : Dent. 17. 8.
 51 Doth our law permit us to condemn a man without hearing him, & 19. 15.
 52 and knowing what he hath done ? They answered him : Art
 thou a Galilean ? Search and thou wilt find, that prophets
 53 arise not out of Galilee. [Then every man went to his house :
 VIII. but Jesus went to the Mount of Olives.

2 EARLY in the morning he returned to the temple, and all

- the people having come to him, he sat down and taught them.
- 3 Then the Scribes and the Pharisees brought to him a woman taken in adultery, and having placed her in the middle, said to
- 4 him : Rabbi, this woman was surprised in the act of adultery.
- 5 Now Moses hath commanded in the law that such should be
- 6 stoned ; but what sayest thou ? They said this to try him, that they might have matter for accusing him. But Jesus having stooped down, was writing with his finger upon the ground.
- 7 As they continued asking him, he raised himself and said to them : Let him who is sinless amongst you ; throw the first stone
- 8 at her. Again, having stooped down, he wrote upon the ground. They hearing that, withdrew one after another, the eldest first, till Jesus was left alone, with the woman standing in the middle. Jesus, raising himself, and seeing none but the woman,
- 11 said to her : Woman, where are those thine accusers ? Hath nobody passed sentence on thee ? She answered, Nobody, Sir. Jesus said unto her : Neither do I pass sentence on thee. Go, and sin no more.]
- 12 AGAIN Jesus addressed the people, saying : I am the light of the world : he who followeth me shall not walk in darkness,
- 13 but shall have the light of life. The Pharisees therefore retorted : Thou testifiest concerning thyself, thy testimony is not
- 14 to be regarded. Jesus answered : Though I testify concerning myself, my testimony ought to be regarded ; because I know
- 15 whence I came, and whither I go. As for you, ye know not whence I come, and whither I go. Ye judge from passion, I
- 16 judge nobody : and if I do, my judgment ought to be regarded ; for I am not single, but concur with the Father who sent me.
- 17 It is a maxim in your law, that the concurrent testimony of two
- 18 is credible. Now I am one who testify concerning myself ; the
- 19 Father that sent me is another who testifieth of me. Then they asked him : Where is thy Father ? Jesus answered : Ye know neither me, nor my Father : if ye knew me, ye would
- 20 know my Father also. These things Jesus spake in the treasury as he taught in the temple ; and nobody seized him, his hour not being yet come.
- 21 Again Jesus said to them : I am going away ; ye will seek me, and shall die in your sin : whither I go ye cannot
- 22 come. Then said the Jews : Will he kill himself, that he saith,
- 23 ' Whither I go, ye cannot come ? ' He said to them : Ye are
- 24 from beneath ; I am from above. Ye are of this world ; I am not of this world : Therefore I said, Ye shall die in your sins ; for if ye believe not that I am he, Ye shall die in your
- 25 sins. They therefore asked him : Who art thou ? Jesus answered :
- 26 The same that I told you formerly. I have many things to say to you, and to reprove in you ; but he who sent

Lev. 20. 10.

Deut. 17. 7.

Ch. 2. 4.
& 9. 5.Deut. 17. 6.
& 19. 15.

me is worthy of belief; and I do but publish to the world
 27 what I have learnt from him. They did not perceive that he
 28 meant the Father. Jesus, therefore, said to them: When ye
 shall have raised the Son of Man on high, then ye shall know
 what I am; and that I do nothing of myself and say nothing
 which the Father hath not taught me. And he who sepe me
 29 is with me. The Father hath not left me alone, because I
 30 always do what pleaseth him. While he spake thus, many
 31 believed on him. Jesus, therefore, said to those Jews who be-
 lieved on him: If ye persist in my doctrine, ye are my disciples
 32 indeed. And you shall know the truth; and the truth shall
 make you free.

33 Some made answer: We are Abraham's offspring, and were
 never enslaved to any man. How sayest thou, 'Ye shall be
 34 made free?' Jesus replied: Verily, Verily, I say unto you,
 35 whosoever committeth sin is a slave to sin. Now the slave
 abideth not in the family perpetually; the son abideth perpetu-
 36 ally. If, therefore, the Son make you free, ye will be free in-
 37 deed. I know that ye are Abraham's offspring; yet ye seek to
 38 kill me, because my doctrine hath no place in you. I speak
 what I have seen with my Father; and ye do what ye have
 39 learnt from your father. They answered: Abraham is our fa-
 ther. Jesus replied: If ye were Abraham's children, ye would
 40 act as Abraham acted. But now ye seek to kill me, a man
 who hath told you the truth which I received from God.
 41 Abraham acted not thus. Ye do the deeds of your father.
 They answered: We were not born of fornication. We have
 42 one Father, even God. Jesus replied: If God were your Fa-
 ther, ye would love me; for I proceed, and am come from
 43 God. I came not of myself. He sent me. Why do ye not 1 Jo. 3. 6.
 understand my language? It is because ye cannot bear my
 44 doctrine. The devil is your father, and the desires of your
 father ye will gratify: he was a manslayer from the beginning;
 he swerved from the truth, because there is no veracity in him.
 When he telleth a lie, he speaketh suitably to his character;
 45 for he is a liar, and the father of lying. As for me, because I
 46 speak the truth, ye do not believe me. Which of you convict-
 eth me of falsehood? And if I speak truth, why do ye not
 47 believe me? He who is of God regardeth God's words. Ye Jo. 4. 6.
 regard them not, because ye are not of God.

48 The Jews then answered: Have we not reason to say, Thou
 49 art a Samaritan, and hast a demon? Jesus replied: I have not
 50 a demon; but I honor my Father, and ye dishonor me. As
 for me, I seek not to promote my own glory; another seeketh
 it, who judgeth. Verily, verily, I say unto you, Whoever
 51 keepeth my word, shall never see death. The Jews then said

52 to him: Now we are certain that thou hast a demon: Abra-
 ham is dead, and the prophets; yet thou sayest, 'Whoever
 53 keepeth my word, shall never taste death.' Art thou greater
 than our father Abraham, who is dead? The prophets also are
 54 dead; whom thinkest thou thyself? Jesus answered: If I
 commend myself, my commendation is nothing: it is my Fa-
 55 ther, whom ye call your God, who commendeth me. Never-
 theless ye know him not; but I know him: and if I should
 say I know him not, I should speak falsely like you: but I
 56 know him, and keep his word. Abraham your father longed
 57 to see my day, and he saw and rejoiced. The Jews replied:
 Thou art not yet fifty years old, and thou hast seen Abraham?
 58 Jesus answered: Verily, verily, I say unto you, Before Abra-
 ham was born, I am. Then they took up stones to cast
 at him: but Jesus concealed himself and went out of the tem-
 ple, passing through the midst of them.

SECTION VII.—THE CURE OF THE MAN BORN BLIND.

IX. AS Jesus passed along, he saw a man who had been born
 2 blind. And his disciples asked him, saying: Rabbi, who
 3 sinned; this man or his parents, that he was born blind? Je-
 sus answered: Neither this man nor his parents sinned. It
 was only that the works of God might be displayed upon him.
 4 I must do the work of him who sent me, while it is day; night
 5 cometh, when no man can work. While I am in the world, I
 6 am the light of the world. Having said this, he spat upon the
 ground, and with the clay which he made with the spittle
 7 anointed the blind man's eyes, and said to him, Go wash thine
 eyes in the pool of Siloam,* (which signifieth Sent). He went
 therefore and washed them, and returned seeing.
 8 Then the neighbors, and they who had before seen him
 9 blind, said: Is not this he who sat and begged? Some said:
 10 It is he; others, He is like him. He said: I am he. They
 11 asked him then: How didst thou receive thy sight? He an-
 swered: A man called Jesus made clay, and anointed mine eyes,
 and said to me, 'Go to the pool of Siloam, and wash thine
 12 eyes.' I went accordingly, and washed them, and saw. Then
 they asked him: Where is he? He answered: I know not.
 13 Then they brought him who had been blind to the Pharisees:
 14 (now it was on a Sabbath that Jesus made the clay and gave
 15 him his sight). The Pharisees likewise, therefore, asked him
 how he had received his sight? He answered: He put clay

ch. 1. 2.

* In the Old Testament *Siloah* and *Siloah*.

- 16 on mine eyes, and I washed them, and now see. Upon this some of the Pharisees said: This man is not from God, for he observeth not the Sabbath. Others said: How can one that
- 17 is a sinner perform such miracles? And they were divided among themselves. Again they asked the man who had been blind: What sayest thou of him for giving thee sight? He answered: He is a prophet.
- 18 But the Jews believed not that the man had been blind, and had received his sight, until they called his parents, and asked
- 19 them: Do ye say that this is your son who was born blind?
- 20 How then doth he now see? His parents answered: We know that this is our son, and that he was born blind; but how he
- 21 now seeth we know not. He is of age, ask him; he will answer for himself. His parents spoke thus, because they feared the Jews: for the Jews had already determined that whosoever acknowledged Jesus to be the Messiah should be expelled the
- 22 synagogue. For this reason his parents said, 'He is of age, ask him.'
- 24 A second time, therefore, they called the man who had been born blind, and said to him: Give glory to God; we know that
- 25 this man is a sinner. He replied: Whether he be a sinner, I know not; one thing I know, that I was blind, and now see.
- 26 They said to him again: What did he to thee? How did he
- 27 make thee see? He answered: I told you before, did ye not hear? Why would ye hear it repeated? Will ye also be his
- 28 disciples? Then they reviled him, and said: Thou art his disciple: as for us, we are disciples of Moses. We know that
- 29 God spake to Moses; as for this man, we know not whence he
- 30 is. The man replied: This is surprising, that ye know not
- 31 whence he is, although he hath given me sight. We know that Ps. 66. 18. God heareth not sinners; but if any man worship God, and
- 32 obey him, that man he heareth. Never was it heard before, that any man gave sight to one born blind. If this man were
- 33 not from God, he could do nothing. They replied: Thou wast altogether born in sins, and dost thou teach us? and they cast him out.
- 35 Jesus heard that they had cast him out, and having met him,
- 36 said to him: Dost thou believe on the Son of God? He answered: Who is he, Sir, that I may believe on him? Jesus said to him: Not only hast thou seen him, but it is he who talketh
- 37 with thee. And he cried: Master, I believe; and threw himself prostrate before him. And Jesus said: For judgment am
- 38 I come into this world, that they who see not, may see; and
- 39 they who see, may become blind. Some Pharisees who were
- 40 present, hearing this, said to him: Are we also blind? Jesus
- 41 present, hearing this, said to him: Are we also blind? Jesus

answered, If ye were blind, ye would not have sin ; but ye say, ' We see,' therefore your sin remaineth.

- X. Verily, verily, I say unto you, he who entereth not by the door into the sheep-fold, but climbeth over the fence, is a thief and a robber. The shepherd always entereth by the door. To him the door-keeper openeth, and the sheep obey his voice. His own sheep, he calleth by name, and leadeth out. And having put out his sheep, he walketh before them, and they follow him, because they know his voice. They will not follow a stranger, but flee from him, because they know not the voice of strangers. Jesus addressed this similitude to them, but they did not comprehend what he said. He therefore added : Verily, verily, I say unto you, I am the door of the fold. All who have entered [*in another manner*] are thieves and robbers, but the sheep obeyed them not. I am the door : such as enter by me shall be safe ; they shall go in and out, and find pasture. The thief cometh only to steal, to slay, and to destroy. I am come that they may have life, and more than life.
- 11 I am the good shepherd. The good shepherd giveth his life
 12 for the sheep. The hireling, who is not the shepherd, and to whom the sheep do not belong, when he seeth the wolf coming, abandoneth the sheep and fleeth ; and the wolf teareth some, and disperseth the flock. The hireling fleeth, because
 13 he is a hireling, and careth not for the sheep. I am the good
 14 shepherd. I both know my own, and am known by them, (even as the Father knoweth me, and I know the Father) ;
 15 and I give my life for the sheep. I have other sheep besides, which are not of this fold. Them I must also bring ; and they will obey my voice ; and there shall be one flock, one shepherd.
- 16 For this the Father loveth me, because I give my life, to be afterwards resumed. No one forceth it from me ; but I give it of myself. I have power to give it, and I have power to resume it. This commission I have received from my Father.
- 17 Again there was a division among the Jews, occasioned by
 18 this discourse. Many of them said : He hath a demon and is
 19 mad, why do ye hear him ? Others said : these are not the words of a demoniac : Can a demon give sight to the blind ?
- 20 Once when they were celebrating the feast of the dedication
 21 at Jerusalem, it being winter ; as Jesus walked in the temple in Solomon's portico, the Jews surrounding him, said to him :
 22 How long wilt thou keep us in suspense ? If thou be the Messiah, tell us plainly. Jesus answered : I said to you, but ye believed not, ' the works which I do in my Father's name testify of me.' As for you, ye believe not, because ye are not of
 23 my sheep. ' My sheep,' as I told you, ' obey my voice ;' I
 24 know them and they follow me. Besides, I give them eter-

Ysa. 40. 11.
 Ezek. 34. 23.
 & 37. 24.

Matt. 11. 27.
 Luc. 10. 22.

Gen. 22. 7.

Acta. 2. 24.

1 Mac. 4. 59.

29 nal life; and they shall never perish, neither shall any one
 30 wrest them out of my hands. My Father, who gave them me,
 31 is greater than all; and none can wrest them out of my Father's
 32 hand. I and the Father are one.
 33 Then the Jews again took up stones to stone him. Jesus
 34 said to them: Many good works I have shown you from my
 35 Father; for which of these do ye stone me? The Jews an-
 36 swered: For a good work we do not stone thee; but for blas-
 37 phemy, because thou, being a man, makest thyself God. Jesus
 38 replied: Is it not written in your law, "I said, Ye are gods?"
 39 If the law styled them gods to whom the word of God was ad-
 40 dressed, and if the language of Scripture is unexceptionable,
 41 do we charge him with blasphemy whom the Father hath con-
 42 secrated his apostle to the world, for calling himself his Son? If
 43 I do not the works of my Father, believe me not. But if I do,
 44 though ye believe not me, believe the works, that ye may know
 45 and believe that the Father is in me, and I am in him.
 46 Thereupon they attempted again to seize him; but he es-
 47 caped out of their hands, and retired again towards the Jordan,
 48 and abode in the place where John first baptized. And many
 49 resorted to him, who said: John indeed wrought no miracle;
 50 but all that John spake of this man is true. And many believ-
 51 ed on him there.

SECTION VIII.—LAZARUS RAISED FROM THE DEAD.

XI. NOW one Lazarus of Bethany, the village of Mary and
 2 her sister Martha, was sick. (It was that Mary who anointed ch. 12. 3.
 3 the Lord with balsam, and wiped his feet with her hair, whose
 4 brother Lazarus was sick). The sisters therefore sent to tell
 5 Jesus: Master, lo, he whom thou lovest is sick. Jesus hear-
 6 ing it, said: This sickness will not prove fatal, but conduce
 7 to the glory of God, that the Son of God may be glorified there-
 8 by. Now Jesus loved Martha, and her sister, and Lazarus.
 9 Having then heard that he was sick, Jesus staid two days in the
 10 place where he was.
 11 Afterwards he said to the disciples: Let us return to Judea.
 12 The disciples answered, Rabbi, but very lately the Jews would
 13 have stoned thee, and wouldst thou return thither? Jesus re-
 14 plied, Are there not twelve hours in the day? If any man
 15 walk in the day, he stumbleth not, because he seeth the light
 16 of this world: but if he walk in the night, he stumbleth, be-
 17 cause there is no light. Having spoken this, he added: Our
 18 friend Lazarus sleepeth, but I go to wake him. Then said his
 19 disciples: Master, if he sleep he will recover. Jesus spake of

his death; but they thought that he spoke of the repose of
 14 sleep. Then Jesus told them plainly: Lazarus is dead. And
 15 on your account I am glad that I was not there, that ye may
 16 believe; but let us go to him. Then Thomas,* that is Didy-
 mus,* said to his fellow-disciples: Let us also go, that we may
 die with him.

17 When Jesus came, he found that Lazarus had been already
 18 four days in the tomb. Now, (Bethany being about fifteen for-
 19 longs† from Jerusalem), many of the Jews came to Martha
 20 and Mary to comfort them on the death of their brother. Mar-
 tha having heard that Jesus was coming, went and met him;
 21 but Mary remained in the house. Then Martha said to Jesus:
 22 Master, if thou hadst been here, my brother had not died. But
 I know that even now, whatsoever thou shalt ask of God, God
 23 will give thee. Jesus said to her: Thy brother shall rise again.
 24 Martha replied: I know that he will rise again at the resurrec-
 25 tion on the last day. Jesus said to her: I am the resurrec-
 tion and the life. He who believeth on me, though he were
 26 dead, shall live; and no man who liveth and believeth on me,
 27 shall ever die. Believest thou this? She answered: Yes, Mas-
 ter, I believe that thou art the Messiah, the Son of God, he
 28 who cometh into the world. Having said this, she went and
 called Mary her sister, whispering her: The Teacher is come,
 29 and calleth for thee. When Mary heard this, she instantly rose
 30 and went to him. Now Jesus had not yet entered the village,
 31 but was in the place where Martha met him. The Jews, then,
 who were condoling with Mary in the house, when they saw
 that she arose hastily, and went out, followed her saying: She
 32 is going to the tomb to weep there. Mary being come to the
 place where Jesus was, and seeing him, threw herself at his feet,
 33 saying: Hadst thou been here, Master, my brother had not
 died. When Jesus saw her weeping, and the Jews weeping
 who came with her, he groaned deeply, and was troubled, and
 34 said: Where have ye laid him? They answered and said:
 35 Master, come and see. Jesus wept. The Jews therefore said:
 37 Mark how he loved him. But some of them said: Could not
 he who gave sight to the blind man, even have prevented this
 38 man's death? Jesus therefore again groaning came to the mon-
 39 ument. It was a cave, the entrance whereof was shut up with
 a stone. Jesus said: Remove the stone. Martha, the sister of
 the deceased, answered: Sir, by this time the smell is offensive,
 40 for this is the fourth day. Jesus replied: said I not unto thee, 'If
 41 thou believe, thou shalt see the glory of God?' Then they re-

Lu. 14. 14.
 ch. 5. 29.
 & 6. 40.

ch. 9. 1.

* Thomas in Chaldee, and Didymus in Greek, both signify twin.

† Near two miles.

moved the stone. And Jesus lifting up his eyes, said : Father, I
 42 thank thee that thou hast heard me. As for me, I know that
 thou hearest me always ; but I speak for the people's sake who
 surround me, that they may believe that thou hast sent me.
 43 After these words, raising his voice, he cried : Lazarus, come
 44 forth. And he who had been dead came forth, bound hand and
 foot with fillets, and his face wrapped in a handkerchief. Jesus
 45 said to them : Unbind him and let him go. Many therefore
 of the Jews who had come to Mary, and seen what Jesus did,
 46 believed on him. But some of them repaired to the Pharisees,
 and told them what Jesus had done.
 47 Whereupon the chief priests and the Pharisees assembled
 the Sanhedrim, and said : What are we doing ? for this man
 48 worketh many miracles. If we let him go on thus, every body
 will believe on him, and the Romans will come and destroy
 49 both our place and nation. One of them, named Caiaphas, ch. 18. 14.
 50 who was high priest that year, said to them : Ye are utterly
 at a loss, and do not consider, that it is better for us that one
 man die for the people, than that the whole nation should be
 51 ruined. This he spake, not of himself, but being high priest
 that year, he prophesied that Jesus should die for the nation ;
 52 and not for that nation only, but that he should assemble into
 53 one body the dispersed children of God. From that day, there-
 54 fore, they concerted how they might destroy him. For this
 reason Jesus appeared no longer publicly among the Jews, but
 retired to the country, near the desert, to a city called Ephra-
 im, and continued there with his disciples.
 55 Meantime the Jewish passover approached, and many went
 to Jerusalem from the country, before the passover, to purify
 56 themselves. These inquired after Jesus, and said one to another,
 as they stood in the temple : What think ye ? Will he
 57 not come to the festival ? Now the chief priests and the Pha-
 risees had issued an order, that whosoever knew where he was
 should discover it, that they might apprehend him.
XII. SIX days before the passover Jesus came to Bethany, where Matt. 26. 6.
 2 Lazarus was, whom he had raised from the dead. There they Mar. 14. 3.
 made him a supper, and Martha served : but Lazarus was one ch. 11. 2.
 3 of those who were at table with him. Then Mary taking a
 pound of balsam of spikenard, which was very valuable, anoint-
 ed the feet of Jesus, and wiped them with her hair, so that the
 4 house was filled with the odor of the balsam. Whereupon
 one of his disciples, Judas Iscariot, Simon's son, who was to be-
 5 tray him, said : Why was not this balsam sold for three hundred
 6 denarii,* which might have been given to the poor ? This he

* About L. 9 sterling.

said, not that he cared for the poor, but because he was a thief, and had the purse, and carried what was put therein. Then Jesus said : Let her alone. She hath reserved this to embalm me against the day of my burial. For ye will always have the poor amongst you ; but me ye will not always have.

9 A great number of the Jews, knowing where he was, flocked thither, not on account of Jesus only, but likewise to see Lazarus whom he had raised from the dead. The chief priests, therefore, determined to kill Lazarus also ; because he proved the occasion that many Jews forsook them, and believed on Jesus.

SECTION IX.—THE ENTRY INTO JERUSALEM.

Matt. 21. 6.
Mar. 11. 7.
Lu. 19. 35.

12 ON the morrow a great multitude who were come to the festival, hearing that Jesus was on the road to Jerusalem, took branches of palm-trees, and went to meet him, crying : Hosanna,* blessed be Israel's King who cometh in the name of the Lord.† Now Jesus having found a young ass, was riding there-
13
14 on, agreeably to what is written, "Fear not, daughter of Zion ; behold thy king cometh, sitting on an ass's colt." These things the disciples did not understand at first ; but after Jesus was glorified, they remembered that thus it had been written concerning him, and that thus they had done unto him. And the people who had been present, attested that he called Lazarus out of the tomb, and raised him from the dead. It was the rumor that he had wrought this miracle, which made the people crowd to meet him. The Pharisees therefore said among themselves : Are ye not sensible that ye have no influence ? Behold the world is gone after him.

Zech. 9. 9.

20 Now among those who came to worship at the festival, there were some Greeks. These applied to Philip of Bethsaida in Galilee, making this request : Sir, we wish to see Jesus. Philip went and told Andrew ; then Andrew and Philip told Jesus.
21
22
23 Jesus answered them, saying : The time is come when the Son of Man must be glorified. Verily, verily, I say unto you, when a grain of wheat is thrown into the ground, unless it die, it remaineth single ; but if it die, it becometh very fruitful. He who loveth his life, shall lose it ; and he who hateth his life in this world, shall preserve it eternally in the next. Would any man serve me, let him follow me ; and where I am, there shall my servant also be. If any man serve me, my Father will reward him.

Matt. 10. 39.
and 26. 25.
Mar. 8. 35.
Lu. 9. 24.
& 17. 33.

* Save now I pray.

† Jehovah.

27 Now is my soul troubled, and what shall I say? *Shall I say,*
 28 'Father, save me from this hour? But I came on purpose for
 29 this hour. Father, glorify thy name. Then came a voice
 30 from heaven, which said: I have both glorified, and will again
 31 glorify it. The people present heard the sound, and said: It
 32 thundered: others said: An angel spake to him. Jesus said:
 33 This voice came not for my sake, but for yours. Now must
 34 the prince of this world be cast out. As for me, when I shall
 35 be lifted up from the earth, I will draw all men to myself. This
 36 he said alluding to the death which he was to suffer. The peo- Ps. 110. 4.
Es. 37. 25.
 37 ple answered: We have learnt from the law that the Messiah
 38 will live forever. How sayest thou then that the Son of Man
 39 must be lifted up? Who is this, the Son of Man? Jesus said
 40 to them: Yet a little while the light continueth with you; walk
 41 while ye have it, lest darkness overtake you: for he that walk-
 42 eth in darkness knoweth not whither he goeth. Confide in the
 43 light, while ye enjoy it, that ye may be sons of light. Having
 44 spoken these words, he withdrew himself privately from them.
 45 But though he had performed so many miracles before them,
 46 they believed not on him; so that the word of the prophet Isa. 53. 1.
Rom. 10. 16.
 47 Isaiah was verified, "Lord, who hath believed our report?"
 48 and "To whom is the arm of the Lord* discovered?" For
 49 this reason they could not believe: Isaiah having said also,
 50 "He hath blinded their eyes, and blunted their understanding,
 51 that they might not see with their eyes, comprehend with their Isa. 6. 9.
Matt. 13. 14.
Mar. 4. 12.
Lu. 8. 10.
Acts, 28. 26.
Rom. 11. 8.
 52 understanding, and repent, that I might reclaim them." These
 53 things said Isaiah, when he saw his glory and spake concerning
 54 him. Nevertheless there were several even of the magistrates
 55 who believed on him, but, for fear of the Pharisees, did not
 56 avow it, lest they should be expelled the synagogue; for they ch. 5. 44.
 57 preferred the approbation of men to the approbation of God.
 58 Then Jesus raising his voice, said: He who believeth on
 59 me, it is not on me he believeth, but on him who sent me.
 60 And he who beholdeth me, beholdeth him who sent me. I
 61 am come a light into the world, that whosoever believeth on ch. 1. 4.
 62 me, may not remain in darkness. And if any man hear my
 63 words, but do not observe them; it is not I who condemn him;
 64 for I came, not to condemn the world, but to save the world.
 65 He who despiseth me and rejecteth my instructions, hath what
 66 condemneth him. The doctrine which I have taught will con- ch. 3. 17.
Mar. 16. 16.
 67 demn him at the last day. For I have not said any thing from
 68 myself, but the Father, who sent me, hath commanded me
 69 what I should enjoin, and what I should teach. And I know
 70

* Jehovah.

that his commandment is eternal life. Whatever therefore I say, I speak as the Father hath given me in charge.

Matt. 26. 2.
Mar. 14. 1.
Lu. 22. 1.

XIII. Jesus having, before the feast of the passover, perceived that his time to remove out of this world to his Father was come, and having loved his own who were in the world, loved
2 them to the last. Now while they were at supper, (the devil having already put it into the heart of Judas Iscariot, Simon's
3 son, to betray him), Jesus, though he knew that the Father had subjected every thing to him, and that he came from God, and
4 was returning to God, arose from supper, and laying aside his
5 mantle, girt himself about with a towel. Then he poured water into the basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith he was girded.

6 When he came to Simon Peter, Peter said to him: Master,
7 wouldst thou wash my feet? Jesus answered: At present thou dost not comprehend what I am doing, but thou shalt know
8 hereafter. Peter replied: Thou shalt never wash my feet. Jesus answered: Unless I wash thee, thou canst have no part
9 with me. Simon Peter said to him: Master, not my feet on-
10 ly, but also my hands and my head. Jesus replied: He who hath been bathing, needeth only to wash his feet; the rest of
11 his body being clean. Ye are clean, but not all. For he knew who would betray him; therefore he said, 'Ye are not all clean.'

12 After he had washed their feet, he put on his mantle, and replacing himself at the table, said to them: Do ye understand what I have been doing to you? Ye call me the Teacher
13 and the Master; and ye say right; for so I am. If I then, the Master and the Teacher, have washed your feet, ye also ought
14 to wash one another's feet. For I have given you an example that you should do as I have done unto you. Verily, verily,
15 I say unto you, the servant is not greater than his master, nor the apostle greater than he who sendeth him. Happy are ye who know these things, provided ye practise them.

Matt. 10. 24.
Lu. 6. 40.
ch. 15. 20.

18 I speak not of you all. I know whom I have chosen; but that Scripture must be fulfilled, "He that eateth at my table,
19 has lifted his heel against me." I tell you this now before it happen, that when it happeneth, ye may believe that I am the
20 person. Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him who sent me.

Ps. 41. 9.

Matt. 10. 40.
Lu. 10. 16.

21 After uttering these words Jesus was troubled in spirit, and declared, saying: Verily, verily, I say unto you, that one of
22 you will betray me. Then the disciples looked one upon another, doubting of whom he spake. Now one of his disciples,
23 other, doubting of whom he spake. Now one of his disciples,
24 one whom Jesus loved, was lying close to his breast: Simon

Matt. 26. 21.
Mar. 14. 18.
Lu. 22. 21.

Peter, therefore, beckoned to him to inquire whom he meant.
 25 He then reclining on Jesus' bosom said to him : Master, who
 26 is it ? Jesus answered : It is he to whom I shall give this
 morsel, after I have dipped it. And having dipped the morsel,
 27 he gave it to Judas Iscariot, Simon's son. After receiving the
 morsel, Satan entered into him. Then Jesus said to him :
 28 What thou dost, do quickly. But none at the table knew why
 29 he gave this order. Some imagined, because Judas had the
 purse, that Jesus had signified to him to buy necessaries for the
 30 festival, or to give something to the poor. When Judas had
 taken the morsel, he immediately went out : and it was night.
 31 When he was gone, Jesus said : The Son of Man is now
 32 glorified, and God is glorified by him. If God be glorified by
 him, God also will glorify him by himself, and that without de-
 33 lay. My children, I have now but a little time to be with you.
 Ye will seek me ; and what I said to the Jews, " Whither I go, ch. 7. 34.
 34 ye cannot come," I say at present to you. A new command- ch. 15. 12.
 35 ment I give you, that ye love one another ; that as I have loved 17.
 ye, ye also love one another. By this shall all men know Eph. 5. 2.
 that ye are my disciples, if ye have love one to another.
 36 Simon Peter said to him : Master, whither art thou going ?
 Jesus answered : Whither I am going thou canst not follow me
 37 now, but afterwards thou shalt follow me. Peter replied : Mas-
 38 ter, why cannot I follow thee presently ? I will lay down my
 life for thy sake. Jesus answered : Wilt thou lay down thy Matt. 26. 34.
 life for my sake ? Verily, verily, I say unto thee, the cock Mar. 14. 30.
 shall not crow until thou hast disowned me thrice. Lu. 22. 32.

SECTION X.—CONSOLATION TO THE DISCIPLES.

XIV. LET not your heart be troubled ; believe on God and
 2 believe on me. In my Father's house are many mansions. If
 it were otherwise, I would have told you. I go to prepare a
 3 place for you : and after I shall have gone and prepared a place
 for you, I will return and take you with me, that where I am,
 4 there ye also may be. And whither I am going ye know, and
 5 the way ye know. Thomas said to him : Master, we know
 not whither thou art going ; how, then, can we know the way ?
 6 Jesus answered : I am the way, and the truth, and the life : no
 7 man cometh unto the Father, but by me. Had ye known me,
 ye would have known my Father also : and henceforth ye know
 him, and have seen him.
 8 Philip said unto him : Master, show us the Father, and it
 9 sufficeth us. Jesus replied : Have I been with you so long,
 and dost thou not yet know me, Philip ? He that hath seen me,
 hath seen the Father. How sayest thou then, " Show us the
 Vol. II. 57

- 10 Father?" Dost thou not believe that I am in the Father, and the Father is in me? The words which I speak to you proceed not from myself: as to the works, it is the Father dwelling in me who doth them. Believe that I am in the Father, and the Father is in me; if not on my testimony, be convinced by the works themselves. Verily, verily, I say unto you, He who believeth on me, shall himself do such works as I do; nay, even greater than these he shall do; because I go to my Father, and will do whatsoever ye shall ask in my name. That the Father may be glorified in the Son, whatsoever ye shall ask in my name, I will do.
- 15 If ye love me, keep my commandments; and I will entreat the Father, and he will give you another Monitor to continue with you forever, even the Spirit of Truth, whom the world cannot receive, because it neither seeth him, nor knoweth him; but ye shall know him, because he will abide with you, and be in you. I will not leave you orphans; I will return unto you. Yet a little while, and the world shall see me no more; but ye shall see me: because I shall live, ye also shall live. On that day ye shall know that I am in my Father, and ye are in me, and I am in you. He that hath my commandments and keepeth them, he it is who loveth me; and he who loveth me will be loved of my Father, and I will love him, and discover myself unto him. Judas (not Iscariot) said to him: Master, wherefore wilt thou discover thyself to us, and not unto the world? Jesus answering, said unto him: If a man love me, he will observe my word; and my Father will love him; and he will come to him, and dwell with him. He who loveth me not, disregardeth my words; yet the word which ye hear is not mine, but the Father's who sent me.
- 25 I tell you these things while I remain with you. But the Monitor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and remind you of all that I have told you. Peace I leave you, my peace I give you; not as the world giveth, do I give unto you. Be not disheartened; be not intimidated. Ye have heard me say, 'I go away and will return to you.' If ye loved me ye would rejoice that I go to the Father; because my Father is greater than I. This I tell you now, before it happen, that when it happeneth, ye may believe. I shall not henceforth have much conversation with you; for the prince of the world is coming, though he will find nothing in me: but this must be, that the world may know that I love the Father, and do whatsoever he commandeth me. Arise, let us go hence.
- XV. I AM the true vine, and my Father is the vine-dresser. Every barren branch in me he loppeth off; every fruitful branch he cleareth by pruning, to render it more fruitful. As for you,

Matt. 7. 7.
 & 21. 22.
 Mar. 11. 23.
 ch. 16. 23.

ch. 12. 10.

ye are already clean through the instructions I have given you.

4 Abide in me, and I will abide in you: as the branch cannot bear fruit of itself, unless it adhere to the vine; no more can

5 ye, unless ye adhere to me. I am the vine; ye are the branches. He who abideth in me, and in whom I abide, produceth

6 much fruit: for severed from me ye can do nothing. If any man adhere not to me, he is cast forth like the withered branches which are gathered for fuel, and burnt. If ye abide by me, and my words abide in you, ye may ask what ye will, and it shall be granted you.

8 Herein is my Father glorified, that ye produce much fruit; 9 so shall ye be my disciples. As the Father loveth me, so love

10 I you: continue in my love. If ye keep my commandments, ye shall continue in my love; as I have kept my Father's com-

11 mandments and continued in his love. I give you these admonitions, that I may continue to have joy in you, and that your

12 joy may be complete: This is my commandment, that ye love ch. 13. 34.

13 one another, as I love you. Greater love hath not any man Eph. 5. 2.

14 than this, to lay down his life for his friends. Ye are my 1 Th. 4. 9.

15 friends, if ye do whatever I command you. Henceforth I call not you servants; for the servant knoweth not what his master will do: but I name you friends; for whatever I have learnt

16 from my Father, I impart unto you. It is not you who have chosen me; but it is I who have chosen you, and ordained you Mar. 3. 13.

to go and bear fruit, fruit which will prove permanent, that the Lu. 6. 13.

Father may give you whatsoever ye shall ask him in my name.

17 This I command you, that ye love one another. If the world 1 Jo. 3. 11.

18 hate you, consider that it hated me before it hated you. If ye & 4. 7.

were of the world, the world would love its own: but because ye are not of the world, I having selected you from the world,

20 the world hateth you. Remember what I said to you, 'The servant is not greater than his master.' If they have persecu-

21 ted me, they will also persecute you; if they have observed my Matt. 10. 24.

word, they will also observe yours. But all this treatment they Lu. 6. 40.

will give you on my account, because they know not him who ch. 13. 16.

22 sent me. If I had not come and spoken unto them, they had

23 not had sin; but now they have no excuse for their sin. He

24 that hateth me, hateth my Father also. If I had not done among them such works as none other ever did, they had not had sin; but now they have seen them, and yet hated

25 both me and my Father. Thus they verify that passage in Ps. 35. 19.

26 their law, "They hated me without cause." But when the Lu. 24. 48.

Monitor is come, whom I will send you from the Father, the Spirit of Truth, who proceedeth from the Father, he will testify

27 concerning me. And ye also will testify, because ye have been with me from the beginning.

XVI. These things I tell you, that ye may not be insnared.

2 They will expel you the synagogue ; nay, the time is coming,
 when whosoever killeth you will think he offereth sacrifice to
 3 God. And these things they will do, because they know not
 4 the Father nor me. These things I now warn you of, that,
 when the time shall come, ye may remember that I mentioned
 them to you. I did not indeed mention them at the beginning,
 5 because I was with you myself. And now that I go to him
 who sent me, none of you asketh me, ' Whither goest thou ?'
 6 But because of those things which I have foretold you, ye are
 overwhelmed with grief.
 7 Nevertheless I tell you the truth : it is for your good that
 I depart ; for if I do not depart, the Monitor will not come to
 8 you ; but if I go away, I will send him to you. And when he
 is come, he will convince the world concerning sin, and concern-
 9 ing righteousness, and concerning judgment : concerning sin, be-
 10 cause they believe not on me, concerning righteousness, be-
 11 cause I go to my Father, and ye see me no longer ; concern-
 ing judgment, because the prince of this world is judged.
 12 I have many things still to tell you, but ye cannot bear them.
 13 But when the Spirit of Truth is come, he will conduct you in-
 to all the truth : for his words will not proceed from himself ;
 but whatsoever he shall have heard, he will speak ; and show
 14 you things to come. He will glorify me ; for he will receive of
 15 mine what he shall communicate to you. Whatsoever is the
 Father's is mine ; therefore I say that he will receive of mine
 to communicate to you.
 16 Witbin a little while ye shall not see me ; a little while after,
 17 ye shall see me ; because I go to the Father. Some of his
 disciples said among themselves, What meaneth he by this,
 " Within a little while ye shall not see me ; a little while after,
 18 ye shall see me ; because I go to the Father ?" What meaneth
 this little while of which he speaketh ? We do not compre-
 19 hend it. Jesus perceiving that they were desirous to ask him,
 said to them, Do ye inquire amongst yourselves about this that
 I said : " Within a little while ye shall not see me ; a little while
 20 after ye shall see me ?" Verily, verily, I say unto you, ye will
 weep and lament ; but the world will rejoice : ye will be sor-
 21 rowful ; but your sorrow shall be turned into joy. A woman
 in travail, bath sorrow, because her hour is come ; but when
 her son is born, she remembereth her anguish no longer, for joy
 22 that she hath brought a man into the world. So ye at present
 are in grief ; but I will visit you again, and your hearts shall be
 23 joyful, and none shall rob you of your joy. On that day ye
 will put no questions to me. Verily, verily, I say unto you,
 whatsoever ye shall ask the Father in my name, he will give
 24 you. Hitherto ye have asked nothing in my name ; ask, and ye
 shall receive, that your joy may be complete.

25 These things I have spoken to you in figures : the time ap-
 26 proacheth when I shall no more discourse to you in figures, but
 instruct you plainly concerning the Father. Then ye will ask
 in my name, and I say not that I will entreat the Father for
 27 you ; for the Father himself loveth you, because ye love me,
 28 and believe that I came from God. From the presence of the
 Father I came into the world. Again I leave the world, and
 29 return to the Father. His disciples replied : Now indeed
 30 thou speakest plainly, and without a figure. Now we are con-
 vinct that thou knowest all things, and needest not that any
 should put questions to thee. By this we believe that thou
 31 camest forth from God. Jesus answered them : Do ye now
 32 believe ? Behold the time cometh, or rather is come, when ye
 shall disperse, every one to his own, and shall leave me alone : yet
 33 I am not alone, because the Father is with me. These things
 I have spoken unto you, that in me ye may have peace. In the
 world ye shall have tribulation. But take courage ; I have over-
 come the world.

Matt. 26. 31.
 Mar. 14. 27.

XVII. WHEN Jesus had ended this discourse, he said, lifting
 up his eyes to heaven : Father, the hour is come ; glorify thy
 2 Son, that thy Son also may glorify thee ; that being endowed
 by thee with authority over all men, he may bestow eternal life
 3 on all those whom thou hast given him. Now this is the life eter-
 nal, to know thee the only true God, and Jesus the Messiah
 4 thy apostle. I have glorified thee upon the earth ; I have fin-
 5 ished the work which thou gavest me to do. And now, Fa-
 ther, glorify thou me in thine own presence with that glory
 which I enjoyed with thee before the world was.

6 I have made known thy name to the men whom thou hast
 given me out of the world. They were thine ; and thou
 7 gavest them me ; and they have kept thy word. Whatsoever
 thou hast given me, they now know to have come from thee ;
 and that thou hast imparted unto me the doctrine which I have
 8 imparted unto them. They have received it *as such*, knowing
 for certain, that I came forth from thee, and am commissioned
 9 by thee. It is for them that I pray. I pray not for the world,
 but for those whom thou hast given me, because they are thine.

10 And all mine are thine, and thine mine, and I am glorified in
 11 them. I continue no longer in the world ; but these continue
 in the world, and I come to thee. Holy Father, preserve them
 in thy name which thou hast given me, that they may be one
 12 as we are. While I was with them in the world, I kept them
 in thy name : those whom thou hast given me I have preserv-
 ed ; none of them is lost except the son of perdition, as the
 13 Scripture foretold. But now that I am coming to thee, I speak
 these things in the world, that their joy in me may be complete.

14 I have delivered thy word to them, and the world hateth them,

Matt. 26. 18.

ch. 16. 27.

ch. 18. 2.

because they are not of the world, even as I am not of the world. I do not pray thee to remove them out of the world, but to preserve them from evil. Of the world they are not, as I am not of the world. Consecrate them by the truth; thy word is the truth. As thou hast made me thy apostle to the world, I have made them my apostles to the world. And I consecrate myself for them, that they may be consecrated through the truth.

Nor do I pray for these alone, but for those also who shall believe on me through their teaching; that all may be one; that as thou Father art in me, and I am in thee, they also may be one in us, that the world may believe that thou hast sent me, and that thou gavest me the glory which I have given them; that they may be one as we are one; I in them, and thou in me, that their union may be perfected, and that the world may know that thou hast sent me, and that thou lovest them as thou lovest me. Father, I would that where I shall be, those whom thou hast given me may be with me, that they may behold my glory which thou gavest me, because thou lovedst me before the formation of the world. Righteous Father, though the world knoweth not thee, I know thee; and these know that I have thy commission. And to them I have communicated, and will communicate thy name, that I being in them, they may share in the love wherewith thou lovest me.

ch. 12. 26.

SECTION XI.—THE CRUCIFIXION.

XVIII. WHEN Jesus had spoken these words, he passed with his disciples over the brook Kidron, where was a garden, into which he entered and his disciples. Now Judas who betrayed him knew the place, because Jesus often resorted thither with his disciples. Then Judas having gotten the cohort,* and officers from the chief priests and the Pharisees, came thither with lanterns and torches, and arms. But Jesus, who knew all that was coming upon him, went forth and said to them: Whom seek ye? They answered him: Jesus the Nazarene. Jesus replied: I am he. Now Judas who betrayed him was with them. He had no sooner said to them, "I am he," than they going backwards fell to the ground. He therefore asked them again: Whom seek ye? They said: Jesus the Nazarene. Jesus answered: I have told you that I am he. If, therefore, ye seek me, let these go away. Thus was that which he had spoken verified, "Of those whom thou gavest me I have lost none." Then Simon Peter, who had a sword, drew it, and smote the high priest's servant, and cut off his right ear. Now the servant's name was Malchus. Jesus then said to Peter:

Mat. 26. 47.
Mar. 14. 43.
Lu. 22. 47.

ch. 17. 12.

* A Roman troop of soldiers, containing about five hundred.

Put up the sword into the scabbard : Shall I not drink the cup which the Father hath given me ?

- 12 Then the cohort* and their commander, and the Jewish officers, apprehended Jesus, and having bound him, brought him first to Annas† because he was father-in-law to Caiaphas who was high priest that year. Now it was Caiaphas who had said in council to the Jews, "It is expedient that one man die for the people." oh. 11. 50.
- 15 Meantime Simon Peter and another disciple followed Jesus. That disciple being known to the high priest, entered his court-yard with Jesus. But Peter stood without at the door. Therefore the other disciple who was known to the high priest went out and spoke to the portress, and brought in Peter. Then this maid, the portress, said to Peter: Art not thou also one of this man's disciples? He answered: I am not. Now the servants and the officers stood near a fire which they had made, because it was cold, and warmed themselves. And Peter was standing with them, and warming himself. Matt. 26. 58. Mar. 14. 54. Lu. 22. 54.
- 19 Then the high priest interrogated Jesus concerning his disciples and his doctrine. Jesus answered: I spake openly to the world; I always taught in the synagogues and in the temple, whither the Jews constantly resort. I said nothing in secret. Why examinest thou me? Examine them who heard me teach. They know what I said. When he had spoken thus, one of the officers who attended gave him a blow, and said: Answerest thou thus the high priest? Jesus replied: If I have spoken amiss, show wherein it is amiss; if well, why smitest thou me? Now Annas had sent him bound to Caiaphas the high priest. Matt. 26. 57. Mar. 14. 53.
- 25 As Peter stood warming himself, they asked him: Art not thou also one of his disciples? He denied it, and said: I am not. One of the servants of the high priest, a kinsman to him whose ear Peter had cut off, said: Did not I see thee in the garden with him? Peter denied again, and immediately the cock crew. Matt. 26. 69. Mar. 15. 1. Lu. 22. 1. Acts 10. 26. & 11. 3.
- 28 THEN they led Jesus from the house of Caiaphas to the pretorium:* it was now morning; but the Jews entered not pretorium, lest they should be defiled, and so not in a condition to eat the passover. Pilate, therefore went out to them, and said: Of what do ye accuse this man? They answered: If he were not a criminal, we would not have delivered him to thee. Pilate therefore said: Take him yourselves then, and judge him according to your law. The Jews replied: We are

* A Roman troop of soldiers, containing about five hundred.

† Called by Josephus *Ananis*.

‡ Procurator's palace, or Hall of audience.

32 not permitted to put any man to death. And thus what Jesus had spoken, signifying what death he should die, was accomplished.

33 Then Pilate returned to the pretorium, and having called Jesus, said to him : Thou art the king of the Jews ? Jesus answered :

34 Sayest thou this of thyself ; or did others tell thee so concerning me ? Pilate replied : Am I a Jew ? Thine own nation, yea the chief priests, have delivered thee to me. What

35 hast thou done ? Jesus answered : My kingdom is not of this world. If my kingdom were of this world, my adherents would have sought to prevent my falling into the hands of the Jews ;

36 but my kingdom is not hence. Pilate thereupon said : Thou art king then ? Jesus answered : Thou sayest that I am king. For this I was born ; and for this I came into the world, to give testimony to the truth. Whosoever is of the truth hearkeneth

37 unto me. Pilate asked him : What is truth ? and so saying, went out again to the Jews, and said to them : For my part, I

38 find nothing culpable in this man. But since it is customary that I release to you one at the passover, will ye that I release

39 to you the king of the Jews ? Then they all cried, saying : Not this man, but Barabbas. Now Barabbas was a robber.

40 Then Pilate caused him to be scourged. And the soldiers crowned him with a wreath of thorn which they had platted ;

3 and having thrown a purple mantle about him, said, Hail, king of the Jews ! and gave him blows on the face. Pilate, therefore, went out again and said to them : Lo, I bring him forth to you,

4 that ye may know that I find in him nothing culpable. Jesus then went forth wearing the crown of thorns and the purple mantle ; and Pilate said to them, Behold the man ! When the chief priests and the officers saw him, they cried, saying : Crucify, crucify him. Pilate said to them : Take him yourselves

5 and crucify him ; as for me, I find no fault in him. The Jews answered : We have a law, and by that-law he ought to die, because he assumed the title of Son of God.

6 When Pilate heard this, he was the more afraid, and having returned to the pretorium, said to Jesus : Whence art thou ?

7 But Jesus gave him no answer. Then Pilate said to him : Wilt thou not speak unto me ? Knowest thou not that I have power

8 to crucify thee, and power to release thee ? Jesus replied : Thou couldst have no power over me, unless it were given thee from above ; wherefore he who delivered me unto thee hath the

9 greater sin. Thenceforth Pilate sought to release him ; but the Jews exclaimed : If thou release this man thou art not Cæsar's friend. Whoever calleth himself king, opposeth Cæsar.

10 Pilate, on hearing these words, ordered Jesus to be brought forth, and sat down on the tribunal in a place named the pave-

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- 14 ment, in Hebrew Gabbatha.* (Now it was the preparation†
of the paschal Sabbath, about the sixth hour.)‡ And he said
15 to the Jews: Behold your king. But they cried out: Away,
away with him, crucify him! Pilate said to them: Shall I
16 crucify your king? The chief priests answered: We have no king
but Cæsar. He delivered him, therefore, to them to be crucified.
- 17 Then they took Jesus and led him away. And he carrying
his cross, went out to a place called the place of skulls,§ which
18 is in the Hebrew Golgotha, where they crucified him, and two
19 others with him, one on each side and Jesus in the middle. Pi-
late also wrote a title, and put it upon the cross. The words
20 were, JESUS THE NAZARENE, THE KING OF THE
JEWS. And many of the Jews read this title, (for the place
where Jesus was crucified was nigh the city; and it was writ-
21 ten in Hebrew, Greek, and Latin): whereupon the chief priests
22 said to Pilate: Write not "the king of the Jews," but "who
calleth himself king of the Jews." Pilate answered: What I
have written, I have written.
- 23 When the soldiers had nailed Jesus to the cross, they took
his mantle and divided it into four parts, one to every soldier:
they also took the coat, which was seamless, woven from the
24 top throughout, and said among themselves: Let us not tear
it, but determine by lot whose it shall be; thereby verifying the
Scripture which saith, "They shared my mantle among them,
and cast lots for my vesture." Thus therefore acted the soldiers.
- 25 Now there stood near the cross of Jesus, his mother, and
her sister Mary the wife of Cleophas, and Mary Magdalene.
26 Then Jesus observing his mother, and the disciple whom he
loved standing by, said to his mother: Woman, behold thy son.
27 Then he said to the disciple: Behold thy mother. And from
that hour the disciple took her to his own home.
- 28 After this, Jesus knowing that all was now accomplished, that
29 the Scripture might be fulfilled, said: I thirst. As there was
a vessel there full of vinegar, they filled a sponge with vinegar,
and having fastened it to a twig of hyssop, held it to his mouth.
30 When Jesus had received the vinegar, he said: It is finished,
and, bowing his head, yielded up his spirit.
- 31 The Jews, therefore, lest the bodies should remain on the
cross on the Sabbath,|| for it was the preparation,¶ (and that
Sabbath was a great day), besought Pilate that their legs might
32 be broken, and the bodies might be removed. Accordingly,
the soldiers came and broke the legs of the first and of the oth-
33 er who were crucified with him. But when they came to

Matt. 27. 33.
Mar. 15. 22.
Lu. 23. 33.

Matt. 27. 35.
Mar. 15. 24.
Lu. 23. 34.

Ps. 22. 18.

Ps. 69. 21.

* A raised place. † Friday. ‡ Twelve o'clock, noon. § Vul. *Calvary*.

|| Saturday.

¶ Friday.

Jesus, and found that he was already dead, they did not break
 34 his legs. But one of the soldiers with a spear pierced his side,
 35 whence blood and water immediately issued. He was an eye-
 witness who attesteth this, and his testimony deserveth credit :
 nay, he is conscious that he speaketh truth, that ye may believe.
 36 For these things happened that the Scripture might be verified,
 37 "None of his bones shall be broken." Again the Scripture saith
 elsewhere, "They shall look on him whom they have pierced."

Ex. 12. 46.
 Numb. 9. 12.
 Zeeb. 12. 10.

SECTION XII.—THE RESURRECTION.

38 AFTER this Joseph the Arimathean, who was a disciple of
 Jesus, but a concealed disciple for fear of the Jews, asked per-
 mission of Pilate to take away the body of Jesus, which Pilate
 39 having granted, he went and took the body of Jesus. Nico-
 demus also, who had formerly repaired to Jesus by night, came
 and brought a mixture of myrrh and aloes, weighing about a
 40 hundred pounds. These men took the body of Jesus, and wound
 it in linen rollers with the spices, which is the Jewish manner
 41 of embalming. Now in the place where he was crucified there
 was a garden, and in the garden a new monument wherein no
 42 one had ever yet been laid. There they deposited Jesus on
 account of the Jewish preparation,* the monument being near.

Matt. 27. 57.
 Mar. 15. 43.
 Lu. 23. 50.
 ch. 3. 1.

XX. The first day of the week† Mary Magdalene went early to
 the monument, while it was yet dark, and saw that the stone
 2 had been removed from the entrance. Then she came running
 to Simon Peter, and to that other disciple whom Jesus loved,
 and said to them : They have taken the Master out of the mon-
 3 ument, and we know not where they have laid him. Imme-
 diately Peter went out, and the other disciple, to go to the mon-
 4 ument. And both ran together, but the other disciple outran
 5 Peter, and came first to the monument ; and stooping down, he
 6 saw the linen rollers lying, but went not in. Then came Simon
 Peter, who followed him, and went into the monument, where
 7 he observed the rollers lying, and the handkerchief which had
 been wrapped about his head not laid beside them, but folded up
 8 in a place by itself. Then the other disciple, who came first to
 the monument, entered also ; and he saw and believed *the re-*
 9 *port* : For as yet they did not understand from the Scriptures
 10 that he was to rise from the dead. Then the disciples return-
 ed to their companions.

Matt. 28. 1.
 Mar. 16. 1.
 Lu. 24. 1.

11 But Mary stood without near the monument weeping. As
 12 she wept, stooping down to look into the monument, she saw
 two angels in white, sitting where the body of Jesus had lain,
 13 one at the head, the other at the feet. And they said to her :
 Woman, why weepest thou ? She answered : Because they
 have taken away my Master, and I know not where they have

Mar. 16. 9.

* Friday.

† Sunday.

14 laid him. Having said this, she turned about and saw Jesus
 15 standing, but knew not that it was Jesus. Jesus said to her:
 Woman, why weepest thou? whom seekest thou? She sup-
 posing him to be the gardener, answered: Sir, if thou have
 conveyed him hence, tell me where thou hast laid him, and
 16 I will take him away. Jesus said to her: Mary. She turn-
 17 ing said to him: Rabboni, that is, Doctor. Jesus said to her:
 Lay not hands on me, for I have not yet ascended to my Father;
 but go to my brethren, and say to them, 'I ascend to my Fa-
 18 ther and your Father, my God and your God.' Mary Magda-
 leae went and informed the disciples that she had seen the
 Master, and that he had spoken these things to her.

19 In the evening of that day, the first of the week,* Jesus came Mar. 16. 14.
Lu. 24. 36.
 where the disciples were convened, (the doors having been shut
 for fear of the Jews), and stood in the midst, and said to them:
 20 Peace be unto you. Having said this, he showed them his
 hands and his side. The disciples, therefore, rejoiced when they
 21 saw it was their Master. Jesus said again to them: Peace be
 22 unto you. As the Father hath sent me, so send I you. After
 23 these words he breathed on them, and said unto them: Re- Matt. 18. 18.
 ceive the Holy Ghost. Whose sins soever ye remit, are re-
 mitted to them; and whose sins soever ye retain, are retained.

24 Now Thomas, that is Didymus,† one of the twelve, was not
 25 with them when Jesus came. The other disciples, therefore,
 said to him: We have seen the Master. But he answered:
 Unless I see in his hands the print of the nails, and put my
 finger to the print of the nails, and my hands to his side, I will
 26 not believe. Eight days after, the disciples being again in the
 house, and Thomas with them, Jesus came, the doors having
 been shut, and stood in the midst and said: Peace be unto you.
 27 Then turning to Thomas: Reach hither thy finger, he said,
 and look at my hands; reach also thy hand and feel my side,
 28 and be not incredulous, but believe. And Thomas answered and
 29 said unto him: My Lord and my God. Jesus replied: Because
 thou seest me, Thomas, thou believest; happy they who, hav-
 ing never seen, shall nevertheless believe.

30 Many other miracles Jesus likewise performed in the presence ch. 21. 25.
 31 of his disciples, which are not recorded in this book. But these are
 recorded that ye may believe that Jesus is the Messiah the Son of
 God, and that believing ye may have life through his name.

XXI. AFTERWARDS Jesus again appeared to the disciples,
 2 at the sea of Tiberias; and in this manner he appeared. Si-
 mon Peter and Thomas,† that is, Didymus,† Nathanael of Cana
 in Galilee, the sons of Zebedee, and two other disciples of Jesus
 3 being together, Simon Peter said: I go a-fishing. They an-
 swered: We will go with thee. Immediately they went, and
 4 got aboard a bark, but that night caught nothing. In the morn-

* Sunday.

† See ch. 11: 16.

- ing Jesus stood on the shore; the disciples, however, knew not
 5 that it was Jesus. Jesus said to them: My lads, have ye any
 6 victuals? They answered: No. Cast the net, cried he, on the
 right side of the bark, and ye will find. They did so, but were
 7 not able to draw it, by reason of the multitude of fishes. Then
 that disciple whom Jesus loved, said to Peter: It is the Master.
 Simon Peter hearing that it was the Master, girt on his upper
 garment, (which he had laid aside), and threw himself into the
 8 sea. But the other disciples came in the boat, (for they were
 not further from land than about two hundred cubits), dragging
 9 the net with the fishes. When they came ashore they saw a
 10 fire burning, and fish laid thereon, and bread. Jesus said to them:
 11 Bring of the fishes which ye have now taken. Simon Peter
 went back and drew the net to land, full of large fishes, a hun-
 dred and fifty-three; and the net was not rent, notwithstand-
 12 ing the number. Jesus said to them: Come and dine. Mean-
 time none of the disciples ventured to ask him: Who art thou?
 13 knowing it was the Master. Jesus then drew near, and taking
 14 bread and fish, distributed among them. This is the third time
 that Jesus appeared to his disciples after his resurrection.
 15 When they had dined, Jesus said to Simon Peter: Simon son of
 Jonas, lovest thou me more than these? He answered: Yes, Lord,
 thou knowest that I love thee. Jesus replied: Feed my lambs.
 16 A second time he said: Simon son of Jonas, lovest thou me? He
 answered: Yes, Lord, thou knowest that I love thee. Jesus repli-
 17 ed: Tend my sheep. A third time he said: Simon son of Jonas,
 lovest thou me? Peter, grieved at his asking this question the third
 time, answered: Lord, thou knowest all things, thou knowest
 18 that I love thee. Jesus replied: Feed my sheep. Verily, verily,
 I say unto thee, in thy youth thou girtest thyself, and went-
 est whither thou wouldst; but in thine old age thou shalt stretch
 out thy hands, and another will gird thee, and carry thee whith-
 19 er thou wouldst not. This he spake, signifying by what death he
 should glorify God. After these words he said to him: follow me.
 20 And Peter turning about saw the disciple whom Jesus loved
 following, (the same who, leaning on his breast at the supper,
 21 had asked who it was that would betray him.) Peter seeing
 him, said to Jesus: And what, Lord, shall become of this man?
 22 Jesus answered: If I will that he wait my return, what is that
 23 to thee? follow thou me. Hence arose the rumor among the
 brethren, that that disciple should not die; nevertheless Jesus
 said not that he should not die, but "If I will that he wait my
 return, what is that to thee?"
 24 It is this disciple who attesteth these things, and wrote this
 account; and we know that his testimony deserveth credit.
 25 There were many other things also performed by Jesus, which
 were they to be severally related, I imagine the world itself
 could not contain the volumes that would be written. Amen.

2 Pet. i. 14.

ch. 13. 23.

ch. 20. 30.

NOTES

ON ST. JOHN'S GOSPEL.

CHAPTER I.

1. "IN the beginning was the word," *ἐν ἀρχῇ ἦν ὁ λόγος*. I have here followed the E. T. and the majority of modern versions. Vul. and Zu. "In principio erat verbum." Err. Be. and Cas. have, instead of 'verbum,' used the word 'sermo.' The Gr. word *λόγος* is susceptible of several interpretations, the chief of which are these two, 'reason' and 'speech,'—*ratio* and *oratio*. The former is properly *ὁ λόγος ὁ ἐνδιάθετος, ratio mente concepta*; the latter *ὁ λόγος ὁ προφορικός, ratio enunciativa*. The latter acceptation is that which has been adopted by most interpreters. If the practice of preceding translators is ever entitled to implicit regard from their successors, it is where the subject is of so abstruse a nature, as hardly to admit an exposition which is not liable to strong objections. For my part, the difference between *verbum* and *sermo* appears too inconsiderable, in a case of this kind, to induce one to leave the beaten track. Were I to desert it, (which I do not think there is here sufficient evidence to warrant), I should prefer the word *reason*, as suggesting the inward principle or faculty, and not the external enunciation, which may be called *word* or *speech*. Things plausible may be advanced in support of either mode of interpreting. In favor of the common version, *word*, it may be urged, that there is here a manifest allusion to the account given of the creation in the first chapter of Genesis, where we learn, that "God in the beginning made all things by his word. God said—and it was so." In favor of the other interpretation, some have contended, that there is a reference in the expression to the doctrine of the Platonists; whilst others are no less positive, that the sacred author had in his eye the sentiments of Philo the Jew. Perhaps these two suppositions amount to the same thing in effect; at least it is more probable, that the Jewish theorist borrowed his notions on this subject from the Gr. philosopher, than that the evangelist should have recourse to an idolater. For my part, I entirely agree with those who think it most likely that the allusion here is to a portion of holy

writ, and not to the reveries of either Philo or Plato. The passage of holy writ referred to is Prov. viii, throughout. What is here termed *ὁ λόγος* is there *ἡ σοφία*. There is such a coincidence in the things attributed to each, as evidently shows that both were intended to indicate the same divine Personage. The passage in the Proverbs, I own, admits a more familiar explanation, as regarding the happy consequences of that mental quality which we may call true or heavenly wisdom. But it is suitable to the genius of Scripture prophecy to convey, under such allegorical language, the most important and sublime discoveries. Plausible arguments, therefore, (though not, perhaps, perfectly decisive), might be urged for rendering *λόγος* in this passage, *reason*. But as the common rendering, which is also not without its plausibility, has had the concurrent testimony of translators, ancient as well as modern, and seems well adapted to the office of the Messiah as the oracle and interpreter of God, I thought it, upon the whole, better to retain it.

² "The word was God," *Θεὸς ἦν ὁ λόγος*. The old English translation, authorized by Henry VIII, following the arrangement used in the original, says, "God was the word." In this manner, Lu. also in his Ger. translation renders it *Gott war das wort*. Others maintain, (though perhaps the opinion has not been adopted by any translator), that as the word *Θεός* is here without the article, the clause should be, in English, 'a God was the word.' But to this several answers may be given. 1st, It may be argued, that though the article prefixed shows a noun to be definite, the bare want of the article is not sufficient evidence that the noun is used indefinitely. See verses 6, 12, 13, and 18, of this chapter; in all which, though the word *Θεός* has no article, there can be no doubt that it means God, in the strictest sense. 2dly, It is a known usage in the language to distinguish the subject in a sentence from what is predicated of it, by prefixing the article to the subject, and giving no article to the predicate. This is observed more carefully when the predicate happens, as in this passage, to be named first. Rappellius has given an excellent example of this from Herodotus, *Νύξ ἢ ἡμέρα ἐγένετο σφί μαχομένοισι*, "The day was turned into night before they had done fighting." Here it is only by means of the article that we know this to be the meaning. Take from *ἡμέρα* the article *νύξ*, and the sense will be inverted; it will be then, 'the night was turned into day.'—An example of the same idiom we have from Xenophon's Helen, in these words, *Ὁ Θεός πολλάκις χαιρεῖ, τοὺς μὲν μικροὺς μεγάλους ποίων, τοὺς δὲ μεγάλους μικροὺς*. Here, though the subject is named before the predicate, it is much more clearly distinguished by the article than by the place, which has not the importance in the Gr. and La. languages that it has in ours. That the same use obtained in the idiom of the synagogue, may be evinced from several passages, particularly from Isa. 5: 25,

rendered by the Seventy, *Οὐαὶ οἱ λέγοντες τὸ πονηρὸν κάλον, καὶ τὸ κάλον πονηρὸν, οἱ τίθεντες τὸ σκότος φῶς, καὶ τὸ φῶς σκότος, οἱ τίθεντες τὸ πικρὸν γλυκὺ, καὶ τὸ γλυκὺ πικρὸν.* This is entirely similar to the example from Xenophon. In both, the same words have, and want, the article alternately, as they are made the subject or the predicate of the affirmations. I shall add two examples from the N. T. *πνεῦμα ὁ Θεός*, J. 4: 24, and *πάντα τὰ ἐμὰ σὰ ἴσται*, L. 15: 31.

3. "All things were made by it; and without it—." 4. "In it was life." E. T. "All things were made by him; and without him—In him was life." It is much more suitable to the figurative style here employed, to speak of *the word*, though denoting a person, as a thing, agreeably to the grammatical idiom, till a direct intimation is made of its personality. This intimation I consider as made, ver 4. "In it was life." The way of rendering here adopted is, as far as I have had occasion to observe, agreeable, to the practice of all translators, except the English. In the original the word *λόγος*, being in the masculine gender, did not admit a difference in the pronouns. In the Vul. the noun *verbum* is in the neuter gender. Accordingly we have, in the second verse, "Hoc (*not hic*) erat in principio apud Deum." In most of the oblique cases both of *hic* and *ipse*, the masculine and the neuter are the same. In Italian, the name is *parola*, which is feminine. Accordingly the feminine pronoun is always used in referring to it. Thus Dio. "Essa era nel principio appo Iddio. Ogni cosa è stata fatta per essa; e senza essa." The same thing may be observed of all the Fr. interpreters who translate from the Gr. As they render *λόγος* by *parole*, a noun of the feminine gender, the pronoun which refers to it is always *elle*. In Ger. which in respect of structure resembles more our own language than either of the former does, the noun *wort* is neuter. Accordingly, in Luther's translation, the pronoun employed is *dasselbige*, which is also neuter, and corresponds to *itself* in Eng. As to English versions, it is acknowledged that all posterior to the common translation have in this implicitly followed it. But it deserves to be remarked, that every version which preceded it, as far as I have been able to discover, uniformly employed the neuter pronoun *it*. So it is in that called the Bishop's Bible, and in the G. E. Beside that this method is more agreeable to grammatical propriety, it evidently preserves the allusion better which there is in this passage to the account of the creation given by Moses, and suggests more strongly the analogy that subsists between the work of creation and that of redemption, in respect of the same almighty Agent by whom both were carried into execution; for 'by him God also made the worlds,' Heb. 1: 2. Add to all this, that the antecedent to the pronoun *it* can only be *the word*; whereas the antecedent to *him* may be more naturally concluded to be *God*, the

nearest noun ; in which case the information given by the evangelist, ver. 3, amounts to no more than what Moses has given us in the beginning of Genesis, to wit, that God made all things ; and what is affirmed in ver 4, denotes no more than that God is not inanimate matter, the universe, fate, or nature, but a living being endowed with intelligence and power. I believe every candid and judicious reader will admit, that something more was intended by the evangelist. Nor is there any danger lest the terms should, by one who gives the smallest attention to the attributes here ascribed to *the word*, be too literally understood. Let it be observed further, that the method here taken is that which, in similar cases, is adopted by our translators. Thus it is the same divine personage who, in ver. 4, is called "the light of men ;" to which nevertheless, the pronoun *it* is applied, ver. 5, without hurting our ears in the least.

^a "Without it, not a single creature was made," *χωρίς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν*. Some critics, by a different pointing, cut off the two last words, *ὃ γέγονεν*, from this sentence, as redundant, and prefix them to the following, making ver. 4 run thus, *ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν*, "What was made in it was life." The Vul. is susceptible of the like difference in meaning, from the different ways of pointing, as the Gr. is. The same may be said of the Sy. and of some other translations both ancient and modern. In languages which do not admit this ambiguity, or in which translators have not chosen to retain it, the general inclination appears to have been to the meaning here assigned. It is urged in favor of the other, that it is much in John's manner to begin sentences with the word or words which concluded the sentence immediately preceding. This is true, and we have some instances of it in this chapter ; but it is also true, that it is much in the manner of this evangelist to employ repetitions and tautologies, for the sake of fixing the reader's attention on the sentiments, and rendering them plainer. Of this the present Gospel, nay this very chapter, affords examples. Thus, ver. 7, *ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ* : ver. 20. *ὠμολόγησε :—καὶ οὐκ ἠρνήσατο, καὶ ὠμολόγησεν*. Admitting, therefore, that both interpretations were equally favored by the genius of the tongue and the apostle's manner of writing, the common interpretation is preferable, because simpler and more perspicuous. The apparent repetition in this verse is supposed, not implausibly, to suggest, that not only the matter of the world was produced, but every individual being was formed, by the Word.

5. "The light shone in darkness, but the darkness admitted it not," *τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει καὶ ἡ σκοτία αὐτὸ οὐ παρέλαβεν*. E. T. "The light shineth in darkness, and the darkness comprehended it not." Nothing is a more distinguishing particularity of this writer's style, than the confounding of the tenses. It is evident, from the connexion of these clauses, that the tense ought to be the

same in both. And though it might admit some defence, that in clauses connected as those in the text; the first should be expressed in the past, and the second in the present, the reverse is surely, on the principles of grammar, indefensible. I have employed the past time in both, as more suitable to the strain of the context. I think also it makes a clearer sense; inasmuch as the passage alludes to the reception which Jesus Christ, here called the light, met with whilst he abode upon the earth, and the mistakes of all his countrymen (the disciples themselves not excepted) in regard to his office and character.

9. "The true light was he who," *Ἦν τὸ φῶς τὸ ἀληθινὸν ὁ*. E. T. "That was the true light which." When this verse, in the original, is compared with the foregoing, it appears, upon the first glance, to be in direct contradiction to it: ver. 8, *οὐκ ἦν ἕκείνος τὸ φῶς*; ver. 9, *ἦν τὸ φῶς*. As if we should say, in Eng. 'that man was not the light'—'He was the light.' But, on attending more closely, we find that, in ver. 8, *ἕκείνος*, referring to John the Baptist, is the subject of the proposition; whereas, in ver. 9, *τὸ φῶς* is the subject. In this view, there is a perfect consistency between the two assertions, as they relate to different subjects. For the greater perspicuity, I have rendered what is affirmed of the true light, ver. 9, *he who coming*, not *that which coming*, though this is the more literal version. My reason is, because, in the following verses, this light is spoken of always as a person. Now the best place for introducing this change of manner, is doubtless that wherein an explanation is purposely given of the phrase *τὸ φῶς τὸ ἀληθινόν*. And that there is such a change of manner in the original, is manifest. Thus the pronoun referring to *φῶς*, ver. 5, is *αὐτό*, in the neuter; but after the explanation given ver. 9, we find in verses 10, 11, and 12, *αὐτόν* in the masculine.

² "Who, coming into the world, enlighteneth every man," *ὁ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον*. E. T. "Which lighteth every man that cometh into the world." Vul. "Quae illuminat omnem hominem venientem in hunc mundum." I have observed (Diss. XII. Part. i. sect. 22.) that the word *ἐρχόμενον*, in this place, is equivocal, as it may be understood to agree either with *φῶς* or with *ἄνθρωπον*. As the ambiguity could not well be preserved in Eng. I have preferred the former method of rendering. Most modern translators, Itn. Fr. and Ger. as well as ours, have, with the Vul. preferred the latter. The former way has been adopted by Cas. and Leo de Juda in La.; by L. Cl. and Beau. in Fr.; by the An. translator and Dod. in Eng. The reasons which determined my choice are the following:—1st, *Ὁ ἐρχόμενος εἰς τὸν κόσμον* is a periphrasis by which the Messiah was at that time commonly denoted, [as chap. 6: 14. 18: 37.] 2dly, He is in this Gospel once and again distinguished as "the light that cometh into

the world." Thus, chap. 3: 19, "Now this is the condemnation, that the light (τὸ φῶς) is come into the world."—chap. 12: 46, "I am come a light into the world." 3dly, I do not find, on the other hand, that ἐρχόμενος εἰς τὸν κόσμον, "who cometh into the world," is ever employed by the sacred writers as an addition to πᾶς ἄνθρωπος, "every man." I am far from pretending that words, not absolutely necessary, are not sometimes used in Scripture to render the expression more forcible. But it must be allowed to have weight in the present case, that a phrase which never occurs in the application that suits the common version, is familiar in the application that suits the version given here. 4thly, The meaning conveyed in this version appears more consonant to fact than the other. To say that the Messiah, by coming into the world, lighteth every man, is, in my apprehension, no more than to say that he has, by his coming, rendered the spiritual light of his Gospel accessible to all, without distinction, who choose to be guided by it. The other at least seems to imply, that every individual has in fact been enlightened by him. Markland observes (Bowyer's Conjectures,) that if ἐρχόμενον agreed with ἄνθρωπον, it would have probably had the article, and been τὸν ἐρχόμενον. But on this I do not lay any stress; for though the remark is founded in the Gr. idiom, such minute circumstances are not always minded by the evangelists.

11. "He came unto his own home, and his own family did not receive him," εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. E. T. "He came unto his own, and his own received him not." The E. T. is right, as far as it goes, but not so explicit as the original. The distinction made by the author between τὰ ἴδια and οἱ ἴδιοι is overlooked by the interpreter. As by that distinction the country of Judea and the people of the Jews are more expressly marked, I have thought it worthy of being retained. For a similar phrase to εἰς τὰ ἴδια, see L. 2: 49. N. Though τὰ ἴδια commonly means *home*, this is not always to be understood strictly for *one's own house*. A man naturally considers his *country*, when he is at a distance from it, as his *home*, and his *countrymen* as those of his *family*. Diss. XII. Part iv. sect. 8.

12, 13. "Children of God, who derive their birth not from blood?" That is, children by a generation spiritual and divine, which has nothing in common with natural generation.

14. "The word became incarnate," ὁ λόγος σὰρξ ἐγένετο. E. T. "The word was made flesh." In the language of the synagogue the term σὰρξ was so often employed to denote 'a human being,' that the evangelist's expression would not sound so harshly in the ears of those accustomed to that idiom, as the literal version of the words does in ours. Besides, *was made* does not entirely correspond to ἐγένετο as used here, being a translation rather of the *La. factum est* than of the Gr. I have for these reasons preferred

the phrase 'became incarnate,' which, if it does not so much trace the letter of the original as the common rendering does, is closer to the sense, and sufficiently simple and intelligible. This expression, "The word became incarnate," has been thought by some, not implausibly, to have been pointed by the evangelist against the error of the *Docetæ*, who denied the human nature of Christ, supposing him to have been a man only in appearance; and the expression, "The word was God, ver. 1, to have been pointed against the error of the Ebionites, who denied his divine nature, affirming that he was no more than a man.

² "Sojourned," ἐσκήνωσεν. E. T. "Dwelt." Vul. Ar. Er. Zu. Cas. "Habitavit." Be. "Commoratus est." Most foreign versions follow the Vul. An. "Had his tabernacle." Dod. "Pitched his tabernacle." Wes. and Wy. "Tabernacled." The rest follow the common version. The primitive signification of the verb σκηνώω, from σκηνή, *tent* or *tabernacle*, is doubtless, 'to pitch a tent,' or 'dwell in a tent.' But words come insensibly to deviate from their first signification. This has evidently happened to the verb in question. As a tent, from its nature, must be a habitation of but short continuance, the verb formed from it would quickly come to signify to reside for a little time, more as a sojourner than as an inhabitant. This is well deduced by Phavorinus, σκηνή, ἢ πρόσκαιρος κατοικία· σκηνώω, τὸ πρὸς καιρὸν οἰκησὶν ποιῶμαι, which exactly suits the sense of *commoror*, 'I sojourn.' It must be owned also, (as may be evinced from unexceptionable authorities), that the verb means sometimes simply *to dwell*, in the largest sense, without any limitation from the nature or the duration of the dwelling. Thus the inhabitants of heaven are called (Rev. 12: 12, and 13: 6), οἱ ἐν οὐρανοῖς σκηνοῦντες. Nay, which is still stronger, it is made use of to express God's abode with his people after the resurrection, which is always represented as eternal, Rev. 21: 3. But we may be the less surprised at this when we consider, that σκηνή itself is used (L. 16: 9), for a permanent habitation, and joined with the epithet αἰώνιος. See N. ³, on that verse. We cannot therefore deny, that the manner wherein the word is rendered by the Vul. and the E. T. is entirely defensible. As the term, however, admits either interpretation; and as the word for *to dwell* commonly used in this Gospel, and even in this chapter, is different; and as, considering the shortness of our Lord's life, especially of his ministry, he may be said more properly to have *sojourned* than to have *dwelt* amongst us; I have preferred B.'s interpretation.

15. I look upon this verse as a parenthesis, in which the testimony of John is anticipated, ver. 16 being in immediate connexion with ver. 14. It is for this reason I have not only enclosed ver. 15 in hooks, but introduced it by the words *it was*, which ren-

der the connexion closer. This will appear more evidently from what is to be remarked on ver. 16.

² "Is preferred to me," *ἔμπροσθεν μου γέγονεν*. Vul. "Ante me factus est." Er. and Zu. "Antecessit me." Cas. "Ante me fuit." Be. "Antepositus est mihi." Dio. "M'è antiposto," G. F. "Est préféré à moi." L. Cl. "Est plus que moi." Beau. "M'est préféré." Gér. *Vor mir gewesen ist*. E. T. Dod. Hey. Wes. Wy. Wor. "Is preferred before me." An. "Was before me." There are but two meanings in all the variety of expressions employed in translating this passage. Some make it express *priority* in time; others *pre-eminence* in dignity. With the former we should undoubtedly class the Vul. and yet most of those who have translated from it must be numbered among the latter. Thus the translators of P. R. and Sa. say, "A été préféré à moi." Si. "Est au-dessus de moi." But though the Vul. and the other Latin translators, Be. alone excepted, have adopted the first method; all the translators into modern languages I am acquainted with, Romish or Protestant, (except Lu. the An. and the Rh.), have followed Be. in preferring the second. Were I here translating the Vul. I should certainly say with the interpreters of Rheims, "was made before me," and should be ready to employ Si.'s language against himself, accusing him (with better reason than he has accused Be. and the P. R. interpreters) of giving for a version a mere comment, which ought to have been put in the margin. But, as I do not translate from the Vul. the case is different. Wh. indeed, a commentator of known and deserved reputation, thinks the proper import of *ἔμπροσθεν* to be 'before in time,' and renders the Gr. expression 'is before me.' "I find no instance," says he, "where *ἔμπροσθεν μου γέγονεν* signifies, he was preferred before me, and therefore rather choose to retain the proper import of the words." Maldonat, another commentator justly celebrated for critical abilities and acuteness, is of an opinion directly opposite to Wh.'s. He affirms, that in Scripture *ἔμπροσθεν* never expresses priority of time: "Ut multi notaverunt, non dixit *πρὸς μου*, sed *ἔμπροσθεν μου*; præpositio autem *ἔμπροσθεν* nusquam in sacris literis reperitur tempus significare." Be. appears to have thought so also when he said, "Ego istos libenter rogem, ut vel unum ex Novi Testamenti libris exemplum proferant in quo *ἔμπροσθεν* tempus declaret." Opinions so contrary cannot be both true; but both may be false, and I suspect are so. That *ἔμπροσθεν* in the New Testament is sometimes expressive of time, may be argued from these words of the Baptist, ch. 3: 28, "I am not the Messiah, but am sent before him," *ἔμπροσθεν ἐκείνου*. There is at the same time, it must be confessed, some relation to place here also. The word *ἔμπροσθεν*, in the most common acceptation, answers to the Latin *coram*, not

seldom to *præ*, more rarely to *ante*. In the sense of preference or superiority it is doubtless employed by the Seventy, Gen. 48: 20, "Ἔθηκεν τὸν Ἐφραΐμ ἔμπροσθεν τοῦ Μανασσή," "He set Ephraim before Manasseh:" for though it may be said that Ephraim was the first named, it is only the preference implied as given to the younger brother which seems to have been regarded by their father Joseph. Chrysostom also, and other Gr. expositors, interpret in the same manner the words in the passage under consideration. Add to this, that in those places of the Gospel, which are pretty numerous, where priority in time alone is referred to, the word is never ἔμπροσθεν, but either *πρό* or *πρὶν*, with the genitive of the noun, or the infinitive of the verb. See in this Gospel (amongst other places) ch. 1: 48. 4: 49. 5: 7. 8: 58. Another argument in favor of this interpretation is, that priority in time appears to be marked by the succeeding clause *πρώτος μου ἦν*, to be considered immediately. Now, to give the same meaning to both clauses, is to represent the evangelist as recurring to a sophism which logicians call *idem per idem*, that is, proving a thing by itself, repeated with only some variety in the expression; insomuch that his reasoning would amount to no more than this, 'He was before me, because he was before me.'

³ "For he was before me," *ὅτι πρώτος μου ἦν*. Vul. Er. Zu. Be. "Quia prior me erat." Cas. "Quippe qui prior me sit." The Sy. (though in the former clause the expression may be thought ambiguous) is clearly to the same purpose with the aforesaid versions in this. In the same manner also Dio Lu. and the Fr. translators, except Beau. who says "Parce qu'il est plus grand que moi." With this agrees Hey. "For he is my superior." The other English versions concur with the English translation. The word *πρώτος* is no doubt a superlative, and signifies not only first in time, but often also first in dignity and rank. When it is used in this way, it is commonly followed, like other superlatives, by the genitive plural of that which is the subject of comparison; or, if the subject be expressed by a collective noun, by the genitive singular. Thus (Mr. 12: 29), *πρώτη πασῶν τῶν ἐντολῶν* is "the chief of all the commandments;" (Acts 28: 17), *τοὺς ὄντας τῶν Ἰουδαίων πρώτους*, "the chief of the Jews." In like manner (Mr. 6: 21) *οἱ πρώτοι τῆς Γαλιλαίας*, and (L. 19: 47), *οἱ πρώτοι τοῦ λαοῦ*; for *λαός* is a collective noun, so also is *Γαλιλαία*, the name of a country, when used by a trope for the inhabitants. But in the expression in question there is neither collective nor genitive plural; *πρώτος* cannot therefore be rightly understood as a superlative. But is there any similar example in the sacred writers? There is one similar in this very Gospel, (15: 18), *ἐπὶ πρώτον ὑμῶν μεμισήκεν*, concerning the meaning of which, though the construction is unusual, there has hardly been, till very lately, a diversity of opinion amongst interpreters. These have generally agreed in rendering the passage "it

hated me before it hated you." The sense which has been put on the word *πρῶτος*, and so strenuously defended by Dr. Lardner, shall be considered in the Note on that place. Till then I shall take it for granted, that what has hitherto been the commonest explanation of the term, is also the clearest. Now, by every principle of sound criticism, we ought to explain the doubtful by the clear, especially as both examples, which are all the examples that Scripture affords us, are from the same pen; and as the passage thus explained yields a sense which is both just and apposite, there being at least an apparent reference to the information he had given us concerning the *λόγος*, 'the word,' in the beginning of the chapter.

16. "Of his fulness we all have received, even grace for his grace." *Ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος.* E. T. "Of his fulness have all we received, and grace for grace." The context shows that the possessive pronoun *αὐτοῦ*, *his*, refers to *ὁ λόγος*, *the word*, which he says became incarnate. But what is the import of the clause "grace for grace?" Is it that we receive grace, in return for the grace we give? So says L. Cl. availing himself of an ambiguity in the Greek word *χαρις* which (like *grace* in *Fr.*) signifies not only a favor bestowed, but thanks returned; and maintaining that the sense is, that God gives more *grace* to those who are thankful for that formerly received; a position which, however just, it requires an extraordinary turn of imagination to discover in this passage. Is it, as Dod. Wes. and Wy. render it, "grace upon grace," that is, grace added to grace? I should not dislike this interpretation, if this meaning of the preposition *ἀντὶ* in Scripture were well supported. It always there denotes, if I mistake not, 'instead of,' 'answering to,' or 'in return for.' Is it a mere pleonasm? Does it mean (as Grotius would have it) "grace gratuitous?" I do not say that such pleonastic expressions are unexampled in sacred writ; but I do say, that this sense given to the idiom is unexampled. The word in such cases is *δωρεάν*, as Rom. 3:4, *Δικαιοῦμενοι δωρεάν τῇ αὐτοῦ χάριτι*. If, instead of giving scope to fancy, we attend to the context and the construction of the words, we shall not need to wander so far in quest of the meaning. In ver. 14 we are informed, that "the word became incarnate, and sojourned amongst us, full of grace and truth." It is plain that the 15th verse, containing the Baptist's declaration, must be understood as a parenthesis. And it actually is understood so by all expositors; inasmuch as they make *αὐτοῦ* here refer to *λόγος* in ver. 14. The evangelist, resuming the subject which (for the sake of inserting John's testimony) he had interrupted, tells us, that all we his disciples, particularly his apostles, have received of his fulness. But of what was he full? It had been said expressly, that he was full of grace. When, therefore, the

historian brings this additional clause concerning grace in explanation of the former, (for on all hands the conjunction *καί* is here admitted to be explanatory,) is it not manifestly his intention to inform us, that of every grace wherewith he was filled his disciples received a share? The pronoun *αὐτοῦ*, which occurs after *πληρώματος*, must be understood as repeated after *χάριτος*, the omission whereof in such cases is so common as scarcely to be considered as an ellipsis. I shall give a few similar examples out of many which might be produced. Mt. 12: 50, *αὐτός μου ἀδελφός, καὶ ἀδελφὴ, καὶ μήτηρ ἐστίν;* where the pronoun *μου* is prefixed to the first noun, and left to be supplied by the sense before the other two: 1 Tim. 6: 1, *ἵνα μὴ τὸ ὄνομα τοῦ Θεοῦ καὶ ἡ διδασκαλία βλασφημηθῶσι;* where the sense requires the pronoun *αὐτοῦ*, or the repetition of *τοῦ Θεοῦ* after *διδασκαλία*: and to give one example from this Gospel, ch. 6: 52, *πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν;* where, if we do not supply from the sense *αὐτοῦ* after *σάρκα*, we shall give a very different meaning to the question, and one perfectly unsuited to the context. But to return to the words under examination: when the immediate connexion between the 16th and the 14th verses is attended to, the meaning of the clause is equally obvious as that of any of the foregoing examples. "The Word incarnate," says the apostle, "resided amongst us, full of grace and truth; and of his fulness we all have received, even grace for his grace;" that is, of every grace or celestial gift conferred above measure upon him, his disciples have received a portion, according to their measure. If there should remain a doubt whether this were the sense of the passage, the words immediately following seem calculated to remove it: "For the law was given by Moses, the grace and the truth came by Jesus Christ." Here the evangelist intimates that Jesus Christ was as truly the channel of divine grace to his disciples, as Moses had been of the knowledge of God's law to the Israelites. I am happy to find that in this criticism I concur with the learned Dr. Clarke.

17. "The grace and the truth," *ἡ χάρις καὶ ἡ ἀλήθεια*. E. T. "Grace and truth." The article in this place ought by no means to be omitted. These nouns are often used emphatically as names for the gospel dispensation; and are here contrasted as such to *ὁ νόμος*, 'the law,' the name given to the Mosaic economy. *Ἡ χάρις*, sometimes with and sometimes without an addition, is thus, if I mistake not, employed in these and other passages, which the reader may consult at his leisure: Acts 13: 43. 20: 32. 2 Cor. 6: 1. Gal. 2: 21. 5: 4. 2 Thess. 1: 12. Tit. 2: 11. 1 Pet. 5: 12, and *ἡ ἀλήθεια* in the following: J. 8: 32. 16: 13. 17: 17. 2 Cor. 4: 2. 13: 8. Gal. 3: 1. 5: 7. Eph. 4: 21. 2 Thess. 2: 12. 1 Tim. 3: 15. 4: 3. 2 Tim. 2: 15. 3: 8. 4: 4. Tit. 1: 14. Heb. 10: 26. Ja. 5: 19. 1 Pet. 1: 22. 2 Pet. 2: 2. 1 J. 2: 21. 2 J. 2. 3 J. 8.

18. "That is in the bosom of the Father," ch. 3: 13. N.

19. "Now this is the testimony of John." *Kai αυτη εστιν η μαρτυρια του Ιωαννου.* A little attention to the words in the original, will convince the judicious reader that there ought to be a full stop here, and that this ought to be read as a distinct sentence. The next sentence, which includes the rest of the 19th verse, and the whole of the 20th, derives both simplicity and perspicuity from this manner of dividing.

21. "Who then?" *τι ουν*; E. T. "What then?" Between the two questions, *What art thou?* and *Who art thou?* put on such an occasion as the present, by such men as the messengers of the Pharisees, to such a person as John, there is no imaginable difference in respect of meaning. Accordingly the same answer is equally adapted to either question. But there is in our language an essential difference in meaning between the words *What then?* and *Who then?* The former, though it would be readily denominated a literal version of the Gr. *τι ουν*, conveys to our mind a sense totally different; the latter, with an inconsiderable difference in point of form, entirely coincides in import with the original expression; for in such cases, as was just now observed, *what* and *who* are equivalent. But in combining words into a phrase, the result is often different from what we should expect from the words of which the phrase is combined, considered severally. And this is one of the many reasons which render a literal version often a very unjust as well as obscure version. As to the point we are here concerned with, *what then?* has acquired an idiomatical acceptation which answers exactly to the Fr. *Qu'inferez vous de là?* 'What would you infer from that?' than which nothing could be more foreign to the purpose. I am surprised that all the later Eng. versions, except the An. who omits the question entirely, have here implicitly followed the E. T. The foreign translators have in general done justice to the sense.

* "Art thou Elijah? He said, I am not." There is here an apparent contradiction to the words of our Lord concerning John, Mt. 11: 14, "This is the Elijah that was to come." But Jesus, in the passage quoted, evidently refers to the words of Malachi, his purpose being to inform his disciples that John was Elijah in the meaning of that prophet, and that the prophet's prediction was accomplished in the Baptist, inasmuch as he came in the spirit and power of Elijah. But when the question was proposed to John, the laws of truth required that he should answer it according to the sense wherein the words were used by the proposers. He could not otherwise have been vindicated from the charge of equivocating. The intended purport of their question, he well knew, was, whether he acknowledged that he was individually the prophet Elijah returned from heaven to sojourn again upon the earth? for in this manner they explained the prediction. To this he could not, without falsehood, answer in the affirmative.

3 "Art thou the prophet?" ὁ προφήτης εἶ σύ; E. T. "Art thou that prophet?" The latter expression is evidently unsuitable to our idiom, unless some prophet had been named in the preceding part of the conversation to whom the pronoun *that* could refer. In this our translators have too implicitly followed Be. who says "Es tu propheta ille?" Not that I condemn Be. for this version. I think, on the contrary, that as the article was quite necessary here, and this was the only way of supplying it in La., he did right. Accordingly Er. and Leo de Juda had done the same before him. But there was no occasion for this method in Eng. which has articles. I own, at the same time, that in the way wherein the question is expressed in the Vul. and in Cas. the most natural version would be, 'Art thou a prophet?' which is quite a different question: nay, I am persuaded that if this had been the question, the Baptist's answer would not have been in the negative. Our Lord, we know, calls him (Mt. 11: 11) "a prophet than whom there had not arisen a greater" under the Mosaic dispensation. Besides, the Gr. is quite explicit, and the article here perfectly well supported. It is also repeated with the word προφήτης, ver. 25, and of the best authority, notwithstanding the dissent of Heinsius and Mill. Yet some translators, even from the Gr. have rendered the question indefinitely. Of this number are Lu. and Beau. among foreigners, and of Eng. translators the An. Dod. and Wok. To me it is evident, both from what is said here, and from other hints in the N. T. that there was at that time a general expectation in the people of some great prophet besides Elijah, who was soon to appear, and who was well known by the emphatical appellation *the prophet*, without any addition or description. In ch. 6: 40, 41, *the prophet* is distinguished from the Messiah, as he is here from Elijah.

23. "I am he whose voice proclaimeth in the wilderness," Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ. E. T. "I am the voice of one crying in the wilderness." In such declarations the general purport is alone regarded by the speaker; the words ought not therefore to be too grammatically interpreted. John, instead of giving a description of his own character and office, refers those who questioned him to the words of the prophet Isaiah, in which they would find it. What he here says of himself, is to be understood no otherwise than what Mt. says of him, ch. 3: 3. Interpretations to be formed from the manifest scope, not from the syntactic structure of a sentence, are not unfrequent in Scripture: Thus, Rev. 1: 12, Ἐπέστρεψα βλέπειν τὴν φωνήν, literally, "I turned to see the voice." — The like may be observed in some of the parables, as Mt. 13: 24 and 45. In one of these places the kingdom of heaven is, according to the scope of the passage, compared to a field; but, according to the letter, to the proprietor; in the other it is compared apparently to a merchant, but in fact to a pearl. Several other instances occur in

the Gospels. As on such points the genius of modern languages is more fastidious than that of the ancient, it would savor more of the superstitious and servile spirit of the synagogue, or of the *κακοζηλία* of an Arias or an Aquila, than of the liberal spirit of our religion, to insist on a version of these passages scrupulously literal.

28. "Bethany." E. T. "Bethabara." In the common Gr. it is *Βηθαβάρρα*. But the MSS. which read *Βηθανία* are, both in number and in value, more than a counterpoise to those in which we find the vulgar reading. Add to these the Vul. the Sax. and both the Sy. versions, together with Nonnus' Gr. paraphrase of this Gospel, which is entitled to be put on the footing of an ancient translation. Also several ancient authors and some of the best editions read so. There is ground to think that the change of *Bethany* into *Bethabara* took its rise from a conjecture of Origen, who, because its situation mentioned here does not suit what is said of Bethany; where Lazarus and his sisters lived, changed it into Bethabara, the place mentioned Judg. 7: 24, where our translators have rendered it Beth-barah. But one thing is certain, that in several instances the same name was given to different places; and this *Bethany* seems here to be expressly distinguished from another of the name, by the addition *πέραν τοῦ Ἰορδάνου*, 'upon the Jordan.' It adds also to the probability of the reading here adopted, that *Bethany*, by its etymology, signifies a place or house close by a ferry.

33. "I should not have known him." This has been thought by some not perfectly consistent with what L. acquaints us concerning the connexion of their families, and particularly with what we are told Mt. 3: 14, where we find that John, when Jesus came to him to be baptized, modestly declined the office, and freely acknowledged the superiority of the latter. But there is no absurdity in supposing that this was in consequence of what the Baptist knew concerning our Lord's personal character, his superior wisdom and sanctity. Nay, he might have known further, that he was a prophet, and highly honored of God, and yet not have known or even suspected that he was the Messiah, till the descent of the Holy Ghost at his baptism. All that is affirmed here is, that, till this evidence was given him, he did not know him to be the Messiah. The same solution of this difficulty is given, I find, by Mr. Palmer. See his letter prefixed to Priestley's Harmony.

42. "A name equivalent to Christ," *ὁ ἔστι μεθερμηνευόμενον ὁ Χριστός*. E. T. "Which is, being interpreted, the Christ." In all the best MSS. and editions, the article in Gr. before *Χριστός* is wanting. As the intention here is only to point out the coincidence of the two names, we must be sensible that it was not necessary.

43. "Cephas, which denoteth the same as Peter," *Κηφᾶς ὁ ἐρ-*

μηνύεται Πέτρος. E. T. "Cephas, which is by interpretation a stone." I have put "which denoteth the same as Peter" in a different character, as the words of the historian, and not of our Lord. We ought to consider that this evangelist wrote his Gospel in a Grecian city of Asia Minor, and for this reason was the more careful to translate into Gr. the Heb. or Chal. names, given for a special purpose, whereof they were expressive. There was the greater reason for doing so in the two cases occurring in this and the preceding verse, as the Greek names were become familiar to the Asiatic converts, who were unacquainted with the oriental names. The sacred writer had a twofold view in it; first, to explain the import of the name; secondly, to prevent his readers from mistaking the persons spoken of. They all knew who, as well as what was meant by *Χριστός*; but not by the Heb. word *Messiah*. In like manner they knew who was called *Peter*, but might very readily mistake *Cephas* for some other person. When a significant name was given to a man or woman, it was customary to translate the name when he or she was spoken of in a different tongue. Thus *Thomas* was in Gr. *Didymus*; and *Tabitha* was *Dorcas*. Now it deserves our notice, that a translation from the Gr. can, for the most part, answer only one of the two purposes above-mentioned. The Gr. to those who cannot read it, is equally unintelligible with the Heb. To give the Gr. name, therefore, to the Eng. reader, is not to explain the Heb. For this reason, the interpreter ought to consider which of the two purposes suits best the scope of the place, and to be directed by this consideration in his version. The other purpose he may supply by means of the margin. To me it appears of more importance, in these instances, to be ascertained of the sameness of the person denominated both *Messiah* and *Christ*, and also of him called *Cephas* and *Peter*, than to know that the two former words signify *anointed*, and the two latter *rock*. I have therefore taken the method adopted by the Eng. translators as to the former, but not as to the latter. They have retained *Christ* in the version, and put *anointed* on the margin. The word *Petros* they have translated *a stone*. The same way ought certainly to have been followed in both. As far as I can judge of the scope of the passage, it is clearly the intention of the writer, on the first mention of some principal persons in his history, in order to prevent all mistakes that may in the sequel arise about them, to give their different names at once, with this intimation, that they are of the same import, and belong to the same person. Thus we have here, in one verse, all the names by which this apostle is distinguished—*Simon son of Jona*, *Cephas*, and *Peter*. Again, if the sacred penmen had more in view to acquaint us with the signification of the name, than to prevent our mistaking the person, he would probably have translated Cephas into Gr. *πέτρα*, not *Πέτρος*. The former

is always used in the N. T. and in the Sep. for a *rock*, and never the latter. I acknowledge that *πέτρος*, in Gr. authors, and *πέτρα*, are synonymous; but in the use of the sacred writers, *Πέτρος* is invariably, and *πέτρα* never, a proper name. Nay, in the passage, Mt. 16: 18, wherein the signification of the word is pointed out as the reason of assigning the name, the word is changed in the explanation given—*ὄν εἰ Πέτρος· καὶ ἐν ταύτῃ τῇ πέτρῳ*. This would not have been done, if *Πέτρος* had ever been used by them for a *rock*. Accordingly, in the Sy. version there is no change of the word; Cephas, or rather Kepha, serving equally for both. The change was evidently made in the Gr. for the sake of the gender; *πέτρα* being feminine, was not a suitable name for a man. The word *Πέτρος*, however, being preferred by the evangelist to *πέτρα*, shows evidently that it was more his view to indicate the person than to explain the name. So the author of the Vul. understood it, who renders the words "quod interpretatur Petrus," not *petra*. Let it be observed further, that this apostle is never afterwards named by this evangelist *Cephas*, but always Peter. Now, in consequence of excluding that name out of this verse, the very purpose, as I imagine, of John's introducing the name into it is defeated; as, from this Gospel at least, the mere Eng. reader would not discover, when he hears afterwards of Peter, that it was the same person whom our Saviour, on this occasion, denominated Cephas. It must, therefore, be more eligible to preserve the names in the version, and give their import in the margin, than conversely; unless we will say, that it is of more consequence to know the etymology of the names, than to be secured against mistaking the persons to whom they are appropriated. I shall only add, that, by a strange felicity in some tongues, both purposes are answered in the translation as well as in the original. *Pierre*, in Fr. hits both senses exactly; and in La. and Itn. the affinity in the names is as great as between *πέτρος* and *πέτρα* in Gr.

51. "Thou believest," *πιστεύεις*. E. T. "Believest thou?" The words are capable of being translated either way. I prefer the more simple method of rendering, which is by affirmation, when neither the form of the sentence, nor any expression of surprise or emotion, lead us to consider it as an interrogation.

52. "Hereafter," *ἀπ' ἄρτι*. There is nothing answering to this in the Vul. Cop. Sax. and Arm. versions. The words are wanting in but one MS. of no great account.

CHAPTER II.

4. "Woman." That this compellation was not, in those days, accounted disrespectful, has been fully evinced by critics from the

best authorities. We find in this Gospel (ch. 19: 26) our Lord addressing his mother by this title on a very moving occasion, on which he showed her the most tender affection and regard.

² "What hast thou to do with me?" Mt. 8: 29. N. It was no doubt our Lord's intention, in these words, gently to suggest that, in what concerned his office, earthly parents had no authority over him. In other things he had been subject to them. Some translators have been rather over-solicitous to accommodate the expression to modern forms of civility. The An. "Leave that affair to me; is not that my concern?" Hey. "What is there between me and you?" This, I suppose, has been thought a softer expression of the sense than that which is given in the E. T. It is certainly more obscure, and does not suit our idiom. But it is a literal version of the phrase by which the Fr. translators render our Lord's expression "Qu'y a-t-il entre vous et moi?" Wes. "What is it to me and thee?" This, at first sight, appears preferable to the rest, because the most literal version. But, as Bishop Pearce well observes, had that been the evangelist's meaning, he would have written *τί πρὸς ἐμὲ καὶ σὺ*; as in ch. 21: 23, *τί πρὸς σὺ*; "what is that to thee?" and, Mt. 27: 4, *τί πρὸς ἡμᾶς*; "what is that to us?" Let me add, that *τί ἐμοὶ καὶ σοὶ*, as it is elliptic, is evidently a proverbial or idiomatic expression. Now, the meaning of such is always collected from the customary application of the words taken together, and not from combining the significations of the words taken severally. The common version suits the phrase in every place where it occurs—Wesley's does not; accordingly, in all other places, he renders it differently. Another reason against this manner is, because the sense conveyed by it is a worse sense, and not suitable to the spirit of our Lord's instructions. 'What is it to us that they want wine? That concerns them only; let them see to it.' This way of talking appears rather selfish, and does not savor of that tender sympathy which our religion so warmly recommends, whereby the interests and the concerns of others, their joys and their sorrows, are made our own.

6. "Baths," *μετρητὰς*. E. T. "Firkins." As to the impropriety of introducing into a version of Scripture the name of a vessel so modern as *firkin*, see Diss. 8. Part i. sect. 9. etc. I have preferred here the Heb. measure *bath*, as the common standard used in reckoning the capacity of their vessels; especially as I find the Heb. word *בַּת* rendered *μετρητὴς*, in the Sep. 2 Chron. 4: 5. I acknowledge at the same time, that this evidence is not decisive; but I have not found any thing better, in support of a different opinion. The Seventy indeed have, in 1 Kings 18: 32, rendered *סֵאֵה* *seah* which was equal to one third of the *bath*, in the same manner; but, as the words *seah* and *ephah* were, with the Hebrews, peculiarly the names of dry measures, and never applied to liquids, we cannot have re-

course to that passage for the interpretation of an expression relating solely to liquors. Some think, that as *μετριτής* was also the name of an Attic measure, the evangelist (most of whose readers were probably Greeks) must have referred to it as best known in that country. There are other suppositions made; but hardly any thing more than conjecture has been advanced in favor of any of them.

It ought not to be dissembled, that, in most of the explanations which have been given of the passage, the quantity of liquor appears so great as to reflect an improbability on the interpretation. I shall only say, that the E. T. is more liable to this objection than the present version. The *firkin* contains nine gallons; the *bath* is commonly rated at seven and a half, some say but four and a half; in which case the amount of the whole, as represented here, is but half of what the E. T. makes it. The quantity thus reduced will not perhaps be thought so enormous, when we consider, first, the length of time, commonly a week, spent in feasting on such occasions, (of which time, possibly, one half was not yet over), and the great course of people which they were wont to assemble.

² "For the Jewish rites of cleansing," *κατὰ τὸν καθαρισμόν τῶν Ἰουδαίων*. E. T. "After the manner of the purifying of the Jews." This expression is rather obscure and indefinite. There can be no doubt that, in such cases as the present, *κατὰ* is equivalent to *eis*, and denotes the end or purpose. So the Sy. interpreter has understood it.

10. "When the guests have drunk largely," *ὅταν μεθύσῳσι*. Vul. "Cum inebriati fuerint." The Gr. word frequently in Scripture, and sometimes in other writings, denotés no more than *to drink freely*, but not to intoxication.

14. "Cattle," *βόας* E. T. "Oxen." *βοῦς* in Gr. in like manner as *bos* in La. is the name of the species, and therefore of the common gender. It includes alike *bulls*, *cows*, and *oxen*. Thus, Gen. 41: 2, 3, the *kine* in Pharaoh's dream are termed *βόες* by the Seventy—*ἑπτα βόες κάλαι*—*ἄλλαι ἑπτα βόες αἰσχραὶ*—and in the Vul. they are named *boves*; but no person who understands English would call them *oxen*. And though a herd may sometimes be so denominated, because the *oxen* make the greater part, it could never with propriety be used of cattle amongst which there was not even a single *ox*. Let it be observed, that the merchandize which was carried on in the outermost court of the temple, a very unsuitable place without doubt, was under the pretext of being necessary for the accommodation of the worshippers, that they might be supplied with the victims requisite for the altar; and, where payments in money were necessary, that, in exchange for the foreign coin they may have brought from their respective places of abode, they might be furnished with such as the law and custom required. Now, by the law of Moses, no mutilated beast, and con-

sequently no ox, could be offered in sacrifice to God. Yet all the English translators I have seen render βόας here 'oxen.' In like manner, all the Gr. translators I am acquainted with, except Beau. who says 'des taureaux,' fall into the same mistake, rendering the word 'des bœufs.'

20. "Forty-and six years was this temple in building," τεσσαράκοντα καὶ ἕξ ἔτεσιν ἀποδομήθη ὁ ναὸς οὗτος. Dod. Hey. and Wor. say *hath been*, instead of *was*, proceeding on the supposition, that those who made this reply alluded to the additional buildings which the temple had received, and which had been begun by Herod, and continued by those who succeeded him in the government of Judea, to the time then present. But let it be observed, that the Jews never did, nor do to this day, speak of more than two temples possessed by their fathers; the first built by Solomon, the second by Zerubbabel. The great additions made by Herod were considered as intended only for decorating and repairing the edifice, not for rebuilding it; for, in fact, Zerubbabel's temple had not then been destroyed. Nor need we, I think, puzzle ourselves to make out exactly the *forty-six years* spoken of. Those men were evidently in the humor of exaggerating in order to represent to the people as absurd what they had immediately heard advanced by our Lord. In this disposition, we may believe, they would not hesitate to include the years in which the work was interrupted, among the years employed in building.

22. "That he had said this," ὅτι τοῦτο ἔλεγεν. In the common editions, αὐτοῖς, *to them*, is added. But this word is wanting in a very great number of MSS. amongst which are several of the highest account. It is not in some of the best editions, nor in the following versions—the Vul. either of the Sy. Cop. Arm. Sax. Ger. Tigurine, old Belgic. It has not been admitted by the best critics, ancient or modern.

23. "They understood the Scripture and the word," ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ. E. T. "They believed the Scripture and the word." Πιστεύειν, in the sacred writers, sometimes signifies, not so much 'to believe,' as 'to apprehend' aright. In this sense it is once and again employed by this writer in particular. It is not insinuated here, that the disciples did not before this time *believe* the Scripture, or their Master's word; but that they did not, till now, *rightly apprehend* the meaning of either in relation to this subject. Another instance of this application of the verb πιστεύω we have ch. 3: 12.

24. "Because he knew them all," Διὰ τὸ αὐτὸν γινώσκειν πάντας. The Gr. expression is an apt example of ambiguous construction, for it is equally capable of being rendered 'because they all knew him.' Yet interpreters, if I mistake not, have been unanimous in rendering it in the former way. This unanimity is itself a

presumption in favor of that way ; but when to this is added the scope of the context, it is rendered indubitable. We can easily understand how a man's knowledge of some persons should hinder him from trusting them, but not how he should be hindered by their knowledge of him. Besides, the words in the following verse show, that it is solely of our Lord's penetration into the characters of men that the evangelist is speaking.

CHAPTER III.

3. "Unless a man be born again," *ἐὰν μὴ τις γεννηθῆ ἄνωθεν*. Hey. "Unless a man be born from above." The word *ἄνωθεν* will no doubt admit either interpretation. But that the common version is here preferable, is evident from the answer given by Nicodemus, which shows that he understood it no otherwise than as a second birth. And let it be observed, that in the Cha. language spoken by our Lord, there is not the same ambiguity which we find here in the Gr. The word occurs in this sense Gal. 4: 9. The oldest versions concur in this interpretation. Vul. "Nisi quis renatus fuerit denuo." With this Cas. and Be. perfectly agree in sense. Er. indeed says, "Nisi quis natus fuerit e supernis. In this he is followed as usual by the translator of Zu. The Sy. is conformable to the Vul. So are also the Ger. the Ita. and all the Ft. versions, Romish and Protestant. All the Eng. translators also, except Hey. render the words in the same manner.

² "He cannot discern the reign of God," *οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ*. E. T. "He cannot see the kingdom of God." The common explanation that is given of the word *see* in this passage is 'enjoy,' share in.' Accordingly it is considered as synonymous with 'enter,' ver. 5. Though I admit in a great measure the truth of this exposition, I do not think it comprehends the whole of what the words imply. It is true, that *to see* often denotes 'to enjoy,' or 'to suffer,' as suits the nature of the object seen. Thus, *to see death*, is used for 'to die;' *to see life*, for 'to live;' *to see good days*, for 'to enjoy good days;' and *to see corruption*, for 'to suffer corruption.' But this sense of the word *seeing* is limited to a very few phrases, of which those now mentioned are the chief. I have not, however, found an example, setting this passage aside as questionable, of *ἰδεῖν βασιλείαν* for 'enjoying a kingdom,' or partaking therein. Let it be observed further, that the form of the expression is not that used in the threatening, which is always by the future, or by some periphrasis of like import. Thus, as in the same chapter, ver. 36, *οὐκ ὀψεται ζωὴν* is denounced as a threat, the expression would probably have been here, had that been the scope, *οὐκ ὀψεται τὴν βασιλείαν τοῦ Θεοῦ*; Whereas the verb *δύναμαι*,

with the negative particle, denotes, I imagine, an unfitness or incapacity in regard to the action or enjoyment mentioned. I understand, therefore, the word *ιδειν* to imply here, what it often implies, 'to perceive,' 'to discern,' not by the bodily organ, but by the eye of the mind. *To see*, for to conceive, to understand, is a metaphor familiar to all classes of people, and to be found in every language. The import, therefore, in my apprehension, is this: 'The man who is not regenerated, or born again of water and spirit, is not in a capacity of perceiving the reign of God; though it were commenced. Though the kingdom of the saints on the earth were already established, the unregenerate would not discern it, because it is a spiritual, not a worldly kingdom, and capable of being no otherwise than spiritually discerned. And as the kingdom itself would remain unknown to him, he could not share in the blessings enjoyed by the subjects of it.' This last clause appears to be the import of that expression, ver. 5, "He cannot enter into the kingdom of God." The two declarations, therefore, are not synonymous, but related; and the latter is consequent upon the former. The same sentiment occurs, 1 Cor. 2: 14. So far I agree with the common exposition, that *to see* means here, 'to enjoy;' for a great part of the enjoyment of those born of the spirit consists, doubtless, in their spiritual discernment of things divine, or results from it. Let it be observed further, that the sense here given to the words, makes the connexion and pertinency of the whole discourse much clearer. It is represented as our Lord's answer to what Nicodemus had said to him. Now, though I acknowledge that the verb *ἀποκρισθαι* does not, in the N. T. always imply strictly what the verb 'to answer' implies with us, (it being frequently used, agreeably to the Heb. idiom, of one who begins a conversation), yet, when it is preceded by the words of a different speaker, which though not a question, seem to require some notice, we shall not often err in rendering it 'to answer.' Such a case is the present. Nicodemus had acquainted our Lord what in brief his faith was concerning him, and the foundation on which it was built. His faith was, that Jesus was a teacher whom God had specially commissioned, in other words a Prophet; and his reason for thinking so was, the miracles which he performed. This, we may rest assured, from what he says, when evidently disposed to say the most he could, was the sum of his belief at that time concerning Jesus. No mention is made of the Messiah, or of his reign upon the earth. It is in reference to this defect in the words of Nicodemus, partly as it were to account for his silence on this article, and partly to point out to him the proper source of this knowledge, that our Lord answers by observing, that unless a man be enlightened by the Spirit, or born anew; not to the light of this world, but to that of the heavenly, he cannot discern either the signs of the Messiah, or the nature of his government. For let it be ob-

served, that Nicodemus, though more candid than any Jew of his rank at that time, and willing to weigh impartially the evidence of a divine mission, even in one who was detested by the ruling powers, was not altogether superior to those prejudices concerning the secular kingdom of the Messiah, which seem to have been universal among the Jews of that age. It is a very fine, and at the same time a very just observation of Cyril, that our Lord's reprehensions in this conversation, in some respects more severe than ordinary, are to be understood as directed, not so much against Nicodemus, as against the guides and instructors of the age, the class to which Nicodemus belonged. Augustine is of opinion, that it was necessary thus to humble the spiritual pride of the Pharisee, the conceited superiority to the vulgar in things sacred, which is the greatest obstruction to divine knowledge; that he might be prepared for receiving, with all humility, the illumination of the Spirit.

5. "Unless a man be born of water and spirit," *ἐὰν μὴ τις γεννηθῆ ἔξ ὕδατος καὶ πνεύματος*. Vul. "Nisi quis renatus fuerit ex aqua et spiritu sancto." For neither of these variations in the Vul. *renatus* for *natus*, and *sancto* added to *spiritu*, do we find any authority from MSS. or (if we except the Sax.) from versions.

It may be proper to observe in passing, that though our Lord, in this account of regeneration, joins *water* and *spirit* together, he does not, in contrasting it with natural generation, ver. 6, mention *the water* at all, but opposes simply *the spirit to the flesh*, as the original principles, if I may so express myself, of those different sorts of birth. Again, in what he says, ver. 8, of the manner wherein this change is effected, the regenerate are distinguished solely by the words "born of the spirit."

8. "The wind bloweth where it listeth, and thou hearest the sound thereof; but knowest not whence it cometh, or whither it goeth; so it is with every one who is born of the spirit." *Τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶ πᾶς ὁ γεννηθὴς ἐκ τοῦ πνεύματος*. Vul. Er. Zu. "Spiritus, ubi vult, spirat, et vocem ejus audis, sed nescis unde veniat aut quo vadat: sic est omnis qui natus est ex spiritu." It is worthy of remark, that as, in the Gr. and in the Vul. the same word, in this passage, signifies both *wind* and *spirit*, the illustration is expressed with more energy than it is possible to give it in those languages which do not admit the same ambiguity. The Sy. does admit it, and is an exact version of the words, in the full extent they have in the original. As, in most modern tongues, it is necessary to recur to different words for explaining the same term in the beginning of the verse and in the end, this gives a degree of obscurity, and an appearance of incoherency, to the version, which the original has not. The Fr. translators from the Vul. as Si. Sa. and P. R. have employed the word *l'esprit* in both places.

“L'esprit souffle où il veut, et vous entendez bien sa voix.” This sounds oddly in our ears. It would be still worse to render *πνεῦμα*, *wind*, in both places. But to preserve the similitude, and express the sense with sufficient perspicuity in a modern language, would require more of the manner of paraphrase than is thought sufferable in a translator. As this manner, however, is not offensive in a note, I shall give what appears to me the purport of ver. 7 and 8: ‘Nor is there,’ as if he had said, ‘any thing in this either absurd or unintelligible. The wind, which in Hebrew is expressed by the same word as spirit, shall serve for an example. It is invisible; we hear the noise it makes, but cannot discover what occasions its rise or its fall: It is known to us solely by its effects. Just so it is with this second birth. The Spirit himself, the great agent, is invisible; his manner of operating is beyond our discovery; but the reality of his operation is perceived by the effects produced on the disposition and life of the regenerate.’

10. “The teacher of Israel,” *ὁ διδάσκαλος τοῦ Ἰσραηλ*. E. T. “A master of Israel.” The article here is remarkable; the more so, because there does not appear to be a single Gr. copy which omits it. As a member of the sanhedrim, Nicodemus had a superintendency in what concerned religious instruction, and might, on that account, have been called “a teacher of Israel;” but it is probable to intimate to us a distinguished fame for abilities in this respect, that he is styled, by way of eminence, *ὁ διδάσκαλος*. It appears so particular, that it ought not to be overlooked by the translator. Be. after Er. has properly distinguished it in La. which has not articles, by the pronoun, “magister ille Israelis.” The only other version I know wherein attention has been paid to the article in this place, is Diodati’s, who says, “il dottare d’Israel.” The reproof conveyed in this verse is thought to have an allusion to certain figures of speech, pretty similar to those used on this occasion by our Lord, and not unfrequent among the rabbis, who considered the baptism of proselytes as a new birth. To this sort of language, therefore, it might be thought extraordinary that Nicodemus should be so much a stranger. I think, however, that our Lord’s censure rather relates to his being so entirely unacquainted with that effusion of the spirit which would take place under the Messiah, and which had been so clearly foretold by the Prophets.

12. “If ye understood not.” Chap. 2: 22. ² N.

13. “Whose abode is heaven,” *ὁ ὢν ἐν τῷ οὐρανῷ*. E. T. “Which is in heaven.” Two MSS. of no name read *ἐκ τοῦ οὐρανοῦ*. But as this reading is supported by no ancient author or translator, it has no authority. The common reading is not unsuitable to the style of the writer. *Ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς*, chap. 1: 18, is a similar expression. Both are intended to denote rather what is habitual and characteristic of the person, than what obtains at a

particular instant. By the expression *ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς* is meant, not only 'who is the special object of the Father's love', but, 'who is admitted to his most secret counsels.' By *ὁ ὢν ἐν τῇ οὐρανῷ* is meant, 'whose abode, whose residence, whose home is there.' This is agreeable, in import, to the interpretation given by Nonnus :

— Ὅς ἀπερὸντι μιλᾶσθαι
Πατρὶον οὐδὲς ἔχον, αἰωνίος αἰθέρα ναίει.

14. "As Moses placed on high the serpent," *καθὼς Μωσῆς ὑψωσε τὸν ὄφιν*. E. T. "As Moses lifted up the serpent." Unless we knew the story referred to, which is related in Numb. xxi, we should not rightly understand the meaning of the expression used in the E. T. *To lift up a serpent*, implies no more than to take it off the ground, and is consequently far from expressing the import of the Gr. word *ὑψωσε*.

20, 21. In these two concluding verses of this conversation, our Saviour glances, as it were in passing, at the impropriety of Nicodemus' conduct in coming to consult him in the silence of the night, as one conscious of doing what he ought to be ashamed of, not as one who acted in obedience to the call of duty. To this the attention of a conscientious man would be more strongly awakened, as the preferring of darkness to light is declared to be the ground of the condemnation of infidels.

21. "That it may be manifest that his actions are agreeable to God," *ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν Θεῷ ἔστιν εἰργασμένα*. E. T. "That his deeds may be made manifest, that they are wrought in God." Vul. "Ut manifestentur opera ejus quia in Deo sunt facta." Instead of *in Deo*, Er. says, "per Deum," Zu. "Cum Deo," and Cas. "divinitus." Be. has hit the sense better, rendering it *secundum Deum*." Gro. justly observes, that in such cases *ἐν* is used for *κατά*, and gives for an example *ἐν Κυρίῳ*, 1 Cor. 7: 39. In this Be. has been followed by Dio. who says, "secondo Iddio," the G. E. "according to God," and the G. F. "selon Dieu." In the same manner both L. Cl. and Beau. translate the words. I may also add Si., who, though not chargeable with partiality to Be. and though translating from the Vul. has here adopted the method of the Genevese interpreter, and rendered it "selon Dieu." I have expressed the same sense with as much plainness as our idiom will admit.

25. "John's disciples had a dispute with a Jew," *ἐγένετο ζητήσις ἐν τοῖν μαθηταῖν Ἰωάννου μετὰ Ἰουδαίων*. E. T. "There arose a question between some of John's disciples and the Jews." There is no ellipsis here, *ἐν* being used for *ἀπὸ*. Though the common editions read *Ἰουδαίων*, the greater number of MSS. amongst which are some of the most valuable, some ancient expositors also and crit-

ics, read *Ἰουδαίου* in the singular. With this agree both the Sy. versions. To this reading also Nonnus, the Gr. versifier and paraphrast, who commonly keeps pretty close to the sense, has also given his sanction :

**Ἐπις δὲ τις ἀμφὶ καθάρσιον*
**Ἐπλήτο μυστιπόλοισιν Ἰωάννου μαθηταῖς*
**Ἐβραίου μετὰ φετός.*

Add to these some of our best modern critics, as Gro. Cocceius, Ham. Mill, and Wet.

² "About purification," *περὶ καθαρισμοῦ* : that is, as appears from the sequel, about baptisms and other legal ablutions.

29. "The bridegroom is he who hath the bride," *ὁ ἔχων τὴν νύμφην, νυμφίος ἐστίν*. E. T. "He that hath the bride is the bridegroom." As the manifest intention here is to point out the distinction between Jesus *the bridegroom* and John *his friend*, the arrangement I have given to the words is more suited to the Eng. idiom. The other way appears to us an inversion of the natural order, and is consequently less perspicuous.

32. "Yet his testimony is not received." This, compared with the clause, "He who receiveth his testimony," which immediately follows," is a strong evidence that the words of Scripture ought not to be more rigidly interpreted than the ordinary style of dialogue ; wherein such hyperboles as *all for many*, and *none for few*, are quite familiar.

33. "Voucheth the veracity of God," *ισφαράσκειν ὅτι ὁ Θεὸς ἀληθής ἐστιν*. E. T. "Hath set to his seal that God is true." As *sealing* was employed for vouching the authenticity of writs, *to seal* came, by a natural and easy transition, to signify 'to vouch,' 'to attest.' Our acceptance of God's message by his Son, through an unshaken faith, vouches, on our part, the faithfulness of God, and the truth of his promises.

34. "For he whom God hath commissioned, relateth God's own words." *Ὁν γὰρ ἀπέστειλεν ὁ Θεός, τὰ ῥήματα τοῦ Θεοῦ λαλεῖ*. There is the same kind of ambiguity here which was remarked in chap. 2:24. The version may be, "God's own words relate whom God hath commissioned." Here also translators appear unanimous in preferring the former version, which is likewise more agreeable to the usual application of the terms. It is more natural to represent a person as speaking words, than words as speaking a person. It is, besides, favored by the connexion. Wa. seems to have declared himself an exception from the unanimity in both cases, but without assigning a reason. See his New Translation.

CHAPTER IV.

1. "Jesus," ὁ Κύριος. E. T. "The Lord." But the Cam. and ten other MSS. read ὁ Ἰησοῦς. It is thus read also in the Vul. both the Sy. the Cop. the Arm. the Ara. and the Sax. versions. Chr. has read so, and it is also in some printed editions. As this difference in reading makes not the smallest change in the sense, but a change to the better in the composition of the sentence, I thought the above-mentioned authority sufficient for adopting it. The way in which the sentence runs in the E. T. would naturally lead the reader to think that one person is meant by *the Lord*, and another by *Jesus*. "When, therefore, the Lord knew how the Pharisees had heard that Jesus made"—Several of the authorities aforesaid drop Ἰησοῦς in the latter part of the verse. I am surprised that this has been overlooked by Wet.

5. "Near the heritage," πλησίον τοῦ χωρίου. E. T. "Near to the parcel of ground." This application of the word *parcel* is very unusual. The word χωρίον means an estate in land; and as the estate here spoken of was given by the patriarch to his son Joseph, to be possessed by him and his posterity, is properly denominated *heritage*, agreeably to what we are told Josh. 21: 32. It is so rendered into Fr. by Beau. Sa. P. R. and Si.

9. "For the Jews have no friendly intercourse with the Samaritans," οὐ γὰρ συγγρῶνται Ἰουδαῖοι Σαμαρείταις. E. T. "For the Jews have no dealings with the Samaritans." That the word *dealings* implies too much to suit the sense of this passage, is manifest from the preceding verse, where we are told that the disciples were gone into the Samaritan city Sychar to buy food. The verb συγγράμμαι is one of those called ἀπαξ λεγόμενα: it does not occur in any other place of the N. T. or in the Sep. The Pharisees were in their traditions nice distinguishers. Buying and selling with Samaritans was permitted, because that was considered as an intercourse merely of interest or conveniency; borrowing and lending, much more asking or accepting any favor, was prohibited; because that was regarded as an intercourse of friendship, which they thought impious to maintain with those whom they looked upon as the enemies of God.

10. "The bounty of God," τὴν δωρεάν τοῦ Θεοῦ. E. T. "The gift of God." The word δωρεά means not only a particular gift, but that disposition of mind from which the gift arises, 'bounty,' 'liberality,' 'goodness.' In this sense it is sometimes used by the apostle Paul, as Eph. 3: 7. 4: 7. Most translators, not attending to this, have rendered these verses by tautologies and indefinite expressions, to the great hurt of perspicuity. The meaning of the

word is, I imagine, the same in Heb. 9: 4. But the plainest example of this acceptance we have in the apocryphal book of Wisdom, ch. 16: 25, where the care of Providence, in supporting every living thing, is, in an address to God, called *ἡ παντότροφος σου δωρεά*; literally in Eng. 'thy all-nourishing bounty.' This meaning appears also more pertinent and emphatical in the passage under consideration. A particular gift cannot be understood as referred to, when there is nothing in the context to suggest it. But there seems to be intended here a contrast between the munificence of God, which extends to those of all regions and denominations upon the earth, and the contracted spirit of man, who is ingenious in devising pretexts for confining the divine liberality to as few objects as possible. To this train of sentiment the preceding words naturally lead. The woman had expressed her astonishment, that a Jew could ask even so small a favor as a draught of water from a Samaritan. Jesus tells her, that if she had considered more the bounty of the universal Parent, from which none are excluded by the distinction of Jew, Samaritan, or Heathen, than maxims founded in the malignity of man, and if she had known the character of him who talked with her, she might have asked successfully a gift infinitely more important.

2 "Living water," *ὕδωρ ζῶν*. It may surprise an English reader unacquainted with the oriental idiom, that this woman, who appears by the sequel to have totally misunderstood our Lord, did not ask what he meant by *living water*, but proceeded on the supposition that she understood him perfectly, and only did not conceive how, without some vessel for drawing and containing that water, he could provide her with it to drink. The truth is, the expression is ambiguous. In the most familiar acceptance, *living water* meant no more than running water. In this sense the water of springs and rivers would be denominated *living*, as that of cisterns and lakes would be called *dead*, because motionless. Thus, Gen. 26: 19, we are told that Isaac's servants digged in the valley, and found there a well of springing water. It is *living water* both in the Heb. and in the Gr. as marked on the margin of our Bibles. Thus also, Lev. 14: 5, what is rendered *running water* in the Eng. Bible, is in both those languages *living water*. Nay, this use was not unknown to the Latins, as may be proved from Virgil and Ovid. In this passage, however, our Lord uses the expression in the more sublime sense for divine teaching, but was mistaken by the woman as using it in the popular acceptance.

11. "Thou hast no bucket," *οὐκ ἔχει ἀντήμα*. E. T. "Thou hast nothing to draw with." *Ἀντήμα*, from *ἀντλέω* *haurio*, is *haustrum*, *situla*, *vas ad hauriendum*; which is the definition of a *bucket*. So Dod. also renders the word.

20. "This mountain," to wit, Gerizim, at the foot of which Sy-

cher was built, and on which the Samaritans had formerly erected a temple, though not then remaining. For they pretended that this was the place where the patriarchs had offered sacrifice, and which God himself had set apart as the only place consecrated for the performance of the most solemn and public ceremonies of their religion. In support of this their opinion, they quote some passages from the Pentateuch, (the only part of Scripture which they acknowledged, particularly Deut. 27: 4, where, instead of Ebal, as it is in all the Jewish copies of the Heb. Scriptures commonly received, the Samaritan copies of the same Scriptures read Gerizim.

22. "Ye worship what ye know not; we worship what we know," *ὑμεῖς προσκυνεῖτε ὃ οὐκ οἶδατε ἡμεῖς προσκυνούμεν ὃ οἶδαμεν.* E. T. "Ye worship ye know not what; we know what we worship." There is apparently no difference between these two versions, except that the first keeps closer to the arrangement of the Gr. But in effect this makes here a considerable difference. The same thought is conveyed in both; but in the former with the simplicity of the original, wherein great plainness is used, but nothing that savors of passion; whereas it is impossible to read the latter without perceiving much of the manner of a contemptuous reproach, and what would have therefore more befitted the mouth of a Pharisee than of our Lord. So much in language depends often on a very small circumstance. *What ye know not*, contrasted to *what we know*, implies in the Heb. idiom, not total ignorance, but inferior knowledge. Thus *love* and *hatred* are opposed, (see L. 14: 26), to denote merely greater and less love. Now, if the writings of the Prophets were of importance for conveying the knowledge of the perfections and will of God, the Samaritans, who rejected all those writings, (receiving only for canonical the five books of Moses), must, on this head, have been more ignorant than the Jews, which is all that our Saviour's words imply.

² "Salvation is from the Jews." The Saviour or the Messiah must be of that nation, of the tribe of Judah, and posterity of David.

25. "I know that the Messiah cometh; (that is, the Christ)." *Οἶδα ὅτι Μεσσίας ἔρχεται, ὃ λεγόμενος Χριστός.* E. T. "I know that Messiah cometh, which is called Christ." In the manner wherein the last clause, "which is called Christ," is here expressed, it appears to have been spoken by the woman; yet it is manifest that that could not have been the case. Our Lord and the woman spoke a dialect of the Chaldee, at that time the language of the country, and in the N. T. called Hebrew, wherein *Messiah* was the proper term, and consequently needed not to be explained to either in Greek, which they were not speaking, and which was a foreign language to both. But it was very proper for the evangelist, who wrote in Greek, and in the midst of those who did not understand Chaldee, when introducing an oriental term, to explain it for the sake of his Gr. readers. Ch. 1: 43. N.

27. "That he talked with a woman," ὅτι μετὰ γυναῖκος ἐλάλει. E. T. "That he talked with the woman." The learned reader will observe, that *γυναῖκος* here has no article, and is consequently better rendered 'a woman.' We need not be surprised that it should be matter of wonder to the disciples that their Master was talking with *a woman*; for so great, at that time, was the pride of the learned in that nation, that they imagined that to have a dialogue with such, on any serious and important matter, did but ill suit the dignity and gravity which ought to be uniformly maintained by a rabbi, or doctor of their law. Admit that the passages in proof of this, produced by Lightfoot from the Talmud and rabbinical writers, are unaccountable and stupid, as Dod. angrily calls them, they are sufficient evidence that such a sentiment, however unaccountable and stupid, prevailed among them. Now it is the fact, the prevalence of the sentiment, and not its reasonableness, with which the interpreter is concerned. Further, that the disciples were not, in any thing, superior to the prejudices of the age, is manifest from the whole of their history. That the woman was a Samaritan, doubtless, made the thing more astonishing.

29. "Is this the Messiah?" μήτι ὁτός ἐστιν ὁ Χριστός; E. T. "Is not this the Christ?" See Mt. 12: 23. N. The reason given by Knatchbull for preferring the common version, is far from being decisive. Though the woman's opinion had been (as probably it was) that our Lord was the Messiah; still it was more becoming in her to put the question simply to the men of the city, "Is this the Messiah" than in the other way, "Is not this the Messiah?" which plainly suggested her own opinion before she heard theirs. The internal evidence arising from the scope of the passage is, therefore, to say the least, as favorable to this interpretation as to the other: and the external evidence arising from use, which in this case, ought to preponderate, is entirely in its favor.

42. "The Messiah," ὁ Χριστός. This is wanting in two or three MSS. and in the Vul. Cop. Arm. Ethiop. and Sax. versions.

44. "[But not to Nazareth]." There is a probability that something to this purpose has been very early omitted in transcribing. The causal conjunction γάρ, which introduces the verse, shows that it contains the reason of what had immediately preceded. As however, in regard to the clause itself, we have nothing more than conjecture from the scope of the place and the known historical facts, I have enclosed in crotchets the words which I thought necessary to supply.—By his *country*, πατρις, is commonly meant *Nazareth*, supposed to be his native city, and in fact the place of his early residence.

46. "Officer of the court," βασιλικός. E. T. "Nobleman." The Sy. and Ara. render it a 'servant,' or 'minister of the king;' that is, of Herod the tetrarch of Galilee, commonly in that country

(whose language did not supply words corresponding to all the distinctions made by the Greeks) styled *king*. The Vul. says *regulus*; but, in the judgment of the best critics, the word then implied no more than *regius*, and denoted in general an eminent officer of the court. The Eng. word *nobleman* conveys the notion of hereditary rank and certain dignities, to which there was nothing in Palestine, or even in Syria, that corresponded. Yet all the late Eng. versions have in this implicitly followed the common translation; and it is remarkable, that not one of the foreign versions I have seen, has adopted a term answering to that Eng. word. Diss. VII. Part i. sect. 5, 6.

54. "This second miracle Jesus performed after returning from Judea to Galilee," *τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν*. E. T. "This is again the second miracle that Jesus did, when he was come out of Judea into Galilee." The words of the historian do not necessarily imply more than that this, which was the second of our Lord's miracles in that country, was performed after returning from Judea to Galilee; the first miracle being understood to be that of turning water into wine at the marriage in Cana. From the way in which it is expressed in the common version we should conclude, that both miracles were after the return to Galilee, which is not agreeable to the fact as related in the preceding part of this history. The word *πάλιν*, whatever be the interpretation, must be placed differently. I arrange the words in this manner: *Τοῦτο δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, πάλιν ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν*. It is agreeable to a rule of universal grammar, that, in construing a sentence, the adverbs be joined to the verbs or the participles. There are here but two of these, *ἐποίησεν* and *ἐλθὼν*. To join *πάλιν* to the former would be absurd, because it would represent the same individual miracle as twice performed. It must, by consequence, be joined to the latter.

CHAPTER V.

2. "There is," *ἔστι*. The Sy. seems to have read *η*, as it is rendered in that version in the past. Cyril, Chr. and The. favor this reading; so does Nonnus. If tolerably supported, it would be accounted preferable, as this Gospel was written after the destruction of Jerusalem.

2 "Nigh the sheep-gate," *ἐπὶ τῇ προβατικῇ*. E. T. "By the sheep-market." This clause is omitted in the Sy. and Sax. versions. The learned reader will observe, that there is nothing in the Gr. which answers to either *gate* or *market*; but the word used, being an adjective, requires some such addition to complete the

sense. Now we have good evidence that one of the gates of Jerusalem was called the *sheep-gate*. See Neh. 3: 1 and 32. 12: 39; but we have no evidence that any place there was called the *sheep-market*. Be. renders the words "ad portam pecuariam;" Dio. "presso della porta delle pecore;" P. R. Beau. L. Cl. "près de la porte des brebis;" in Eng. the An. Hey. and Wes. "by the sheep-gate." The Vul. seems to have read differently. The preposition *ἐπί* is omitted, and the words *προβατικὴ κολυμβήθρα* are read as adjective and substantive, in the nominative case, "est autem probatica piscina quæ cognominatur Hebraice Bethsaida." With this Cas. partly agrees and partly differs. He reads the preposition as in the Gr. and *προβατικὴ κολυμβήθρα* as agreeing in the dative, "est autem Hierosolymis apud oviaricam piscinam ea quæ Hebraice Bethsada nuncupatur." The reading in the Vul. is quite unsupported, and therefore not worthy of regard. Cas. assigns two reasons for his interpretation. One is, that *προβατικὴ* would be without a substantive. Now it is a known idiom in Gr. to employ an adjective alone, when the substantive to be supplied is easily suggested by the import of the adjective, or by frequent use. Thus the names of most arts and sciences in Gr. are the feminines of adjectives whose meaning easily suggests the word understood. *Μουσική*, for instance, *ιατρικὴ*, *μαθηματικὴ*, *τεχνή* being understood to each of the two former, and *ἐπιστήμη* to the last. The frequent conjunction of a particular substantive with a particular adjective produces the same effect. Now, if one of the gates of Jerusalem was ever called *ἡ προβατικὴ πύλη*, as we know from the O. T. that it was, nothing could be more natural in those who spoke Gr. than to drop *πύλη* as superfluous, and name it simply *ἡ προβατικὴ*. This would happen still more readily, if the adjective was in a manner appropriated to that single use. Now it is remarkable, that the adjective *προβατικός* occurs nowhere in the N. T. but in this passage; and never in the Old but where mention is made of the *sheep-gate* of Jerusalem. *Ἡμέρα κυριακὴ* occurs once in the N. T. and is properly rendered "the Lord's day," Rev. 1: 10. The frequent appropriation of this distinction to the first day of the week, and the custom arising thence of conceiving *ἡμέρα* as closely connected with *κυριακὴ*, brought people gradually to drop *ἡμέρα* as unnecessary, being what the hearer's knowledge and habits would readily supply. In this manner *κυριακὴ* alone in Gr. and *dominica* in Lat. came to signify 'the Lord's day.' *Βασιλικός*, in the former chapter, which signifies 'an officer of the court,' is properly an adjective in the masculine, answering to *regius* in Lat. and *royal* in Eng. To make the expression complete, we must supply *ἄνθρωπος*. In like manner *βασιλείον*, (L. 7: 25), the neuter gender of *βασιλείος*, an adjective of the same signification, has come to denote 'a royal palace.' The word *οἰκητήριον*, or some other neuter of

the same import, has been joined with it at first, but afterwards overlooked as useless. Take the following examples for a specimen from the Gospels: Mt. 6: 3, ἡ ἀριστερά, scilicet χεῖρ, "the left hand;" 10: 42, ποτερον ψυχρον, scilicet ὑδατος, "a cup of cold water;" L. 1: 39, εἰς τὴν ὄρεινὴν, scilicet χώραν, into "the hill country;" J. 20: 12, ἐν λευκοῖς, scilicet ἱματίοις, "in white garments." Castalio's other objection against the common rendering is, that it appropriates the name *Bethesda*, which signifies *the house of mercy*, improperly to a *pool* or bath, which cannot, in any sense, be denominated a *house*. I answer, first, that though *Beth*, the first part of the name *Bethesda*, denotes commonly a *house*; yet, when such terms are compounded with others in forming a proper name, they ought not to be so strictly interpreted. The place to which Jacob first gave the name *Bethel*, that is, "the house of God," Gen. 28: 10, etc., was evidently at the time a place in the open fields, where he had slept all night, with a stone for his pillow, and had the dream of the ladder. That there was then in the vicinity, or afterwards perhaps upon the spot, a city which was first called *Luz*, and probably after the division of the country by Joshua *Bethel*, in memory of what had there happened to the patriarch, is readily admitted. When *Beth* made part of the name of a city, there was a plain deviation from the primitive meaning of the word. Yet nothing was more common. *Bethlehem*, the city of David, denotes 'the house bread.' What was called by the Greeks *Heliopolis*, the city of the sun, was in Heb. *Bethshemesh*, the house of the sun. I answer, 2dly, That we ought not to confine the signification of *κολυμβήθρα* to the water collected, but ought to consider it as including the covered walks, and all that had been built for the accommodation of those who came thither. In this extent the word *bath* is familiarly used by ourselves. I have preferred the name *bath* to *pool*, as more suitable to the purpose to which this water was appropriated.

4. "Several MSS. to ἄγγελος add κυρίου. Vul. "Angelus Domini," followed by the Arm. and Sax. versions.

16. "And sought to kill him," καὶ ἐζήτησαν αὐτὸν ἀποκτεῖναι. This clause is not in the Cam. and some other MSS. of note. It is wanting also in the Vul. Cop. Arm. and Sax. versions.

18. "By calling God peculiarly his Father, had equalled himself with God," πατέρα ἰδίον ἔλεγε τὸν Θεὸν ἴσον ἑαυτὸν ποῖων τῷ Θεῷ. Vul. "Patrem suum dicebat Deum, æqualem se faciens Deo." E. T. "Said also that God was his Father, making himself equal with God." On a little reflection it must be evident, that the sense is in both these versions imperfectly expressed. For how could those men say that Jesus, by calling God his father, made himself equal with God? There must, therefore, be here something peculiar and energetic in the word *ἴδιος*. The expression in most famil-

iar use would have been *πατέρα αὐτοῦ*. And, though I am far from saying that there are not many cases in which either expression may be used indifferently, there are some in which *ἴδιος* is more emphatical, and others in which it would not be strictly proper. Be.'s explanation of the word is very just: "suum, *ἴδιον*, id est sibi proprium ac peculiarem." In this view the import of the words is, that God is father to him in a sense wherein he is father to no other. Let it be observed, however, that if the scope of the context did not necessarily lead to this conclusion, I should not infer so much from the mere application of the word *ἴδιος*: for though this is strictly the import of the term, it is often, like many other words, employed with greater latitude. Perhaps, on a superficial view, I shall be thought in this to concur with a writer who, in support of a favorite hypothesis, has thus explained the precept, (1 Cor. 7: 2), *ἐκάστη τὸν ἴδιον ἄνδρα ἔχειτω*, "Let every married woman have the man appropriated to her exclusively of all other men upon the earth." If instead of men he had said women, he would have hit the sense entirely, and suited the explanation here given of the word. As it stands, there is an indistinctness in the expression, which serves only to darken it. The exclusion of other *men* in this explanation, must satisfy every one, that the words *the man appropriated to her* are used, by what figure I know not, for *the man to whom she is appropriated*; for he is not at all *appropriated to her*, if he may have other wives; but she is manifestly *appropriated to him*, if she cannot have another husband. This strange confusion in the use of words is frequent with that writer. Thus a little after, "The word *ἴδιος*," he says, "seems to denote such an appropriation of the husband to the wife—(who would not expect it to follow, *as that he could not have, or go to any other woman?* but hear himself)—as that she could not have, or go to any other man." Now this shows merely the appropriation of the wife to the husband, but by no means the appropriation of the husband to the wife. *ἴδιος* is, by this account, made synonymous with *μόνος*, so that *ἴδιος ἀνὴρ* means her only husband. By the same rule, in the parable of the compassionate Samaritan, who is said (L. 10: 34) to have set the wounded Jew *ἐπὶ τὸ ἴδιον κτήνος*, we ought to render these, not *on his own beast*, but 'on his only beast;' or, to define it in this critic's own terms, the beast appropriated to him exclusively of all other beasts upon earth. And to give one other instance; where we have in the E. T. (L. 4: 41), "but perceivest not the beam that is in thine own eye," the words *ἐν τῷ ἴδιῳ ὀφθαλμῷ* ought to be rendered 'in thine only eye.' Let it be observed, that the term *ἴδιος* is always conceived as denoting the person or thing appropriated, not the proprietary. In this view *ἴδιος* is opposed to *κοινός*; so that in strictness I have no title to call any thing *ἴδιον* which I enjoy in common with others. That this is agreeable to scriptural usage, we learn from Acts 4: 32 *οὐδὲ εἰς τι τῶν*

ὑπαρχόντων αὐτῶ ἐλεγεν ἴδιον εἶναι· ἀλλ' ἦν αὐτοῖς ἀπάντα κοινά, "Neither said any of them, that ought of the things which he possessed was his own; but they had all things common." If so, no woman can call any man ἴδιος ἀνὴρ, her own, whom she has for a husband in common with other women; for such a man, in regard to his wives, is αὐταῖς πάσαις κοινός, and consequently μηδεμίνας αὐτῶν ἴδιος. To apply this to the controverted passage: the sense may be justly expressed by the periphrasis quoted from Be. "unaquæque habeat virum sibi proprium ac peculiarem;" in Eng. 'Let every woman have the husband appropriated and peculiar to herself.' If the case had been reversed, and the apostle had said ἕκαστος τὴν ἴδιαν γυναῖκα ἔχειτω καὶ ἐκάστη τὸν ἑαυτῆς ἄνδρα, it might have been pleaded with some plausibility, that the woman was represented as the man's property, who has an exclusive right to her, whereas the man was mentioned merely as her husband. For my part, I acknowledge that in such general precepts the two phrases are commonly equivalent, that the marriage bond is reciprocal, and that if there has been here an intentional difference in applying those expressions, the apostle might have judged it necessary, from the circumstances of the times, to signify in a more explicit manner the appropriation of the husband to the wife, than that of the wife to the husband. From the corrupt customs that then prevailed among both Jews and Pagans, there must have been greater need to inculcate on Christian husbands than on Christian wives, that the marriage bond confined each of them to one, and that if the men challenged a property in their wives, it could be in no other sense admitted than in that wherein the women were entitled to challenge a property in their husbands. That author, therefore, has been exceedingly unlucky in urging the emphatical import of ἴδιος in the precept above-mentioned; for it is manifest that the emphasis, if allowed, must subvert his whole theory. His only resource, therefore, is that of those who, though they have overlooked this blunder in his reasoning, have so learnedly criticised his work, and who affirm with truth that such expressions are often used indiscriminately. In this way he may obtain a neutrality from a quarter otherwise hostile. That author thinks it remarkable, and I own I think so too, that it is always in the N. T. ἴδιος ἀνὴρ, and never ἴδια γυνή; nor can I give any account of a use so much in favor of the weaker sex, but what has been already suggested. There was no danger that any woman should think herself entitled to a plurality of husbands, a thing repugnant to the laws and customs of all nations; but there was great danger that there might be men who would claim a plurality of wives. This is the more worthy of notice in the writers of the N. T. as no such expression occurs so much as once in the version of the O. T. by the Seventy. It is there invariably ἀνὴρ αὐτῆς or ἑαυτῆς, never ἴδιος ἀνὴρ: for, during that dispensation, it

must be owned things stood on a different footing. Nor could the obligations which married persons were by positive law brought under, be said to have been perfectly reciprocal; for the wife could not then claim the same exclusive property in her husband as at present. But to return from what may be thought a digression, though of consequence for ascertaining the import of the term, I have not rendered *πατέρα ἰδιον*, with most moderns, *his own father*, because the word *own* adds nothing to the import of the possessive *his*; it serves only to fix the attention on this circumstance. The adverb *peculiarly* seems much better adapted here to supply the defect.

20. "Which will astonish you," *ἵνα ὑμεῖς θαυμάσητε*. Mt. 1: 22. ² N.

22. "Having committed the power of judging entirely to the Son," *ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ*. E. T. "But hath committed all judgment unto the Son." There are two Gr. words, *κρίσις* and *κρίμα*, which are commonly rendered *judgment*. They are not synonymous, though sometimes used indiscriminately. *Κρίσις* expresses more properly the power and even act of judging, *judicatio*; *κρίμα* the effect, *judicium*, the sentence pronounced, or even the punishment inflicted. Our Eng. word *judgment* is too indefinite to convey distinctly our Lord's meaning in this place. It is the version rather of *κρίμα* than of *κρίσις*. The Fr. translators L. Cl. Beau. P. R. Sa. Si. render *πᾶσαν κρίσιν*, "tout pouvoir de juger."

27. "Because he is a son of man," *ὅτι υἱὸς ἀνθρώπου ἐστίν*. E. T. "Because he is the son of man." It is observed by Markland, (*Bowyer's Conjectures*), that it is not here *ὁ υἱὸς τοῦ ἀνθρώπου*, the humble appellation by which our Lord commonly distinguished himself, but simply *υἱὸς ἀνθρώπου*, without any article; a common Hebraism, and still more common Syraism, for *a man*, a human being. This phrase occurs in the same sense, Dan. 7: 13, and Rev. 1: 13, and ought to be so rendered; but it occurs nowhere in the Gospels except in this passage. None of the Eng. translations I have seen mark this distinction; but it has been attended to by some foreign translators. Dio. "Inquanto egli è figliuol d'huomo." G. F. "Entant qu'il est fils de l'homme." L. Cl. P. R. and Sa. say also "fils de l'homme," without the article. Diss. V. Part iv. sect. 13. It will perhaps be asked, But what is the meaning of the clause here, "because he is a son of man?" In my judgment, the import may be expressed in this manner: "Because it suits the ends of divine wisdom, that the Judge, as well as Saviour of men, should himself be man."

27, 28. "And hath given him even the judicial authority, because he is a son of man. Wonder not at this," — *Καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιῆν, ὅτι υἱὸς ἀνθρώπου ἐστίν. Μὴ θαυμά-*

ζειτε τοῦτο. Four inconsiderable MSS. make a small difference in the pointing, which alters the sense. They make a full stop at ποιῶν, and, removing the point at ἐστὶ, join the words οὗτος υἱὸς ἀνθρώπου ἐστὶ το μὴ θαυμάζειτε τοῦτο, ver. 28. Differences merely in pointing are comparatively modern, as all the oldest and best have no points. Both the Sy. versions adopt this manner, and seem also to have read δὲ after οὗτος. But these can give no support to a reading which in itself is less natural than the common one.

31. "My testimony is not to be regarded," ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής. E. T. "My witness is not true." In every country where there are standing laws and a regular constitution, there is what is called a forensic or judicial use of certain words, which differs considerably from familiar use. I observed something of this kind in regard to δίκαιος, (Mt. 27: 24. N.) which, in the style of the law, means 'not guilty of the crime charged.' The like holds of the word ἀληθής, which, when used in reference to the procedure in judicatories, denotes, not what is in itself true, but what is *proved*, or is supported by legal proof. Thus it is said, that a man's testimony of himself is not true. A man may certainly give a true testimony of himself; but in law it is not *evidence*, and is therefore held as *untrue*. This sense of the word ἀληθής often occurs in this Gospel. Now, as such peculiarities, in any tongue, have an awkward appearance when translated into another, I have thought it more eligible to convey the sense with as little circumlocution as possible. Hey. and Wes. say "valid;" but this term does not give the exact meaning.

35. "He was the lighted and shining lamp," ἐκείνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων. E. T. "He was a burning and a shining light." Not only our translators, but the much greater number of modern translators, have entirely overlooked the article in this place. Yet the structure of the sentence, and the repetition of the article before the participle καιόμενος, serve to draw our attention to it. It ought to be remembered, that John's ministry was of a peculiar character; that he was the single prophet in whom the old dispensation had its completion, and by whom the new was introduced; that therefore, until our Lord's ministry took place, John may justly be said to have been *the light* of that generation. Perhaps there is an allusion here to the expression in the Psalms, cxxxii. (or, as it is in the Gr. cxxxj.) 17, ἠτοιμάσα τῷ χριστῷ μου λύχνον, and consequently an insinuation that this was *the lamp* which God had provided according to his promise. The only modern interpreters I know, who have added the article here, are Dio. in Itn. and Si. in Fr.

² "Lighted," καιόμενος. E. T. "Burning." The verb καίειν signifies 'to light,' 'to kindle,' 'to burn.' When it is construed with λύχνος, λαμπάς, or any other such term, it is properly 'to

light,' and is, or may be, always so rendered. See Mt. 5: 15. L. 12: 35. But some are of opinion, that the word *burning*, as coupled here with *shining*, is much more expressive; inasmuch as it superadds to knowledge an ardor, zeal, or good affection in the service of God; and are convinced, that the one epithet alludes to the attractive influence of John's example, and the other to the perspicuity of his instructions. To this most paraphrasts, as Clarke and Dod. seem to have attended. But I am not satisfied that in the original there is any allusion of this kind. A lamp is used, not for warming people, but for giving them light. To me, in the word *καίόμενος* there appears rather a suggestion of the divine illumination of the Baptist. The light which was kept always burning in the sanctuary, and which came originally from heaven, was, in the judgment of the rabbis, an emblem of the light of prophecy. To many of our Lord's hearers, therefore, the word *καίόμενος* would not appear an insignificant epithet, but an apposite suggestion of the source whence John derived his doctrine.

37, 38. "Did ye never hear his voice, or see his form?" Or have ye forgotten his declaration, that ye believe not him whom he hath commissioned?" *Ούτε φωνήν αὐτοῦ ἀκηκόατη πάποτε, οὔτε εἶδος αὐτοῦ ἐώρακατε. Καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν· ὅτι ὃν ἀπίστευεν ἐκεῖνος, τοῦτο ὑμεῖς οὐ πιστεύετε.* E. T. "Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not." The reader will observe, that the two clauses which are rendered in the F. T. as declarations, are in this version translated as questions. The difference in the original is only in the pointing. That they ought to be so read, we need not, in my opinion, stronger evidence, than that they throw much light upon the whole passage, which, read in the common way, is both dark and ill connected. See an excellent note on this passage from Mr. Turner of Wakefield, (Priestley's Harmony, sect. xl.) Our Lord here refers them to the testimony given of him at his baptism, when the Holy Spirit descended on him in a visible form, and when God, with an audible voice, declared him to be his beloved son and our lawgiver, whom we ought to hear and obey. What has chiefly contributed to mislead interpreters in regard to the import of this sentence, is the resemblance which it bears to what is said chap. 1: 18, *Θεὸν οὐδεὶς ἐώρακε πάποτε*, "no one ever saw God;" and chap. 6: 46, *οὐχ ὅτι τὸν πατέρα τις ἐώρακε*, "not that any one hath seen the Father." There is, however, a difference in the expressions; for it is not said here *οὔτε τὸν πατέρα*, but *οὔτε εἶδος αὐτοῦ ἐώρακατε*. This, it may be thought, as it seems to ascribe a body to God, must be understood in the same way; for we are told, Deut. 4: 12, that when the Lord spake to the people out of the fire, they saw no *similitude*. Of this they are again reminded ver. 15. But the

word in the Sep. is, in both places, not *εἶδος* but *ὁμοίωμα*, which, in scriptural use, appears to denote a figure so distinct and permanent as that it may be represented in stone, wood, or metal. Now, though this is not to be attributed to God, the sacred writers do not scruple to call the visible symbol which God, on any occasion, employs for impressing men more strongly with a sense of his presence, *εἶδος αὐτοῦ*, which (for want of a better term) I have rendered "his form." Thus the evangelist L. says, chap. 3: 22, in relating that signal transaction which is here alluded to, that the Holy Spirit descended upon Jesus, *σωματικῶν εἶδει*, "in a bodily form." Thus also the word *εἶδος* is applied to the appearances which God made to men under the Mosaic dispensation. His appearance in fire upon Mount Sinai, is called by the Seventy, Ex. 24: 17, *τὸ εἶδος τῆς δόξης Κυρίου*; in our Bible, "the sight of the glory of the Lord;" more properly, "the glorious form" or "appearance of the Lord." In like manner, the word *εἶδος* is applied to the symbol of the divine presence which the Israelites enjoyed in the wilderness, the *cloud* which covered the tabernacle in the day-time, and appeared as *fire* in the night, Num. 9: 15, 16. And, to mention but one other instance, the display which he made to Moses, when he conversed with him face to face, is in the E. T. said to be "apparently," Num. 12: 8; but in the Sep. *ἐν εἶδει*, that is, 'in a form' or 'visible figure.' Thus, in the language of Scripture, there is a manifest difference between *seeing* God, which no man ever did, he being in himself a pure spirit, and *seeing his form*, *τὸ εἶδος αὐτοῦ*, the appearance which at any time, in condescension to the weakness of his creatures, he pleases to assume. Another evidence, if necessary, might be brought to show that there was no intention here to express the invisibility of the divine nature; and is as follows: the clause which appears to have been so much misunderstood, is coupled with this other, *οὐτε φωνὴν αὐτοῦ ἀκηκόατε ποῖποτε*. Can we imagine that the impossible would have been thus conjoined with what is commonly mentioned as a privilege often enjoyed by God's people, and to which their attention is required as a duty? For though we are expressly told that "no man ever saw God," it is nowhere said that no man ever heard his voice. Nay, in the very place above quoted, Deut. 4: 12, where we are informed that the people saw no "similitude," *ὁμοίωμα*, it is particularly mentioned that they heard "the voice." To conclude: there is the greater probability in the explanation which I have given of the words, as all the chief circumstances attending that memorable testimony at his baptism are exactly pointed out,—the miraculous voice from heaven, the descent of the Holy Spirit in a bodily form, and the declaration itself then given. Dr. Clarke seems to have had some apprehension of this meaning; for though in his paraphrase he explains the words in the usual way, he in a parenthesis takes notice of the

two striking circumstances, the voice and the form at our Lord's baptism. That what is called *his word* or declaration, ver. 38, refers to the same thing, is evident; for otherwise it would coincide with the testimony of Scripture, which is not introduced till ver. 39.

39. "Ye search the Scriptures," *ἐρευνᾶτε τὰς γραφάς*. E. T. "Search the Scriptures." The words of the evangelist may be interpreted either way, or even as an interrogation,—'Do ye search?' The translator's only rule in such cases is the connexion. To me it is evident, that nothing suits this so well as the indicative. All agree, that *οὐ θέλετε ἐλθεῖν*, which is coupled to the former verb by the conjunction *καί*, is an indicative. Yet this is hardly consistent with propriety, if *ἐρευνᾶτε* be not. Besides, the whole reasoning is rendered weaker by the vulgar interpretation. It is entirely suitable to say, 'Ye search, because ye think thereby to obtain;—Ye act thus, in conformity to a fixed opinion. But if the words be understood as a command, it is not a cogent argument. Search, because ye think, for men may be mistaken in their thoughts; but search, because ye can thereby obtain. In Sy. and La. the words have the same ambiguity as in Gr. In Fr. L. Cl. Beau. and P. R. render it as here by the indicative; and in Eng. the An. Dod. Hey. and Wor. It has been said, that the second person plural of the present of the indicative beginning a sentence, and not preceded by the pronoun, is to be understood as a question. If it be not a question, the verb must be read imperatively. In contradiction to this, many clear examples from Scripture have been produced by former expositors.

CHAPTER VI.

11. "To those who had lain down," *τοῖς μαθηταῖς οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις*. E. T. "To the disciples, and the disciples to them that were set down." The words *τοῖς μαθηταῖς οἱ δὲ μαθηταὶ* are wanting in a few MSS., of which the Al. is one. There is nothing answering to them in any of the following versions: the Vul. the two Sy. Go. Sax. Cop. Arm. Eth. and Ara. Nonnus omits them; so does Origen. I confess, that the principal reason for rejecting this clause is the almost unanimous testimony of ancient versions against it. Several interpolations of little consequence have arisen from the indiscreet zeal of transcribers, in supplying what they thought deficient in one Gospel out of another. Of this, the present clause, taken from Matt. 14: 19, appears to be an example.

22. In this and the two following verses is contained a sentence more involved than any other in this Gospel. Indeed, it is so unlike the composition of this evangelist, as to give ground to suspect

that it has been injured in transcribing. This writer often indeed uses tautologies; but, except in this passage, they occasion no darkness or perplexity. The clause, *ἐκίνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ*—E. T. "That wherein his disciples were entered"—is not in the A1. nor in some other MSS. There is no corresponding clause in the Vul. Go. Sax. Cop. Eth. and Ara. versions; nor in Nonnus. Ben. and Mill reject it. The Sy. has read the clause, but avoided the tautology by omitting the following clause in this verse to the same purpose—*ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον*. I have adopted the reading of the Vul. as preferable upon the whole.

27. "For to him the Father, that is God, hath given his attestation," *τούτων γὰρ ὁ πατὴρ ἐσφράγισεν, ὁ Θεός*. E. T. "For him hath God the Father sealed." By the manner, in which *ὁ Θεός*, *God*, is introduced in the end of the sentence, it is manifestly done in explanation of *ὁ πατὴρ*: accordingly the sentence is complete before that word is added. It was the more pertinent here to add it, as our Lord, in the preceding part of the sentence, is called "the Son of Man." It might therefore be supposed, that by the Father, who vouched him, is meant some human being. The addition, *ὁ Θεός*, 'that is God,' entirely precludes this mistake. *The Father* was a title from the earliest ages given to the Deity, to distinguish him as the universal parent or author of all things.

31. "He gave them bread of heaven to eat," *ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν*. E. T. "He gave them bread from heaven to eat." The words are capable of being translated either way. But *bread of heaven* appears to me an expression of greater energy than *bread from heaven*. Besides, it is more suitable to the passage in the Psalms referred to, where it is called "corn of heaven," and "angels' food."

32. "Moses did not give you the bread of heaven," *οὐ Μωσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ*. E. T. "Moses gave you not that bread from heaven." Here, though the difference in expression is but small, the difference in meaning is considerable. The latter seems to point only to the place whence the manna came. The pronoun *that*, which is quite unwarranted, conduces much to this appearance. The former points to the true nature of that extraordinary food: Our Lord's declaration, as I imagine, imports that it is in a subordinate sense only that what dropped from the clouds, and was sent for the nourishment of the body, still mortal, could be called the bread of heaven, being but a type of that which hath descended from the heaven of heavens, for nourishing the immortal soul unto eternal life, and which is therefore, in the most sublime sense, *the bread of heaven*.

33. "that which descendeth from heaven," *ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ*. E. T. "He who cometh down from heaven." Let it be observed, that *ὁ ἄριστος*, to which this participle refers, is of the

masculine gender, and by consequence susceptible of the interpretation I have given it. Let it be further observed, that this whole discourse is figurative, and that it appears from what follows, that our Lord meant not at once to lay aside the veil wherein he had wrapped the sentiments. The request made to him in the very next verse, "give us always this bread," shows that he was not yet understood as speaking of a person, which he must have been if his expression had been as explicit as that of the E. T. It is only in ver. 35, that he tells them plainly, that he is himself the bread of which he had been speaking. In this exposition I agree entirely with Dod. Hey. Wy. and Wor. and some of our best commentators.

39. "This is the will of him who sent me," *τοῦτο ἐστὶ τὸ θέλημα τοῦ πέμψαντός με πατρός*. But the word *πατρός* is wanting in the Al. and several other MSS. It is not found in the Cop. and Ara. versions. The whole verse is wanting in the Go. Several of the fathers also appear not to have read the word *πατρός* in this place: it is wanting also in many La. MSS. As this verse is explanatory of the preceding, whereof a part is repeated, it suits the ordinary method of composition not to mention *πατρός* in this place, as it does not occur in the words referred to. Mill and some other critics agree in rejecting it.

41. "I am the bread which descended from heaven," *ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ*. Vul. "Ego sum panis vivus qui de cœlo descendi." The addition of *vivus* in this place has no support from MSS. or versions; no, not even the Sax. version.

45. "Every one who hath heard and learnt from the Father, cometh unto me," *πᾶς οὖν ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς με*. E. T. "Every man, therefore, that hath heard and hath learned of the Father, cometh unto me." Markland justly observes, that as the preceding words are "they shall be all taught of God," it would have been more consequential to subjoin, "every man, therefore, that cometh unto me, hath heard and learnt of the Father:" and there is no doubt that it is only in this way that the affirmation can be deduced, as a consequence, from what preceded. But in some MSS. of note the illative particle *οὖν* is not found; nor is there any thing corresponding to it in the Vul. Cop. Go. and Sax. versions. Origen also omits it. Now the omission of this particle corrects entirely the incoherency. In a case of this kind, where the connexion is plainly injured by the particle, the reason above mentioned is ground sufficient for excluding it; for it is plain, that transcribers have used more freedom with connexive particles than with the other parts of speech. And we may add, that those of this class, in supplying such helps, commonly do not consult the understanding so much as the ear.

51. "Is my flesh, which I will give for the life of the world," *ἡ σὰρξ μου ἐστὶν ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς*. Vul. "Caro

mea est pro mundi vita." The clause *ἢν ἐγὼ δώσω* is wanting in three noted MSS. and in the Eth. and Sax. versions, as well as in the Vul.

53. "Ye have not life in you," *οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς*. E. T. "Ye have no life in you." The version I have given is closer, both to the letter and to the sense. *The life* spoken of is called, both before and after, *ζωὴ αἰώνιος*. The adjective, though sometimes dropped, is always understood, whilst the subject of discourse continues to be the same. The import of our Lord's words is, therefore, not that there was no living principle of any sort in those who rejected him, (though the expression, in the common translation, seems to imply as much), but that they had nothing of the life about which he had been discoursing to them.

55. "For my flesh is truly meat, and my blood is truly drink," *Ἡ γὰρ σὰρξ μου ἀληθῶς ἐστὶ βρώσις, καὶ τὸ αἷμα μου ἀληθῶς ἐστὶ πόσις*. A few MSS. read *ἀληθῆς* in both places. With them agree the Cop. and second Sy. versions. The literal translation of this reading is, 'for my flesh is the true meat, and my blood is the true drink.' The difference in meaning is not material, and if it were, there is not sufficient authority in this place for an alteration.

56. The Cam. MS. and one of Stephen's, after *αὐτῷ*, add, *καθὼς ἐν ἐμοὶ ὁ πατήρ, καὶ γὰρ ἐν τῷ πατρὶ*. *Ἀμὴν ἀμὴν λέγω ὑμῖν εἴν μὴ λάβητε τὸ σῶμα τοῦ υἱοῦ τοῦ ἀνθρώπου, ὡς τὸν ἄρτον τῆς ζωῆς, οὐκ ἔχετε ζωὴν ἐν αὐτῷ*: "As the Father is in me, and I am in the Father. Verily, verily, I say unto you, unless ye receive the body of the son of man as the bread of life, ye have not life in him." That Dr. Mill should, on so slight authority, even by his own account, (Proleg. 1268, etc.), favor an addition which, as Whitby observes, (Exam. Millii), has the sanction of no ecclesiastical writer, no translation, no commentary, and is, besides, unsuitable to the style of the context, is truly amazing.

57. "As the Father liveth who sent me, and I live by the Father; even so, he who feedeth on me, shall live by me;" *καθὼς ἀπέστειλέ με ὁ ζῶν πατήρ, καὶ γὰρ ζωὴ διὰ τὸν πατέρα καὶ ὁ τρώγων με, καὶ κείνος ζήσεται δι' ἐμέ*. E. T. "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." In the oriental tongues the present participle supplies the present of the indicative. We have an example of it in the above passage; but the illustration conveyed in that manner is more clearly expressed in modern tongues, when rendered by the indicative. I have therefore taken this method here, which is approved by Gro. and followed by Cas. who says, "quemadmodum vivit pater qui me misit." Maldonat also explains it in the same manner. The clauses, *καθὼς ἀπέστειλε με ὁ ζῶν πατήρ, καὶ γὰρ ζωὴ διὰ τὸν πατέρα*, make not a complete comparison, but only what I may call one moiety of a comparison, whereof what follows *καὶ ὁ τρώγων με, καί-*

καίρος ζήσεται δι' ἐμὲ, makes the other. A comparison of the same taste we have, chap. 10: 14, 15. It must be owned that *διὰ*, with the accusative, commonly marks the final, not the efficient cause, answering to the La. *propter*, not to *per*. But it is confessed on all sides, that this does not always hold. The Vul. indeed, Er. and Zu. render it *propter*; Cas. and Be. *per*. But even the expounders of the Vul. and translators from it, consider the preposition *propter* here as equivalent to *per*. P. R. and Sa. render it in Fr. *par* not *pour*. Maldonat and Si. admit that *propter* means here the same as *per*. The whole scope of the context is so manifestly favorable to this interpretation, and adverse to the other, as to leave no reasonable doubt.

69. "The Son of the living God," ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. Vul. "Filius Dei." Τοῦ ζῶντος is wanting in a few MSS. The same defect is found in the Cop. Arm. and Sax. versions as in the Vul. Nonnus also omits this epithet.

70. "A spy." Diss. VI. Part i. sect. 4, 5, 6.

CHAPTER VII.

8. "I go not yet," ἐγὼ οὐκ ἄναβαίνω. Vul. "Ego autem non ascendo." The Cam. and another MS. read οὐκ for οὐκῶ. The Cop. Sax. and Eth. versions read as the Vul.

12. "Much whispering," γογγυσμὸς πολὺς. E. T. "Much murmuring." The word *murmuring* would, in this place, convey the notion of discontent, grumbling. This does not appear to be suggested by the original term. It expresses solely the secrecy and caution which the people found it convenient to use in speaking on this subject, being prompted, not by their resentments but by their fears. Γογγυσμὸς, in this, stands in opposition to *παρόρησις* in the next verse.

15. "Whence cometh this man's learning?" πῶς οὗτος γράμματα οἶδε; An. "How came he acquainted with the Scriptures?" Some foreign translators also render the words in the same manner. It was, no doubt, our Lord's acquaintance with the Scriptures, and reasoning from them, which occasioned the remark. But there appears no reason for confining the word *γράμματα* to this signification. Indeed the expression τὰ ἱερα γράμματα occurs, 2 Tim 3: 15, in this sense; but this is rather an argument against rendering it so here, where *γράμματα* has neither the epithet nor the article with which it is accompanied in that place. The article, for the sake of emphasis, invariably attends *γραφή* (which without it, means no more than *a writing*) when it denotes 'the Scriptures.' We cannot then think, that so vague a term as *γράμματα*, without any mark of distinction, would be used for the same purpose. Further, *γράμματα*,

for denoting *letters*, or *learning* in general, occurs elsewhere, both in the N. T. and in the ancient version of the Old. See Acts 26: 24. Is. 28: 11, 12; where it may be observed, that *ἐπιστάμαι γράμματα* is used in a way entirely similar to the *γράμματα οἶδε* of the passage under examination. Add to this, that if our Lord had understood by *γράμματα* 'the Scriptures,' he would not surely, ver. 16, have distinguished the doctrine learnt from them from the doctrine taught by the Father.

17. "Whosoever is minded to do his will," *ὅστις τις θέλη τὸ θέλημα αὐτοῦ ποιεῖν*. E. T. "If any man will do his will." As the auxiliary *will* is often no more than a sign of the future, it expresses but weakly the import of the verb *θέλη*. To say, with An. and Hey. "is inclined," or, with Wor. "if any man desire," is still worse; because these expressions always denote a disposition of mind which comes short of a purpose or resolution, and from which we can hardly promise any thing. Dod. says "determined," which is very good. I prefer, with Pearce, the word "minded." Mt. 16: 24. N. L. 13: 31. N.

18. "Is a stranger to deceit," *ἀδικία ἐν αὐτῷ οὐκ ἔστιν*. In the use of the Seventy *ἀδικεῖν* often denotes 'to lie,' 'to prevaricate,' 'deceive,' and *ἀδικία*, 'falsehood,' 'deceit,' which is evidently the most apposite meaning in this place, where it is contrasted to *ἀληθείης*. In this way, Beau. and some other late interpreters have rendered the word.

21, 22. "I have performed one action which surpriseth you all. Moses instituted circumcision amongst you," *ἐν ἔργον ἐποίησα καὶ πάντες θαυμάζετε. Διὰ τοῦτο Μωσῆς δέδωκεν ὑμῖν τὴν περιτομήν*. E. T. "I have done one work, and ye all marvel. Moses, therefore, gave unto you circumcision." I have, with The. who is followed by some of our best critics, joined *διὰ τοῦτο* to the end of verse 21. Nothing can be more incongruously connected than the words are in the Eng. and most other modern translations; where our Lord's performing a miracle is represented as the cause why Moses gave them circumcision. It is justly observed by Re. (though he has followed a different method in translating) that if *διὰ τοῦτο* be construed with *θαυμάζετε*, which makes an alteration only on the pointing, we have an example of the same construction and arrangement with the same verb, Mr. 6: 6, *ἐθαυμάζε διὰ τὴν ἀπιστιάν αὐτῶν*, "he wondered at their unbelief." Different methods have been adopted by translators, which, in my judgment, are forced and unnatural. The method here followed, is that taken by Dod. Wes. Wy. and Wor.

22. "Circumcise on the Sabbath." The precept of circumcision required that every male child should be circumcised the eighth day from his birth. Gen. 17: 10, etc. Lev. 12: 3. Though the eighth day happened to be the Sabbath, this ceremony was not

deferred ; and the law of circumcision vacated the law of the Sabbath.

23. "Because I have, on the Sabbath, cured a man whose whole body was disabled?" *ὅτι ὅλον ἄνθρωπον ὑγιή ἐποίησα, ἐν σαββάτῳ*; E. T. "Because I have made a man every whit whole on the Sabbath day?" Dod. "That I have cured a man entirely on the Sabbath?" This does not differ in meaning from the E. T. which with most other versions denotes only the completeness of the cure. All that they say might have been said with propriety, if no more than a finger or a toe had been affected : whereas the words *ὅλον ἄνθρωπον ὑγιή ποιείν* plainly intimate, that it was not a single member only, but the whole body that was cured. Beau. seems to be the first modern interpreter who had fully expressed the sense : "De ce qu'un jour de sabbat, j'ai guéri un homme qui étoit incommodé dans tout son corps." Our Lord doubtless alludes to the cure wrought at Bethesda, on the man who had been eight-and-thirty years in distress. I have changed the word *diseased*, which was perhaps too strong, for *disabled*, which is more conformable to what we learn from ch. 5: 5, etc.

24. "Judge not from personal regards," *μὴ κρίνετε κατ' ὄψιν*. E. T. "Judge not according to the appearance." This phrase is ambiguous. It may mean either the external circumstances of the case, or the dignity of the parties concerned ; but more readily conveys to our thoughts the former than the latter of these significations. Whereas *ὄψις* answers to the La. *facies*, and is equivalent to *προσώπον*, 'face,' or 'person.' It occurs only in two other places of the N. T. ch. 11: 44, and Rev. 1: 16. In the one it is rendered *face*; in the other, *countenance*. It is often found in the Sep. in the same acceptation. There can be no question that this precept is of the same import with those which enjoin strict impartiality between the parties, or to have no respect of persons in judgment. The application of the precept is pretty obvious from the occasion of it. If they had been strictly impartial and equitable, they would have seen that they could not vindicate Moses for enjoining such a violation of the sabbatical rest as was occasioned by circumcising, whilst they condemned Jesus for his miraculous cures, which required less labor, and were not less evidently calculated for promoting a good end. Nay, they could not excuse themselves for the one practice, if Jesus was blamable for the other.

26. "That this is the Messiah," *ὅτι οὗτός ἐστιν ἀληθῶς ὁ Χριστός*. E. T. "That this is the very Christ." The word *ἀληθῶς* is wanting in many MSS. ; amongst which are the Cam. and others of note. It is not in the Com. and some other early editions ; nor has it been read by some of the primitive writers. There is no word answering to it in the Vul. Cop. Arm. Sax. and Ara. versions. The Sy. and the Eth. have each a word corresponding to it ; but as

they have none answering to the word *ἀληθῶς* in the former part of the verse, (for the authenticity of which there is so general a consent of MSS. fathers, and versions,) there is some ground to suspect a transposition. On the whole, considering also that the word is unnecessary, and in this place rather unsuitable to the ordinary style of the writer, I thought it better to omit it.

28. "Do ye know both who and whence I am?" *Κἀμὲ οἴδατε, καὶ οἴδατε πόθεν εἰμι.* E. T. "Ye both know me, and ye know whence I am." As the words are plainly capable of being read as an interrogation, it is, in every respect, most eligible to translate them so in this place. In the way they are commonly rendered, they contain a direct contradiction to what our Lord says, ch. 8: 14, 19. Nor does it satisfy, that both may be true in different senses, since these different senses do not appear from the context. Nay, in effect he contradicts them in the same breath; inasmuch as he tells the people, that they know not him who sent him. When they said, "We know whence this man is," the same thing was evidently meant as when they said, ch. 6: 42, "Is not this Jesus the son of Joseph, whose father and mother we know?" Now our Lord tells them plainly, that they do not know his father, and, consequently, cannot tell whence (that is, of what parentage) he is. Dod. Wes. Wy. render the words here interrogatively.

² "He is true who sent me," *ἔστιν ἀληθινὸς ὁ πέμψας με.* There is generally observed in the N. T. a distinction between *ἀληθής* and *ἀληθινός*, when applied to persons: the former answers to the La. *verax*, the latter to *verus*; the one means 'observant of truth,' the other 'genuine.' The words, therefore, are thought by Grotius, not improbably, to suggest, that *the genuine father* of Jesus, *ἀληθινός αὐτοῦ πατήρ*, was he who sent him; the other, whom they knew, was only *νομιζόμενος*, supposed to be his father. Others think, that as *the true God*, in contradistinction to the false gods of the nations, is sometimes in the sacred books called *ὁ ἀληθινός θεός*, the epithet *ἀληθινός* is here employed to hint, to the attentive and intelligent hearers, that that Almighty Being who alone is eminently denominated TRUE, is he who sent him. In either case, it does not appear to have been our Saviour's intention to express himself in such a manner as to be equally intelligible to all. His own disciples he brought, by little and little, to the full knowledge of his doctrine. The spiritual, like the natural day, advances gradually. Now the translator ought, as much as he can, to adopt the views of his author.

32. "The chief priests," *οἱ ἀρχιερεῖς*. Vul. "Principes." In conformity to this version, two MSS. of little account read *ἀρχοντες*. The Sax. version follows the Vul.

33. "Jesus therefore said," *εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς*. E. T. "Then said Jesus unto them." So great a number of MSS. edi-

tions, versions, fathers, and critics, reject *αὐτοῖς* in this place, as leave no reasonable ground to think that it has originally belonged to it. When we consider also the scope of the passage, we find it would be improper; for this discourse must certainly have been directed, not to the officers of the Pharisees, but to the people.

35. "Will he go to the dispersed Greeks?" *μη εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι*; Vul. "Numquid in dispersionem Gentium iturus est?" Be. "Num ad eos qui dispersi sunt inter Græcos profecturus est?" After him E. T. "Will he go unto the dispersed among the Gentiles?" It is a manifest stretch to render the dispersion of the Greeks, "those dispersed among the Greeks;" but if this were allowable, the very next clause, "and teach the Greeks?" excludes it, for it is to them surely he goes whom he intends to teach. That *Ἕλληνες* is ever used in the N. T. for Hellenist Jews, I have seen no evidence, and am therefore now satisfied that this is the only version which the words will bear.

38. "He who believeth on me, as Scripture saith, shall pour a cistern whence rivers of living water shall flow," *ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν ὕδατος ζῶντος*. E. T. "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." As commentators have been at a loss to find the portion of Scripture here referred to, some have joined *καθὼς εἶπεν ἡ γραφή* to the clause *ὁ πιστεύων εἰς ἐμέ*, which immediately precedes, and thus rendered the words, "He who believeth on me so as the Scripture hath commanded;" making the latter clause serve to qualify the former, that it may be understood that not every sort of believer is meant, but he whose belief is of such a particular kind. For my part, I do not find any insinuation in Scripture, that there are, or can be, different ways of believing. Belief may indeed have very different objects. But as to the act of the mind called *believing*, it is always mentioned in holy writ with the same simplicity that seeing, hearing, understanding, and remembering, are mentioned. Nor does there appear the least suspicion in the writer, that any one of these should be misunderstood by the reader more than any other. The above-mentioned is one of those criticisms which spring entirely from controversial theology; for, if there had not been previously different definitions of *faith* adopted by different parties of Christians, such a manner of interpreting the words had never been devised. Doubtless, therefore, *καθὼς εἶπεν ἡ γραφή* is to be explained in the usual way, as referring to some scriptural promise or prediction, of which what is here told would prove the accomplishment. Houbigant thinks that the passage alluded to is in one of Balaam's prophecies, Num. 24: 7, which he translates in this manner: "De præcordiis ejus aquæ manabunt." He says some plausible things in support of his opinion, which it would be foreign to my purpose to

examine here. I have had occasion formerly to observe, that by such phrases as *καθώς εἶπεν ἡ γραφή*, a particular passage of Scripture is not always referred to, but the scope of different passages is given.

39. "The Spirit was not yet [given]," *οὐπω γὰρ ἦν πνεῦμα ἅγιον*. E. T. "For the Holy Ghost was not yet given." Vul. "Nondum enim erat spiritus datus." *ἅγιον* is wanting in several MSS. Origen, Cyril, Hesychius, and Nonnus, seem not to have read it. There is nothing corresponding to it in the Vul. Sy. Cop. Sax. and Arm. versions. It is rejected also by some of the best modern critics. Though there is no word for *given* in the common Gr. it is in the Vat. MS. the Vul. both the Sy. and the Sax. It seems necessary, in order to complete the sense. The evidence in its favor would otherwise be insufficient.

43. "The people were divided," *σχίσμα ἐν τῷ ὄχλῳ ἐγένετο*. Diss. X. Part iii. sect. 2.

48. "Of the Pharisees." Diss. IX. Part iv. sect. 6.

52. "Search," *ἐρευνήσον*. Vul. "Scrutari Scripturas." The only voucher for this variation is the Cam. MS. which adds *τὰς γραφάς*. No version whatever favors it.

"That prophets arise not out of Galilee." *ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγήγερται*. E. T. "For out of Galilee ariseth no prophet." A great number of MSS. read *ἐγείρεται*, and several versions; the Vul. both the Sy. the Goth. and the Sax. render the words in such a manner as though they had read so. Nonnus also says *ἐγείρεται*. But we cannot, from this, conclude with certainty that they read so; for a freedom no greater than the change of the tense in verbs must be sometimes taken, especially in translating a writer who uses the tenses with such peculiarity of idiom as this evangelist. It is enough here, that it appears to have been the general sense of interpreters that the verb was to be understood in the present. Indeed, most of the modern translators, and among the rest the Eng., have in this followed the ancient. It has not a little puzzled expositors to account for so general an assertion from the leading men of the nation, since it is highly probable that Jonah at least arose out of Galilee. On this article I observe, first, that our translators have rendered the expression more absolute than they were warranted by the Gr. It is there literally, 'prophet ariseth not.' They say, "No prophet ariseth." There is a real difference here. The former, in common speech, denotes no more than that it is not usual; the latter, that it never happens. I have rendered it, in my opinion, more agreeably to the sense, and more suitably to our idiom, by the plural number. I observe, 2dly, That men, when their passions are inflamed, are not wont to be accurate in their expressions, or distinct in recollecting, on the sudden, things which make against them. This expression of the Pharisees, therefore, whom

prejudice, pride, and envy, concurred in blinding, needs not appear so surprising to us. The expedient, to which Bishop Pearce and others have recurred, of prefixing the article to *προφήτης*, without the authority of a single MS. or of a quotation from any ancient author, is, of all resources, the worst. Here it would hurt, instead of mending, the reply. Admit that Jesus had been but a prophet, and not the Messiah, was there no crime, or was there no danger, in forming a plan to destroy him? By such a correction one would make them speak as if it were their opinion, that they might safely take the life of an innocent man, even though a prophet of God, if he was not the Messiah. The reason of their mentioning a prophet, was because our Lord, by pretending a divine commission, had classed himself among prophets, and therefore had given reason to infer that, if he was not a prophet, he was an impostor, and consequently merited the fate they intended for him. For the law, Deut. 18 : 20, had expressly declared, that the prophet who should presume to speak a word in the name of God, which he had not commanded him to speak, should die. Now, they had, on their hypothesis, specious ground for making the remark, as it served to vindicate their designs against his life. But the whole of their argument is marred by making it "the prophet;" for our Lord was not yet understood to have publicly and explicitly declared himself the Messiah.

53. "Then every man went."— See the Note immediately following.

CHAPTER VIII.

1—11. The first eleven verses of this, with the concluding verse of the former chapter, containing the story of the adulteress, are wanting in a great number of MSS. Origen, Chr. The. the Gr. *catena*, though containing no fewer than three-and-twenty authors, have not read these twelve verses. Euth. a commentator so late as the twelfth century, is the first who has explained them. At the same time he assures us in his Commentary, they are not to be found in the most correct copies. They were not in any good copy of either of the Sy. versions, printed or MS. till they were printed in the Eng. Polyglot from a MS. of Archbishop Usher. They are neither in the Go. nor in the Cop. They have been long read by the Greeks in their churches, are in most MSS. found with them at present; although in some of them they are marked with asterisks or daggers, to show that they are considered as spurious. If they be an interpolation, they are a very ancient one, having been found in some copies before Origen. Some have represented them as having been transcribed from the apocryphal Gospel according to

the Hebrews; others have ascribed them to Papias, who flourished in the beginning of the second century. Many of the best critics and expositors of opposite sects have entertained strong suspicions of them. Such are Er. Olivetan, Cajetan, Bucer, Cal. Be. Gro. Ham. L. Cl. The words of Be. are remarkable; I shall therefore transcribe them:—"Ad me quidem quod attinet, non dissimulo mihi merito suspectum esse quod veteres illi tanto consensu vel rejecerunt, vel ignorarunt. Deinde quod narrat Jesum solum fuisse relictum cum muliere in templo, nescio quam sit probabile. : nec satis cohæret cum eo quod mox, id est, versu duodecimo dicitur, eos rursum alloquutus; et quod scribit, Jesum digito scripsisse in terra, novum mihi et insolens videtur, nec possum conicere quomodo possit, satis commode explicari. Tanta denique lectionis varietas facit ut de totius istius narrationis fide dubitem." To the expositors above-mentioned I might almost add the Jesuit Maldonat, considered in his critical capacity, though, as a true son of the church, he declares himself on the contrary side. For, after fairly deducing the evidences which are urged for the rejection of this story, he produces, as a counterbalance, the single authority of the Council of Trent, and appears to make a merit of sacrificing to it every thing that might be urged from reason on the opposite side. "Sed hæc omnia," meaning the evidences he had given of the spuriousness of the passage, "minus habent ponderis, quam una auctoritas ecclesie, quæ per concilium Tridentinum, non solum libros omnes quos nunc habet in usu, sed singulas etiam ejus partes, tanquam canonicas approbavit." But in this implicit deference to authority Maldonat has not preserved an uniform consistency. See the Note on ch. 21 : 22, 23. There are some strong internal presumptions, as well as external, against the authenticity of the passage. They who desire to enter further into the question, may consult Si.'s Crit. Hist. of the text of the N. T. ch. 13, and Wet. on the place. Let them also read, for the sake of impartiality, Bishop Pearce's note C. on versè 11, and his other notes and remarks on the whole story; and if they think with him, that all, or the chief objections made by Wet. against the authenticity of the story, are fully answered, they will naturally adopt the Bishop's opinion.

6. "Was writing with his finger on the ground," τῷ δακτύλῳ ἔγραψεν εἰς τὴν γῆν. E. T. "With his finger wrote on the ground, as though he heard them not." This is one of the few instances in which our translators have deserted the common Gr. and even the La. in deference to the authority of MSS. a good number of which, and some of the early editions, after γῆν read μὴ προσποιούμενος; but this clause is not in any translation, that I have seen, of an earlier date than Dio.'s. Being, besides, quite unnecessary, I thought it better to follow the common editions both Gr. and La.

9. "They hearing that withdrew," οἱ δὲ ἀνούσαντες καὶ ὑπό

τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο. E. T. "And they which heard it, being convicted by their own conscience, went out." The clause *καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι* is wanting in many MSS. some of the best editions, and in the Vul. Sy. Sax. and Eth. versions.

10. "And seeing none but the woman," *καὶ μηδένα θεασάμενος πλὴν τῆς γυναικός*. This clause is wanting in the Cam. and four other MSS. and also in the Vul. Sy. Sax. Cop. and Arm. versions. The sense, however, seems to require it.

² "Hath nobody passed sentence on thee?" *οὐδεὶς σε κατέκρι-
νεν*; E. T. "Hath no man condemned thee?"

11. "Neither do I pass sentence on thee," *οὐδὲ ἐγὼ σε κατακρί-
νω*. E. T. "Neither do I condemn thee." The Eng. word *condemn* is used with so great latitude of signification for *blaming*, *dis-approving*, as well as *passing sentence against*; that I thought it better, in order to avoid occasion of mistaking, to use a periphrasis which exactly hits the meaning of the Gr. word in these two verses.

14. "My testimony ought to be regarded, because I know whence I came, and whither I go," *Ἀληθὴς εἶμιν ἡ μαρτυρία μου ὅτι οἶδα πόθεν ἦλθον, καὶ πού ὑπάγω*. It has been suggested (Bowyer's Conjectures) that the conjunction *ὅτι* is not in this passage causal, but explanatory, and introduces the testimony meant, 'My record is true, that I know whence I came, and whither I am going.' But though *ὅτι* is often employed for ushering in the subject, it does not suit the connexion to render it so here. Had these words, "I know whence I am," etc. been the testimony to which the Pharisees alluded in the preceding verse, where they said, "Thou testifiest concerning thyself," etc. I should admit the justness of the suggestion. But when we observe, that the testimony, ver. 12, "I am the light of the world," etc. which occasioned their retort, is quite different, we must be sensible, that to render the words in the way suggested, is to make our Lord's answer foreign from the purpose. It does the worse here, as this appears to be the first time that Jesus used these words, "I know whence I came," etc. If so, they could not be the testimony to which the Pharisees alluded. How, then, does our Lord's argument run, on the common interpretation? In this manner: 'Though it holds in general, that a man's testimony of himself, unsupported by other evidence, is not to be regarded; it is, nevertheless, where other testimony cannot be had, always received, and has that regard to which the circumstances of the case appear to entitle it. My mission is a transaction between God and myself. I know whence I came, and whither I go; or all that relates to the nature and end of my mission, of which I am conscious. But this is what no other man is: I can, therefore, produce no human testimony but my own, a testimony which will not be disregarded by those who consider how strongly it is supported by the testimony of God.' (See ver. 16, 17, 18.)

15. "Ye judge from passion," *ὕμεις κατὰ τὴν σάρκα κρίνετε*. E. T. "Ye judge after the flesh." *Σάρξ*, in the language of the N. T. is frequently used to denote the inferior powers of the soul, the passions and appetites, and is, in this meaning, opposed to *πνεῦμα*, which denotes the superior faculties of reason and conscience. Thus, *κατὰ σάρκα περιπατεῖν*, is to act habitually under the influence of passion and appetite. Though, from the use of the common version, we are habituated to the phrase "after the flesh," to the much greater number it conveys no distinct meaning. It only suggests something which, in general, is bad. Diss. I. Part i. sect. 11. N. sect. 14. N.

20. "The treasury," Mr. 12: 41. N.

24. "Ye shall die in your sins;" that is, *impenitent, hardened*. It may also denote, that they should die suffering the punishment of their sins. In this explanation it conveys a prediction of the destruction of their city and State, in which it is not improbable that some of our Lord's hearers on this occasion afterwards perished.

25. "The same that I told you formerly," *τὴν ἀρχὴν ὃ, τι καὶ λαλῶ ὑμῖν*. The E. T. is to the same purpose: "Even the same that I said unto you from the beginning:" *τὴν ἀρχὴν* for *κατὰ τὴν ἀρχὴν*, is entirely in the Gr. idiom for 'in the beginning,' 'formerly.' In this way it is used by the Seventy, Gen. 13: 4. 43: 18, 20. Dan. 8: 1: In this way it is explained by Nonnus:

Ὅτι περὶ ὑμῶν
Ἐξ ἀρχῆς ἀσφίζον.

In this way also it is rendered in the M. G. *ἀπὸ τὴν ἀρχὴν*. When we have such authority for the meaning of the word, (the best of all authorities for scriptural use), I see no occasion for recourse to profane authors. Misled by these, Dod. unites the passage, with the following words, ver. 26, *πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν*, into one sentence, thus rendering the whole, "Truly, because I am speaking to you, I have many things to say and judge concerning you;" in which it is not in my power to discover any meaning or coherence. 1st, We have no answer given to the question put; 2dly, We have things introduced as cause and effect, which seem but ill fitted to stand together in that relation. Could his speaking to them be the cause of his having many things to judge concerning them? Vul. "Principium qui et loquor vobis." For the *qui* there is no support from either Gr. MSS. or ancient versions. Nay, some ancient La. MSS. read *quod*.

27. "That he meant the Father," *ὅτι τὸν πατέρα αὐτοῖς ἔλεγε*. Vul. "Quia patrem ejus dicebat Deum." The Cam. MS. adds *τὸν Θεόν*, which, with the Sax. version, seem to be in this place the only testimonies in favor of the Vul.

28 "Then ye shall know what I am," *τότε γνώσεσθε ὅτι ἐγώ*

εἶμι. E. T. "Then shall ye know that I am he." With Gro. I understand the third word as thus divided, ὃ τε which is the same as τε, *quid*, 'what.' In this way there is a direct reference to the question put ver. 25, "Who art thou?" It has this advantage also, that it leaves no ellipsis to be supplied for completing the sense; and the connexion is both closer and clearer than in the common version. L. Cl. has taken this method in rendering the words into Fr. "Alors vous connoitrez ce que je suis." P. R. and Sa. though translating from the Vul. which says "quia ego sum," go still nearer the terms of that question, and say "qui je suis," who I am. In Eng. the An. and Hey. follow L. Cl. as I also have done. In this way the full import of the words is given with sufficient clearness.

33. "Some made answer," ἀπεκρίθησαν αὐτῷ. E. T. "They answered him." The whole scope of the place shows that it was not those believers to whom Jesus had addressed himself in the two preceding verses, who are here represented as answering: But such expressions as ἔλεγον, ἀπεκρίθησαν, are sometimes used indefinitely, and import only 'it was said,' 'it was answered.' What follows evinces that they were far from being believers who made this answer.

38. "Ye do what ye have learnt from your father," ὑμεῖς οὐδ' ἑωράκατε παρὰ τῷ πατρὶ ὑμῶν ποιεῖτε. E. T. "Ye do that which ye have seen your father." But in a considerable number of MSS. some of them of note, for ἑωράκατε we read ἠκούσατε. It was so read by Origen and Cyril. It is followed by the Eth. Cop. Go. and second Sy. versions. I agree with Bishop Pearce in thinking this reading preferable in point of propriety. It is for this reason, which is of the nature of internal evidence, that I have adopted the correction, otherwise not strongly supported:

39. "If ye were Abraham's children, ye would act as Abraham acted," εἰ τέκνα τοῦ Ἀβραάμ ἦτε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε ἂν. Vul. "Si filii Abrahæ estis, opera Abrahæ facite." To warrant this version the original should be Ἀβραάμ ἔσπε, τὰ ἔργα τοῦ Ἀβραάμ ποιεῖτε. Yet there is no MS. which reads entirely in this manner.

43. "It is because ye cannot bear my doctrine," ὅτι οὐ δύνασθε ἀκοῦν τὸν λόγον τὸν ἐμόν. E. T. "Even because ye cannot hear my word." The verb ἀκοῦν denotes frequently in Scripture, and even in profane authors, not barely 'to hear,' but 'to hear patiently;' consequently *not to hear* often means *not to bear*. The Eng. verb *to hear* has sometimes, I acknowledge, the same meaning, but more rarely; and in consequence of the uncommonness, the literal version has somewhat of an ambiguous appearance, which the original has not. The An. Hey. and Wor. have all avoided the ambiguity, though not quite in the same manner.

44. "He was a manslayer," *ἐκείνος ἀνθρωποκτόνος ἦν*. E. T. "He was a murderer." The common term for murderer in the N. T. is *φονεύς*. I have here made choice of a less usual name, not from any disposition to trace etymologies, but because I think it is not without intention that the devil, a being not of earthly extraction, is rather called *ἀνθρωποκτόνος* than *φονεὺς*, as marking, with greater precision, his ancient enmity to the human race. When the name *murderer* is applied to a rational being of a species different from ours, it naturally suggests that the being so denominated is a destroyer of others of his own species. As this is not meant here, the evangelist's term is peculiarly apposite. At the same time I am sensible that our word *manslaughter* means, in the language of the law, such killing as is indeed criminal, though not so atrocious as *murder*; but in common use it is not so limited. Hey. says, to the same purpose, "a slayer of men."

45. "Because I speak the truth, ye do not believe me," *ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι*. Vul. "Si veritatem dico non creditis mihi." This version, one would almost think, must have arisen from a different reading, though there is none entirely conformable to it in the known MSS. and versions. It may indeed be thought an objection against the common reading, that there is something like exaggeration in the sentiment. How is it possible that a man's reason for not believing what is told him should be *that it is true*? That this should be his known or acknowledged reason, is certainly impossible. To think or perceive a thing to be true, and to believe it, are expressions entirely synonymous. In this way explained, it would no doubt be a contradiction in terms. The truth of the matter may, nevertheless, be the real, though with regard to himself the unknown, cause of his unbelief. A man's mind may, by gross errors and inveterate prejudices, be so alienated from the simplicity of truth, that the silliest paradoxes, or wildest extravagancies in opinion, shall have a better chance of gaining his assent than truths almost self-evident. And this is all that, in strictness, is implied in the reproach.

46. "Which of you convicteth me?" *τίς ἐξ ὑμῶν ἐλέγχει με*; E. T. "Which of you convinceth me?" The word *convinceth* is not the proper term in this place: It relates only to the opinion of the person himself about whom the question is. Our Lord here, in order to show that the unbelief of his hearers had no reasonable excuse, challenges them openly to *convict* him, if they can, in any instance, of a deviation from truth. The import of this is, Bring evidence of such a deviation, evince it to the world. A man may be convinced, that is not convicted. Nay, it is even possible that a man may be convicted, that is not convinced. I am astonished that Dod. has missed observing this distinction. He is almost the only modern translator into Eng. who has missed it.

* "Of falsehood," *περὶ ἀμαρτίας*. E. T. "Of sin." *Ἀμαρτία* not only signifies 'sin,' in the largest acceptation, but 'error,' 'falsehood,' 'a departure from truth.' Its being contrasted here to *ἀλήθεια*, fixes it to this sense. It immediately follows, "And if I speak truth, why do ye not believe me?"

51. "Shall never see death," *θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα*. Hey. "Shall not die for ever." This is at least a very unusual expression. If *not for ever* do not here mean *never*, it would not be easy, from the known laws of the language, to assign its precise meaning. But the sense, say they, is, 'He shall not perish eternally;' 'he shall not suffer eternal death.' I admit that this is the meaning which our Lord had to the expression which he then used. But this meaning is as clearly conveyed in the E. T. as in the Greek original. Now, if we could make the expression clearer in Eng. than it is in Gr. we ought not, in the present case, to do it; because we cannot do it without hurting the scope of the writer in recording this dialogue, which shows the manner wherein our Lord, whilst he taught his faithful followers, was misunderstood by his enemies. The probability, nay even the possibility, of some of their mistakes, will be destroyed, if his expressions be totally divested of their darkness, or even ambiguity. Our Lord spoke, doubtless, of eternal death, when he said *θάνατον οὐ μὴ θεωρήσῃ*; but it is certain that he was understood by most of his hearers as speaking of natural death: the words then ought to be susceptible of this interpretation. He perceived their mistake, but did not think proper to make any change on his language. The only equivocal word here is *θάνατος* 'death.' *Εἰς τὸν αἰῶνα*, with a negative particle, when the sense is not confined by the verb, has invariably the same meaning, which is 'never.' See Mt. 21: 19. Mr. 3: 29. J. 4: 14. 10: 28. 13: 8. 1 Cor. 8: 13. I said, when the sense is not confined by the verb, because when the verb implies duration, the meaning of the phrase is different; for it then denotes 'not always,' 'not perpetually.' We have an example in this chapter, ver. 35, *ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα*, "Now the slave abideth not in the family perpetually." These two, *never*, and *not perpetually*, are the only acceptations in Scripture I have discovered of the phrase. Now it cannot be the latter of these that has been meant by Hey. ; and if the former, he has not been happy in the choice of an expression, ch: 9: 32. N.

55. "Speak falsely." Diss. III. sect. 24.

56. "Longed to see my day," *ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν*. E. T. "Rejoiced to see my day." The words *ἵνα ἴδῃ*, immediately following *ἠγαλλιάσατο*, show that it cannot mean here *rejoiced*, but 'desired earnestly,' 'wished,' 'longed.' It is so rendered by the Sy. ܦܝܬܬܢ. Nonnus, to the same purpose,

Ἥμαρ ἐμὸν πολυεύκτων ἰδεῖν ἠγάλλετο Θύμω.

The Vul. Er. and Zu. say "exultavit," but both Cas. and Be. "gestivit." L. Cl. Beau. and almost all the late Eng. interpreters, nay, and even the most eminent Fr. translators from the Vul. as P. R. Sa. and Si. follow in this the interpretation of Be. and Cas. "He saw." His faith was equivalent to seeing.

57. "And thou hast seen Abraham?" *Καὶ Ἀβραὰμ εἶώρας;* E. T. "And hast thou seen Abraham?" The form I have given to the interrogation, which is still retained, is more expressive of the derisive manner in which the question seems to have been put. Mt. 27: 11, with the N.

58. "Before Abraham was born, I am," *πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι.* E. T. "Before Abraham was, I am." I have followed here the version of Er. which is close both to the sense and to the letter: "Antequam Abraham nasceretur, ego sum." Dio renders the words in the same way in Italian: "Avanti che Abraam fosse nato, io sono." Dod. Hey. and Wy. translate in Eng. in the same manner. *Ἐγὼ εἰμι* may indeed be rendered 'I was.' The present for the imperfect, or even for the preterperfect, is no unusual figure with this writer. However, as an uninterrupted duration from the time spoken of to the time then present, seems to have been suggested, I thought it better to follow the common method.

59. The E. T. adds, "and so passed by." In the common Gr. we have *καὶ παρήγεν οὕτως.* But these words are not in the Cam. MS. nor in some of the early editions. There is nothing corresponding to them in the Sy. Vul. or Sax. versions. Cas. and Lu. have them not. Be. considers both this, and the clause immediately preceding, to wit, "passing through the midst of them," which is also wanting in the Vul. Arm. and Sax. versions, as mere interpolations. He has, nevertheless, retained them in his translation. They are rejected by Gro. and Mill. It may be said that one of these clauses at least (if not both) adds nothing to the sense: they have much the appearance of having been copied from other Gospels.

CHAPTER IX.

2. "Who sinned; this man, or his parents, that he was born blind?" Diss. VI. Part. ii. sect. 19.

7. "Wash thine eyes in the pool of Siloam," *νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ.* E. T. "Wash in the pool of Siloam." There are two words which occur in the N. T. in the sense of *washing* or *bathing*; yet they are not synonymous, though we have not terms which correspond so exactly as to mark the distinction between them. The words are *νίπτειν* and *λούειν*. The former, *νίπτειν*, or rather *νίπτισθαι*, (for the middle voice is more used), denotes to wash or bathe a part only of the body; the latter, *λούειν*,

is to wash or bathe the whole body. This difference, if I mistake not, is uniformly observed in the N. T. Thus, Mt. 6: 17, τὸ προσώπῳ σου νίψαι. 15: 2, οὐ νίπτονται τὰς χεῖρας αὐτῶν. And in this Gospel the distinction is expressly marked, ch. 13: 10, ὁ λελουμένος οὐ χρειᾶς ἔχει ἢ τοὺς πόδας νίψασθαι, where the participle λελουμένος is used of him whose whole body is washed; and the verb νίψασθαι is joined with τοὺς πόδας. That the verb λούειν is commonly used in the manner mentioned, see Acts 9: 37. Heb. 10: 23. 2 Pet. 2: 22. Rev. 1: 5. In all which, whether the words be used literally or metaphorically, the complete cleansing of the body or person is meant. There is only one passage about which there can be any doubt. It is in Acts 16: 33, where the jailor, upon his conversion by Paul and Silas, prisoners committed to his custody, is said in the E. T. to have washed their stripes. The verb is ἐλουσεν. But let it be observed, that this is not an accurate version of the Gr. phrase ἐλουσεν ἀπὸ τῶν πληγῶν, which, in my opinion, implies bathing the whole body, for the sake both of cleaning their wounds and administering some relief to their persons. The accusative of the active verb ἐλουσεν is evidently τὰ σώματα understood. The full expression is ἐλουσε τὰ σώματα αὐτῶν ἀπὸ τῶν πληγῶν. The same distinction between the words is well observed in the Sep. The word *wash*, in Eng. when used as a neuter verb without a regimen, is commonly, if not always, understood to relate to the whole body. The word *νίψαι* shows, on the contrary, that the sacred author meant only a part. That the part meant is *the eyes*, is manifest from the context. Not to supply them, therefore, in Eng. is in effect to alter the sense. Nonnus, agreeably to this exposition, says νίπτει τεθὸν ῥέθρος. And when the man himself relates to the people, ver. 11, how he had been cured, Nonnus thus expresses this circumstance:

Νίψαμενος σκύροιο περιτρόχον ὀφθαλμοῦ ὑλήν.

And afterwards, ver. 15, to the Pharisees he says, ὑδάτι πηλὸν ἐνίψα. Mr. 7: 3, 4. N.

8. "They who had before seen him blind," οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς ἦν. Vul. "Qui viderunt eum prius quia mendicus erat." Conformable to this are the Al. Cam. and several other MSS. which instead of τυφλὸς read πρροσαιτης. Most of the ancient versions agree in this with the Vul. It makes no material difference in the story.

9. "Others, He is like him," ἄλλοι δὲ, αὐτὸν ὅμοιος αὐτῷ ἔστιν. Vul. "Alii autem, Nequaquam, sed similis est ei." In conformity to this, four MSS. instead of ὅτι read οὐχὶ ἀλλ'. The Sy. and some other versions agree also with the Vul.

16. Σχίσμα ἦν ἐν αὐτοῖς. Diss. IX. Part iii. sect. 2.

17. "What sayest thou of him for giving thee sight?" Σὺ τί

λέγεις περὶ αὐτοῦ, ὅτι ἤνοιξε σου τοὺς ὀφθαλμούς; E. T. "What sayest thou of him, that he hath opened thine eyes?" Vul. "Tu quid dicis de illo qui aperuit oculos tuos?" It would appear that the La. translator has read ὅς for ὅτι. It suits the sense very well, but has no support from MSS. versions, or ancient authors. The common reading is unexceptionable; but the expression in the E. T. does not convey the meaning so distinctly as could be wished. The sense is well expressed by Ham. in his paraphrase: "What opinion of him hath this work of power and mercy to thee, wrought in thee?"

22. "Should be expelled the synagogue," ἀποσυναγωγος γένηται. This corresponds in their discipline to what we call 'excommunication.'

24. "Give glory to God," Δός δόξαν τῷ Θεῷ. This does not mean, as is commonly supposed, 'Give God the praise for thy cure.' The import is, 'Glorify God by confessing ingenuously the truth.' This expression shows that they believed, or affected to believe that he had told them lies, and that they wanted to extort a confession from him. It was the expression used by Joshua, ch. 7: 18, 19, to Achan, when he would induce him to confess his guilt in relation to the accursed thing. It was adopted afterwards by the judges, for adjuring those accused or suspected of crimes to acknowledge the truth as in the sight of God. What follows entirely suits this sense. Their speech is to this effect: 'You cannot impose upon us by this incredible story. We know that the man you speak of, who openly profanes the Sabbath, is a transgressor, and therefore can have no authority or commission from God: It will, therefore, be the wisest thing you can do, to confess the truth honestly, as thereby you will give glory to God.' It would appear from their tampering so much with this man, that they hoped by his means to detect some fraud or collusion, by the use of which our Lord had procured so extraordinary a fame for working miracles. But being disappointed in their expectations from him, they were so incensed that they resolved immediately to excommunicate him.

27. "Did ye not hear?" Καὶ οὐκ ἠκούσατε; E. T. "And ye did not hear." Vul. "Et audistis." This translator has read καὶ ἠκούσατε; a reading which has no support from antiquity, except the Sax. version. I think the clause ought to be read as a question, a manner frequent in this Gospel. If it be rendered in the common way, it must mean, 'Ye did not mind what was told you.' If so, the verb ἀκούειν is used twice in the same verse in senses totally different. Such an interpretation as supposes this, unless when a paronomasia is evidently intended, ought to be avoided as much as possible.

32. "Never was it heard before," ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη.

αἰῶνος, or *ἐκ τοῦ αἰῶνος*, is a literal version frequently occurring in the Sep. the Heb. word עוֹלָם, in like manner as *εἰς τὸν αἰῶνα*, or *εἰς τὸν αἰῶνα* is עוֹלָם. The former strictly means 'from eternity,' the latter, 'to eternity.' In this sense they are applied to God, Ps. 90: 2. But in popular language, the former often denotes no more than from the beginning of the world, or even from very early times; and *εἰς τὸν αἰῶνα* does not always mean 'to eternity,' in the strict sense of the word. That the use is nearly the same in Pagan writers, has been very well showed by Wet. The meaning of neither phrase, when accompanied with a negative, admits much variation. The one is *ante hac nunquam*, 'never before;' the other, *nunquam dehinc*, 'never after.' In regard to the latter, an exception was taken notice of on ch. 8: 51. Such an interpretation as 'from the age,' which some have proposed, conveys no meaning where no particular age has been spoken of. Nor is there any age of the world that appears to have been distinguished in Scripture as *the age*, by way of eminence. But a great deal of the reasoning used in criticism, especially scriptural criticism, is merely hypothetical.

34. "Thou wast altogether born in sins, and dost thou teach us?" This reproach proceeded from the same general principle from which the question of the disciples, ver. 2, arose.

CHAPTER X.

2. "The shepherd always entereth by the door," ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας, ποιμὴν ἐστὶ τῶν προβάτων. E. T. "He that entereth in by the door is the shepherd of the sheep." This mode of speaking with us conveys the notion, that the shepherd is the only person who enters by the door; yet the owner, the door-keeper, and the sheep themselves, also enter the same way. The original expression is manifestly intended to denote the constant, not the peculiar use which the shepherd makes of the door, as opposed to the constant use of thieves and robbers to force their entrance, by breaking or climbing over the fence. The comparison is made, not to the folds used by the common people in remote parts of the country, but to those belonging to the rich in the neighborhood of a populous city, where the walls and other fences need to be stronger, and the entrance more carefully kept, on account of the greater danger from thieves.

8. "All who have entered in another manner," πάντες ὅσοι πρὸ ἐμοῦ ἦλθον. E. T. "All that ever came before me." But there is a remarkable difference of reading on this passage. The words πρὸ ἐμοῦ, on which the meaning of the sentence entirely depends, are wanting in some of the most ancient, and in a very great number of

other MSS. There is nothing corresponding to them in the Vul. which says simply, "Omnes quotquot venerunt." The first Sy. in like manner has them not: the second Sy. has an expression answering to them; but it is marked as spurious with an asterisk. Neither the Go. nor the Sax. has them. They are wanting in the Com. and some other early editions. Most of the ancient expositors appear not to have read them. Some however have. Among these is Nonnus, who says, πάντες ὅσοι παρὸς ἦλθον. This is the state of the external evidence with regard to the words in question. And if it be found such as to leave the mind in suspense about their authenticity, the internal evidence against them does, in my opinion, turn the scale. When our Lord, in explaining his public character, uses a comparison introduced by the words *I am*, it is always his manner to suit what he next says of himself to that, whatever it be he has chosen to be represented by. Of this we have several examples in this Gospel. Thus, when he says, ch. 6: 51, "I am the living bread which descended from heaven," it is immediately added, "Whoso eateth of this bread"—This perfectly suits the comparison adopted; for *bread* is baked to be *eaten*. Again, ch. 14: 6, "I am the way, and the truth, and the life: no man cometh unto the Father but by me [who am *the way*]." Again, ch. 15: 1, "I am the true vine, and my Father is the vine-dresser." It is added, "Every barren branch in me [the vine] he lopeth off." To come to the context, ver. 11, "I am the good shepherd;" it follows, "the good shepherd giveth his life for the sheep;" and, lastly, ver. 9, "I am the door; such as enter by me [the door] shall be safe." Now to this manner, so uniformly observed, the words under examination cannot be reconciled. "I am the door, all that ever came before me," πρὸ ἐμοῦ, that is, before I *the door came*. But do we ever speak of a *door's coming* to any place? This is so far from illustrating the meaning, that it is inconsistent with any meaning, and therefore leads the mind to devise some other image which may suit the words here used. Such, indeed, is that employed ver. 11, where our Lord calls himself "the shepherd." But by no rules of interpretation can we borrow light from a circumstance which had not yet been mentioned. Of this incoherence, Maldonat, though he explains the words differently, was entirely sensible: Non videntur hæc enim," says he, "cum præcedenti versu satis apte conjungi. Si enim dixisset se pastorem esse, commode et apposite adderet alios non pastores sed fures et latrones fuisse; cum autem dixerit se esse ostium, non apparet qua ratione, qua consequentia addat alios fuisse latrones." But, beside this unsuitableness to the context the meaning expressed by ὅσοι πρὸ ἐμοῦ ἦλθον appears exceptionable. Who were those that came before him? Not Moses and the prophets, surely. For of these our Lord, far from calling them *thieves* and *robbers*, always speaks honorably. Yet to these we

should otherwise most readily apply the expression, especially when we consider that Jesus styles them to his disciples, "the prophets who were before you." 'The persons here meant,' say some, 'are those who, before his time, assumed the character of Messiah.' But who were these? It does not appear from any history, sacred or profane, that any person, before his time, ever assumed the character or title of Messiah. Afterwards, indeed, agreeably to our Lord's predictions, it was assumed by many. Theudas and Judas of Galilee cannot be meant. They were rather contemporaries. And though both were seditious leaders, and gave themselves out for extraordinary personages, we have no evidence that either of them pretended to be the Messiah. For all these reasons, I think *πρὸ ἐμοῦ* ought to be rejected as an interpolation. The external evidence, or what I may call the testimonies in its favor, are at least counterbalanced by those against it; and the internal evidence, arising from the sense of the expression and the scope of the passage, is all on the contrary side. I read therefore with the Sy. the Vul. and, I may add, the old Italic, of which the Sax. is esteemed by critics a literal translation, *πάντες ὅσοι ἦλθον*. I consider *ἦλθον* as used here for *ἔισῆλθον*, the simple for the compound used ver. 1, and the word *ἀλλεχόθεν* understood as supplied from that verse. It is not unusual, when there is occasion for repeating a sentiment which has been advanced a little before, to abridge the expression, on the supposition that what is wanting, the hearers will supply from memory. It will perhaps be objected to this explanation, that it makes this sentence a mere repetition of what is said in ver. 1. I own that the affirmation in ver. 1, is here repeated, but not merely so, as it is attended with a very important explanation. The import of the two verses, which will show exactly their relation, may be thus expressed: 1. They who enter the fold otherwise than by the door, are thieves and robbers. 7. I am the door. 8. Consequently they who enter otherwise than by me, are thieves and robbers.' This makes the eighth verse, as it were, the conclusion of a syllogism, of which the first and the seventh are the premises. It is remarkable, that this has appeared to be the general import of the passage, even to those interpreters who seem either not to have known how it could be deduced, or have attempted a method absolutely indefensible. Dr. Clarke (see his paraphrase of ver. 8) gives a sense to the words which coincides with that here given; but he does not inform us how he makes it out, or in what manner he read the original. Elsner has endeavored to draw the same meaning from the reading in the common Gr.; but, in my judgment, without success. *Ἐρχέσθαι πρὸ θύρας* for *to go past a door*, is, I suspect, utterly unexampled. Besides, who was ever accounted either thief or robber for *going past the door*, if he did not attempt to break into the enclosure? But it may be said, if the words *πρὸ ἐμοῦ*

ought to be rejected, how shall we account for their introduction into so many copies? To this I can only reply, that the misapprehension of the sense in some early transcriber, may not improbably have led him to take this method of supplying the ellipsis. It is in this manner that the greatest freedoms which have been taken with the sacred text are to be accounted for. Upon the whole, our Lord, when he compares himself to a shepherd, speaks in the character of the great prophet or teacher of God's people; when he compares himself to the door of the sheep-fold, he signifies that it is by him, that is, by sharing in his grace, and partaking of his spirit, that the under-shepherds and teachers must be admitted into his fold, that is, into his church or kingdom, and participate in all the spiritual blessings belonging to its members. In this view, the words are directed chiefly against the scribes and Pharisees, considered as teachers, whose doctrine was far from breathing the same spirit with his, and whose chief object was not like that of the good shepherd, to feed and to protect the flock, but, like that of the robber or the wolf, to devour them. I shall only add, before I conclude this note, that the interpretation here given suits the words that follow as well as those that precede. Thus, '7. I am the door. 8. All who enter in another manner are thieves and robbers. 9. All who enter by me, shall be safe.' How common was this method with our Lord, to enforce his sentiments by affirmations and negations thus connected!

14, 15. "I both know my own, and am known by them, (even as the Father knoweth me, and I know the Father); and I give my life for the sheep." Ch. 6 : 57. N. Diss. 12. Part 4. sect. 3.

16. "I have other sheep besides, which are not of this fold." This is spoken of the Gentiles, who were afterwards to be received into his church on the same footing with the Jews.

18. "No one forceth it from me," οὐδεὶς αἶρει αὐτὴν ἀπ' ἐμοῦ. E. T. "No man taketh it from me." This can hardly be said with propriety, since he suffered by the hands of others. The Eng. verb *take* does not express the full import of the Greek αἶρει. In this place it is evidently our Lord's intention to inform his hearers, that his enemies could not by violence take his life, if he did not voluntarily put himself in their power.

22. "The feast of the dedication," τὰ ἐγκαθίστα. It might be rendered more literally, 'the feast of the renovation.' But the other name has obtained the sanction of use. This festival was instituted by Judas Maccabæus, 1 Mac. 4: 59, in memory of their pulling down the altar of burnt-offerings, which had been profaned by the Pagans, and building a new one, dedicated to the true God.

² "It being winter," χειμῶν ἦν. This festival began on the twenty-fifth of the month *Casleu*, and was kept for eight days. It fell about the middle of our *December*.

25. "I said to you, but ye believed not, 'the works which I do in my Father's name, testify of me,'" *εἶπον ὑμῖν καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου, ταῦτα μαρτυροῦσι περὶ ἐμοῦ.* E. T. "I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me." The words are capable of being rendered either way; but there is this difference: rendered in the one way, they are conformable to fact, as appears from this very Gospel—"I said to you, the works which I do," etc. That he had said this, we learn from ch. 5: 36. In the other way rendered, the words "I told you," can refer only to what they asked him to tell them, to wit, whether he were the Messiah or not. Now it does not appear from this, or from any other Gospel, that he had ever told them this in express terms, as they wanted him to do. It may be proper to observe, that the Vul. is here, in respect of the sense, agreeable to the version I have given; but, in respect of the expression, plainly points out a different reading: "Loquor vobis, et non creditis, opera quæ ego facio in nomine patris mei, hæc testimonium perhibent de me." In conformity to this, the Cam. MS. alone reads *λαλῶ* for *εἶπον*.

26, 27. "Ye believe not, because ye are not of my sheep. My sheep, as I told you, obey my voice," *οὐ πιστεύετε· οὐ γὰρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον ὑμῖν. Τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει.* E. T. "Ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice." This case is similar to the former: *καθὼς εἶπον ὑμῖν* is joined by our translators to the preceding words; I join them to those which follow. My reason is the same as in the foregoing instance. The words which precede had not, as far as we are informed, been expressly used by our Lord; the subsequent words had. On the common Gr. there is no change made but in the pointing. Indeed the clause *καθὼς εἶπον ὑμῖν*, which has occasioned the question, is wanting in several MSS. as well as in the Vul. Cop. Arm. and Sax. versions. To recur to the authority of later interpreters and critics, would, in so plain a case, be quite unnecessary.

29. "My Father, who gave them me, is greater than all," *ὁ πατὴρ μου ὃς δίδωκέ μοι μέζων πάντων ἐστί.* Vul. "Pater meus, quod dedit mihi, majus omnibus est." There is nothing in the Gr. MSS. which can confer the least probability on this version of the La. interpreter. Two or three MSS. have *ὁ* for *ὃς*. The Al. reads *μείζων* for *μείζων*. The Cop. and Sax. versions agree with the Vul.

30. "I and the Father are one," *ἐγὼ καὶ ὁ πατὴρ ἐν ἑσμεν.* The word is not *εἷς*, *one person*, but *ἐν*, *one thing*, or the same thing. It might have been so rendered here; but the expression is too homely, in the opinion of some excellent critics, to suit the dignity of the subject. The greater part of foreign interpreters have

thought otherwise. Vul. Er. Zu. Cas. Be. "Ego et pater unum sumus. Lu. "Ich und der vater sind eins." Dio. "Io e il padre siamo una istessa cosa." L. Cl. "Mon père et moi sommes une seul chose." P. R. Si. and Sa. "Une même chose." What is distinguished in the original, we ought, if possible, to distinguish. Yet no Eng. translator known to me has in this chosen to desert the common translation.

34. "Is it not written in your law?" Here we find the book of Psalms, whence the passage quoted is taken, included under the name *law*, which is sometimes used for the whole Scriptures of the O. T.

35. "To whom the word of God was addressed," *πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο*. It has been observed justly, that the words may be rendered, 'against whom the word of God was pointed.' What gives countenance to this interpretation is, that God, in the place quoted, (Ps. 82: 6) is severely rebuking and threatening wicked judges and magistrates. On the whole, however, I prefer the version here given.

² "And if the language of Scripture is unexceptionable," *καὶ οὐ δύναται λυθῆναι ἡ γραφή*. E. T. "And the Scripture cannot be broken." I do not know a meaning which, by any of the received laws of interpretation, we can affix to this expression, "Scripture cannot be broken." Yet it is impossible for one who attends to our Lord's argument, as it runs in the original, to entertain a doubt about the clause which answers to it in the Gr. Our Lord defends what he had said from the charge of blasphemy, by showing its conformity to the style of Scripture in less urgent cases; insomuch that, if the propriety of Scripture language be admitted, the propriety of his must be admitted also. This is one of those instances, wherein, though it is very easy for the translator to discover the meaning, it is very difficult to express it in words which shall appear to correspond to those of his author. In such cases a little circumlocution has always been allowed.

36. "Whom the Father hath consecrated his apostle to the world," *ὃν ὁ πατὴρ ἡγάσεν καὶ ἀπέστειλεν εἰς τὸν κόσμον*. E. T. "Whom the Father hath sanctified and sent into the world." That *ἀγιάζειν* in Scripture often denotes 'to consecrate,' to set apart to any religious or important purpose, has been shown, Diss. VI. Part. iv. sect. 9—13. It is evident, that it is only in this sense applicable here. There are two words which Jesus chiefly uses for expressing his mission. One is *πέμτω*, the other *ἀποστέλλω*; the former a more familiar, the latter a more solemn term. It is from the latter that the name *apostle* is derived. Our Lord, in my opinion, has often an allusion to this title, when it does not appear in the E. T., because both words are promiscuously rendered "send." And though here the word *send*

does but feebly express the import of the original; for it may be said of every man, that God hath *sent* him into the world; I do not deny that, in most cases, both words are properly so rendered, and that the purport of the sentence is justly conveyed. In a few, however, where there seems to be an allusion to the title *ἀπόστολος*, by which he had distinguished the twelve, it may be allowable to change the term for the sake of preserving the allusion. Thus, ch. 17: 18, when our Lord, in an address to God, represents the mission of his apostles by him as analogous to that which he had himself received from his heavenly Father, he uses these emphatical words: *Καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον*. I have, for the sake of exhibiting the analogy with like energy, rendered the words in this manner: "As thou hast made me thy apostle to the world, I have made them my apostles to the world." Jesus is accordingly called, Heb. 3: 1, "the apostle and high-priest of our profession." He is the apostle of God; they were the apostles of Christ. Hence appears more strongly the propriety of what he said, L. 10: 16, "He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me." Thus making them, in respect of their mission as teachers, stand in the same relation to him, in which he, as Heaven's interpreter, stood to God. In like manner, in the verse under examination, as the word *ἡγιασε* evidently means 'consecrated,' or set apart for a sacred office; *ἡγιασε καὶ ἀπέστειλεν* is, by a common idiom, used for *ἡγιασε τοῦ ἀποστέλλεσθαι*; or, which is the same *ἡγιασεν εἶναι ἀπόστολον*.

^a "For calling himself his son," *ὅτι εἶπον, υἱὸς τοῦ Θεοῦ εἰμι*. E. T. "Because I said, I am the Son of God." Let it be observed, that our Lord's word here is *υἱός*, not *ὁ υἱός*. It is not, therefore, so definite as the common version makes it. At the same time, the want of the article in Gr. (as I have elsewhere observed,) does not render the words so expressly indefinite as in our language the indefinite article would render them, if the expression were translated 'a son of God.' For the sake, therefore, of avoiding an error on either side, I have chosen this oblique manner of expressing the sentiment. Mt. 27: 54. N.

39. "They attempted again," *ἐζήτουν πάλιν*. The Vul. has no word answering to *πάλιν*, which is also admitted by the Cam. and a few other MSS.

CHAPTER XI.

4. "Will not prove fatal," *οὐκ ἔστι πρὸς θάνατον*. E. T. "Is not unto death." That the former way of rendering gives the full

import of the Gr. expression, as used here, cannot be questioned: It at the same time preserves the ambiguity.

10. "Because there is no light," *ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ*, E. T. "because there is no light in him." Knatchbull has very properly observed, that the pronoun *αὐτῷ* here manifestly refers to the noun *κόσμου* in the end of the preceding verse; and should therefore be rendered 'in it.' Common sense, as well as the rules of construction, require this interpretation. His stumbling in the night, is occasioned by the want of that which prevents his stumbling in the day. *In it*, however, is better omitted in Eng. where it would encumber rather than enlighten the expression, of itself sufficiently clear.

25. "I am the resurrection and the life;" that is, 'I am the author of the resurrection and of the life;' a very common trope in Scripture of the effect for the efficient. In this way, God is called *our salvation*, to denote *our Saviour*; and Jesus Christ is said, 1 Cor. 1: 30, to be made of God unto us, *wisdom*, and *righteousness*, and *sanctification*, and *redemption*; that is, the source of these blessings.

27. "Thou art the Messiah, the Son of God, he who cometh into the world," *σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος*. E. T. "Thou art the Christ, the Son of God, which should come into the world." I have had occasion to take notice (in another place, Diss. V. Part iv. sect. 3—6, 14), of the three titles just now mentioned, as different denominations or descriptions by which the same great personage was distinguished. I have therefore kept them distinct. The two last are, as it were, compounded into one in the E. T. I have also observed, that the proper title is not *he who should come*, but *he who cometh*. It was very natural in Mary, when professing her faith in Jesus, in consequence of the question so publicly put to her, to mention all the principal titles appropriated to him in Scripture.

37. "Who gave sight to the blind man," *ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ*. Vul. "Qui aperuit oculos cæci nati." E. T. "Which opened the eyes of the blind." There is no Gr. MS. yet known which authorizes the addition of *nati* nor any version but the Cop. The singular number, with the article, here employed by the evangelist, shows a manifest allusion to one individual. *Ὁ τυφλὸς* is properly 'the blind,' which, when no substantive is added, is understood to be plural.

38. "Shut up with a stone," *λίθος ἐπέκειτο ἐπ' αὐτῷ*. E. T. "A stone lay upon it." From the way in which the words are rendered in the Sy. version, and from a regard to a just remark of Si. that the preposition *ἐπί*, in the Hellenistic idiom, does not always imply *upon* or *over*, I have been induced to render the expression

in the manner above mentioned; it being not improbable that, in this respect, the sepulchre was similar to our Lord's.

39. "For this is the fourth day," *τεταρταῖος γὰρ ἔστι*. E. T. "For he hath been dead four days." The expression is abrupt and elliptical; a manner extremely natural to those in grief, and therefore, where it is possible, worthy to be imitated by a translator.

41. "Then they removed the stone," *ἤρξαν οὖν τὸν λίθον οὗ ἦν ὁ τεθνηκώς κείμενος*. The last clause, *οὗ ἦν ὁ τεθνηκώς κείμενος*, is wanting altogether in the Vul. the Sy. the Sax. the Arm. the Eth. the Ara. and the Cop. versions, as well as in some noted MSS. The words *ὁ τεθνηκώς κείμενος* are wanting in the Go. and the second Sy. versions, and in the Al. MS. which reads *οὗ ἦ* after *λίθον*. Nonnus omits the clause entirely. It is rejected by Origen, Mill, and Bengelius; and plainly adds nothing to the sense.

45. The Vul. after *Mariam* adds "et Martham," in which it is singular.

49. "Caiaphas, who was high-priest that year." L. iii. 2. N.

"Ye are utterly at a loss," *ὑμεῖς οὐκ οἴδατε οὐδέν*. E. T. "Ye know nothing at all." It is manifest from the whole scope of the passage, that it is not with the ignorance of the subject about which they were deliberating—the doctrine and miracles of our Lord, nor with the ignorance of the law for the punishment of offenders of all denominations, that Caiaphas here upbraids them. Accordingly we do not find, in what he says, any thing tending to give the smallest information on either of these heads. Yet something of this kind is what occurs as the meaning, on first reading the words in most translations. But what he upbraids them with here, is plainly the want of political wisdom. They were in perplexity; they knew not what to resolve upon, or what measure to adopt, in a case which, as he pretended, was extremely clear. It would appear, that some of the sanhedrim were sensible that Jesus had given them no just or legal handle, by any thing he had either done or taught, for taking away his life; and that, in their deliberations on the subject, something had been advanced which made the high-priest fear they would not enter with spirit and resolution into the business. He, therefore, seems here to concede to those who appeared to have scruples, that, though their putting Jesus to death could not be vindicated by strict law or justice, it might be vindicated from expediency and reason of state, or rather from the great law of necessity, the danger being no less than the destruction of their country, and so imminent, that even the murder of an innocent man, admitting Jesus to be innocent, was not to be considered as an evil, but rather as a sacrifice every way proper for the safety of the nation. May we not reasonably conjecture, that such a manner of arguing must have arisen from objections made by Nicodemus, who, as we learn from ch. 7: 50, etc. was not afraid

to object to them the illegality of their proceedings, or by Joseph of Arimathea, who was probably one of them, and concerning whom we have this honorable testimony, L. 23: 50, 51, that he did not concur in their resolutions.

56. "What think ye? Will he not come to the festival?" *Τί δοκεῖ ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν*; E. T. "What think ye, that he will not come to the feast?" This looks as if they knew, or took for granted, that he would not come, and were inquiring only about the reason of his not coming. This is not the meaning of the evangelist, whose words, in the judgment of the best critics, make properly two questions, and ought to be pointed thus—*Τί δοκεῖ ὑμῖν;—ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν*;

CHAPTER XII.

7. "Let her alone. She hath reserved this"—*Ἄφετε αὐτήν—τετήρηκεν αὐτήν*. Five MSS. read *ἵνα τηρήσῃ*. The Vul. in conformity to this, "Sinite illam ut servet illud." With this agree also the Sax. Cop. and Eth. versions, and the paraphrase of Nonnus. But when the common reading makes a clear sense, which suits the context, the authorities just now mentioned are by no means a sufficient reason for changing.

² "To embalm me." Ch. 19: 40. N.

10. "Determined," *ἐβουλεύσατο*. E. T. "Consulted." I agree entirely with Gro. who observes, on this place, "*βουλευέσθαι non est hic consultare, sed constituere, ut Act. 5: 33. 15: 37. 2 Cor. 1: 17.*" It is translated by Beau. "avoient resolu," which is literally rendered by the Eng. An. "had resolved." Indeed, such a design on the life of a man whom they do not seem to have charged with any guilt, might appear improbable; but the maxim of Caiaphas above explained, ch. 9: 49. ² N. would serve, with judges disposed as those priests then were, to justify this murder also.

11. "Many Jews forsook them, and believed on Jesus," *πολλοὶ ὑπήγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν*. E. T. "Many of the Jews went away, and believed on Jesus." This interpretation is rather feeble. The Eng. word *went*, and even the words *went away*, before the mention of something done, are often little more than expletives. Here the word *ὑπήγον* bears a very important sense, and denotes their ceasing to pay that regard to the teaching of the scribes which they had formerly done. This is universally acknowledged to be the meaning of the verb in this passage. Bishop Pearce, however, has gone too far in the opposite extreme from our translators, where he says "*withdrew themselves, i. e. from the public service in the synagogues.*" The ideas formed from the practice of modern sectaries have led him, in this instance,

into a mistake. No sect of the Jews withdrew from the synagogue. Jesus, far from withdrawing, or encouraging his disciples to withdraw, attended the service in the temple at Jerusalem, and in the synagogues wherever he happened to be. He promoted the same disposition in his disciples, by precept as well as by example, and particularly warned them against disregarding the ministry, on account of the vices of the minister; Mt. 23: 1, etc. The same conduct was observed by his apostles and disciples after him. He foretold them, that they would be expelled the synagogue, ch. 16: 2, but never gave them permission to leave it whilst they were allowed by the Jewish rulers to attend it. The book of Acts shows that they did in fact attend the synagogue every Sabbath, where there was a synagogue to which they had access. Diss. IX. Part iv. sect. 6.

13. "Israel's King." Though we find in the common copies *ὁ βασιλεὺς τοῦ Ἰσραὴλ*, the article *ὁ* is wanting in so great a number of MSS. and editions, as to give just ground for rejecting it. For which reason, though the difference is of little moment, I have made use of this expression, ch. 10: 36, ² N.

16. "After Jesus was glorified:" that is, after his resurrection and ascension.

17. "That he called Lazarus." *ὅτι τὸν Λάζαρον ἐφώνησεν*. Vul. "Quando Lazarum vocavit." So many MSS. read *ὅτε* for *ὅτι*, and so many versions are conformable to this reading, that it is hardly possible to decide between them. The sense is good and apposite either way. But in such cases it is better to let things remain as they are.

19. "Ye have no influence," *οὐκ ὠφελεῖτε οὐδέν*. Vul. "Nihil proficimus," from the reading *ὠφελούμεν*, which has hardly any support from MSS. or versions.

26. "If any man serve me, my Father will reward him," *ἕαν τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ πατήρ*. E. T. "If any man serve me, him my Father will honor." The word *τιμή*, in Scripture, signifies not only *honor*, but *reward*, price, wages. The verb *τιμάω* admits the same latitude of signification. Beau. though he renders the word in his version in the common way, *le honorera*, says, in his note upon it, "*autrement le recompensera*." Nay, he adds in effect, that it ought to be thus rendered here, as it is opposed to *servir*: "*Comme honorer est ici opposé à servir, il signifie proprement recompenser, ainsi qu'en plusieurs autres endroits de l'écriture*."

22. "What shall I say? Shall I say Father, save me from this hour? But I came on purpose for this hour." *Τί εἶπω; πότερ σωθόν με ἐκ τῆς ὥρας ταύτης, ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην*. E. T. "What shall I say? Father, save me from this hour: but for this cause came I unto this hour." I understand the question here as ending, not at *εἶπω*, but at *ταύτης*, at which there

should be a point of interrogation ; or rather, that the words should be considered as two questions, in the manner done in this version. A similar example we have in the preceding chapter, ver. 56 ; for in both a part of the first question is understood as repeated. There *τί δοκεῖ ὑμῖν ; δοκεῖ ὅτι οὐ μὴ ἔλθῃ*— ; here, *τί εἶπω ; εἶπω, πάτερ, σώσον με*— ; I do not approve, with Markland, (Bowyer's Conjectures), that *τί* should be rendered *whether*, and the question made, "Whether shall I say, Father, save me?—or, Father, glorify thy name?" If these could be supposed to occur to the mind at once, there could not be a moment's hesitation about the preference. It suits much better the distress of his soul, to suggest at first a petition for deliverance. But in this he is instantly checked by the reflection on the end of his coming. This determines him to cry out, "Father, glorify thy name." This is not put as a question : It is what his mind finally and fully acquiesces in.

28. "Thy name," *σοῦ τὸ ὄνομα*. For *τὸ ὄνομα*, four MSS. not of the highest account, read *τὸν υἱόν*. Such also is the reading of the Cop. Eth. and Ara. versions. The second Sy. has it in the margin.

32. "All men," *πάντας*. Vul. "Omnia." Agreeably to this the Go. and the Sax. versions translate. The Cam. and one other MS. read *πάντα*.

34. "From the law ;" that is, from the Scriptures. Chap. 10: 34. N.

36. "He withdrew himself privately from them," *ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν*. E. T. "Departed, and did hide himself from them." This in my apprehension, conveys a sense different from that of the original, which denotes simply that, in retiring, he took care not to be observed by them. The Sy. version is very close, and appears to me to imply no more. The Vul. which says, "abiit et abscondit se ab eis," seems to have misled most of the modern interpreters. Cas. has hit the meaning better : *Discessit et eis sese subduxit.*"

40. "Blunted their understanding," *πεπώρωκεν αὐτῶν τὴν καρδίαν*. Diss. 4. sect. 22, 23, 24.

42. "Several," *πολλοί*. E. T. "Many." The Gr. word is of greater latitude than the Eng., and answers more exactly to the Fr. *plusieurs* which, by translators from that language, is sometimes rendered *many*, sometimes *several*, as suits best the subject. Here, as it is only the minority of those in the highest offices that are spoken of, a minority greatly outnumbered by the opposite party, they can hardly be supposed very numerous.

44. "He who believeth on me, it is not on me he believeth ;" that is 'not only on me.' The expression is similar to that in Mr. 9: 37, "Whosoever shall receive me, receiveth not me—" Both are explained in the same manner.

47. "But do not observe them," *καὶ μὴ πιστεύσῃ*. A considerable number of MSS. amongst which are the Al. and the Cam. read *φυλάξῃ*; to which agree not only the Vul. which says "et non custodieret," but both the Sy. the Cop. Arm. Eth. Ara. and Sax. versions, together with the Paraphrase of Nonnus :

Καὶ μὴ ἀσκλητοῦ νοῦν σφρήγιδα φυλάξῃ.

49. "What I should enjoin, and what I should teach," *τί εἶπω καὶ τί λαλήσω*. E. T. "What I should say, and what I should speak." These phrases convey to us no conceivable difference of meaning. If no difference of signification had been intended by the words of the original, the *τί* would not have been repeated before the second verb. The repetition evidently implies, that the subject of the one is not the subject of the other. *Εἰπεῖν* frequently means *to command, to enjoin, and λαλεῖν, to teach, to instruct by discourse*. When these are thus conjoined, as things related but not synonymous, they serve to ascertain the meaning of each other; the former regarding the precepts of his religion, the latter its principles.

CHAPTER XIII.

2. "While they were at supper," *δείπνου γεινομένου*. E. T. "Supper being ended." Vul. Er. Zu. "Cæna factâ." Be. "Peractâ." Cas. "Paratâ." The two first ways of rendering the words in La. express too much; the last, too little. That supper was *ended*, is inconsistent with what follows in the chapter; and if it was only *prepared*, it would not have been said, ver. 4, "he arose from supper." Maldonat's solution hardly requires refutation. He affirms, that our Lord that night ate three suppers with his disciples: the paschal supper, their ordinary supper, and the eucharistical supper; if this last might be called a supper. Hence, we find them still eating together, after we had been told that "supper was ended." In defence of the way wherein the words are rendered in the Vul. he argues thus:—the evangelist says, not *δείπνου γεινομένου, cum cæna fieret*, using the present participle, but *γεινομένου, cum cæna jam facta esset*, using the participle of the aorist. To this it sufficeth to reply, that the sacred writers use the participle *γεινομένου* indiscriminately for both purposes, but much oftener to express the present, or rather the imperfect, than the past. Thus, when *γεινομένης* is joined with *πρωῆς, ὀψιας, ἡμέρας*, or any term denoting a precise portion of time, it invariably signifies that the period denoted by the noun was begun, not ended. Mr. says, 6:2, *γεινομένου σαββατου ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν*. I should be glad to know of a single interpreter who renders these words, 'When Sabbath was ended, he taught in the synagogue.'

The words *sabbato facto*, in the Vul. denote no more here, in the judgment of all expositors, than 'when Sabbath was come.' Our Lord says, Mt. 13: 21, *γενομένης θλίψεως διὰ τὸν λόγον, εὐθὺς σκανδαλίζεται*. Is it whilst the persecution rages, or when it is over, that men are tempted by it to apostatize? I shall add but one other example from Mt. 26: 6, &c. *Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σιμωνος προσήλθεν αὐτῷ γυνή. κ. τ. ἔ.* Was it after Jesus had been in Simon's house in Bethany that the woman anointed him with the precious balsam, or when he was there? The Vul. says expressly, "cum Jesus esset in domo Simonis." I should not have brought so many examples in so clear a case, were it not to demonstrate, what even critics can forget, how unsafe it is to depend on general rules, without recurring to use, wherever the recourse is practicable.

4. "Mantle," *ἱμάτια*. E. T. "Garments." *ἱμάτιον* properly signifies 'the upper garment,' 'the mantle;' and *ἱμάτια*, 'garments,' or clothes in general; Diss. VIII. Part iii. sect. 1, 2, 3. Yet the plural is sometimes used for the singular, and means no more but *manile*, as Mt. 24: 18. 26: 65. 27: 35. chap. 19: 23.

10. "He who hath been bathing, needeth only to wash his feet," *ὁ λελουμένος οὐ χρειαν ἔχει ἢ τοὺς πόδας νίψασθαι*. For the distinction between *λαύειν* and *νίπτεισθαι* see chap. 9: 7. N. This illustration is borrowed from the custom of the times; according to which, those who had been invited to a feast bathed themselves before they went; but as they walked commonly in sandals, (unless when on a journey), and wore no stockings, it was usual to get their feet washed by the servants of the family before they laid themselves on the couches. Their feet, which would be soiled by walking, required cleaning, though the rest of their body did not. The great utility, and frequent need, of washing the feet in those countries, has occasioned its being so often mentioned in the N. T. as an evidence of humility, hospitality, and brotherly love.

13. "Ye call me The teacher, and The master," *Ἰμεῖς φωνεῖτε με Ὁ διδάσκαλος καὶ Ὁ κύριος*. E. T. "Ye call me master and lord." The article in Gr. prefixed to each appellation, and the nominative case employed where in common language it would have been the accusative, give great energy to the expression, and show that the words are applied to Jesus in a sense entirely peculiar. This is not at all expressed by the words, "ye call me master and lord," as though it had been *φωνεῖτε με διδάσκαλον καὶ κύριον*; for so common civility might have led them to call fifty others. But the titles here given can belong only to one. This remark extends equally to the following verse. For the import of the titles, see Diss. VII.

23. "Was lying close to his breast." Diss. VIII. Part iii. sect. 3—6.

33. "My children," *ταρβία*. E. T. "Little children." Diminutives answer a double purpose. They express either the *littleness* or *fewness*, in respect of size or number, of that to which they are applied, or the *affection* of the speaker; Diss. XII. Part i. sect. 19. There can be no doubt, that it is for the last of these purposes that the diminutive is used here. In Gr. when the first is only or chiefly intended, the word answering to little children is *παιδία*, or *παιδαγία*, not *ταρβία*. With us, the possessive pronoun answers better the purpose of expressing tenderness, for we have few diminutives.

34. "A new commandment." In popular language, to which the manner of the sacred writers is very much adapted, that may be called a new law which revives an old law that had been in a manner abrogated by universal disuse. Our Lord, by this, warns his disciples against taking for their model any example of affection wherewith the age could furnish them; or, indeed, any example less than the love which he all along, but especially in his death, manifested for them.

CHAPTER XIV.

1. "Believe on God, and believe on me," *πιστεύετε εἰς τὸν Θεὸν, καὶ εἰς ἐμὲ πιστεύετε*. E. T. "Ye believe in God, believe also in me." The Gr. expression is ambiguous, and capable of being rendered different ways. The Vul. which has had great influence on the translators in the West, has preferred the latter method, "creditis in Deum et in me credite; and, in respect of the sense, is followed by Er. Zu. Cas. and Be. The Sy. has on the contrary, preferred the former, which seems to be more generally adopted in the East. It was so understood also by Nonnus, who thus expresses the sense: *Ἀλλὰ Θεῷ καὶ ἐμοὶ πιστεύσατε*. This is the sense which the Gr. commentators also put upon the words; and in this way Luther interprets them. They are so rendered into Eng. by Dod. Wes. and Wor. The reasons of the preference I have given to this manner are the following:—1st, In a point which depends entirely on the Gr. idiom, great deference is due to the judgment of those whose native language was Gr. The consent of Gr. commentators, in a question of this kind, is therefore of great weight. 2dly, The two clauses are so similarly expressed and linked together by the copulative, that it is I suspect, unprecedented to make the verb in one an indicative, and the same verb repeated in the other an imperative. The simple and natural way is, to render similarly what is similarly expressed; nor ought this rule ever to be departed from, unless something absurd or incongruous should follow from the observance of it. This is so far from being the

thought otherwise. Vul. Er. Zu. Cas. Be. "Ego et pater unum sumus. Lu. "Ich und der vater sind eins." Dio. "Io e il padre siamo una istessa cosa." L. Cl. "Mon père et moi sommes une seul chose." P. R. Si. and Sa. "Une même chose." What is distinguished in the original, we ought, if possible, to distinguish. Yet no Eng. translator known to me has in this chosen to desert the common translation.

34. "Is it not written in your law?" Here we find the book of Psalms, whence the passage quoted is taken, included under the name *law*, which is sometimes used for the whole Scriptures of the O. T.

35. "To whom the word of God was addressed," *πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο*. It has been observed justly, that the words may be rendered, 'against whom the word of God was pointed.' What gives countenance to this interpretation is, that God, in the place quoted, (Ps. 82: 6) is severely rebuking and threatening wicked judges and magistrates. On the whole, however, I prefer the version here given.

² "And if the language of Scripture is unexceptionable," *καὶ οὐ δύναται λυθῆναι ἢ γραφή*. E. T. "And the Scripture cannot be broken." I do not know a meaning which, by any of the received laws of interpretation, we can affix to this expression, "Scripture cannot be broken." Yet it is impossible for one who attends to our Lord's argument, as it runs in the original, to entertain a doubt about the clause which answers to it in the Gr. Our Lord defends what he had said from the charge of blasphemy, by showing its conformity to the style of Scripture in less urgent cases; insomuch that, if the propriety of Scripture language be admitted, the propriety of his must be admitted also. This is one of those instances, wherein, though it is very easy for the translator to discover the meaning, it is very difficult to express it in words which shall appear to correspond to those of his author. In such cases a little circumlocution has always been allowed.

36. "Whom the Father hath consecrated his apostle to the world," *ὃν ὁ πατὴρ ἡγάσεν καὶ ἀπέστειλεν εἰς τὸν κόσμον*. E. T. "Whom the Father hath sanctified and sent into the world." That *ἡγιάζειν* in Scripture often denotes 'to consecrate,' to set apart to any religious or important purpose, has been shown, Diss. VI. Part. iv. sect. 9—13. It is evident, that it is only in this sense applicable here. There are two words which Jesus chiefly uses for expressing his mission. One is *πέμνω*, the other *ἀποστέλλω*; the former a more familiar, the latter a more solemn term. It is from the latter that the name *apostle* is derived. Our Lord, in my opinion, has often an allusion to this title, when it does not appear in the E. T., because both words are promiscuously rendered "send." And though here the word *send*

does but feebly express the import of the original; for it may be said of every man, that God hath *sent* him into the world; I do not deny that, in most cases, both words are properly so rendered, and that the purport of the sentence is justly conveyed. In a few, however, where there seems to be an allusion to the title *ἀπόστολος*, by which he had distinguished the twelve, it may be allowable to change the term for the sake of preserving the allusion. Thus, ch. 17: 18, when our Lord, in an address to God, represents the mission of his apostles by him as analogous to that which he had himself received from his heavenly Father, he uses these emphatical words: *Καθώς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον.* I have, for the sake of exhibiting the analogy with like energy, rendered the words in this manner: "As thou hast made me thy apostle to the world, I have made them my apostles to the world." Jesus is accordingly called, Heb. 3: 1, "the apostle and high-priest of our profession." He is the apostle of God; they were the apostles of Christ. Hence appears more strongly the propriety of what he said, L. 10: 16, "He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me." Thus making them, in respect of their mission as teachers, stand in the same relation to him, in which he, as Heaven's interpreter, stood to God. In like manner, in the verse under examination, as the word *ἡγιασε* evidently means 'consecrated,' or set apart for a sacred office, *ἡγιασε καὶ ἀπέστειλεν* is, by a common idiom, used for *ἡγιασε τοῦ ἀποστελλεσθαι*; or, which is the same *ἡγιασεν εἶναι ἀπόστολον.*

² "For calling himself his son," *ὅτι εἶπον, υἱὸς τοῦ Θεοῦ εἰμι.* E. T. "Because I said, I am the Son of God." Let it be observed, that our Lord's word here is *υἱός*, not *ὁ υἱός*. It is not, therefore, so definite as the common version makes it. At the same time, the want of the article in Gr. (as I have elsewhere observed,) does not render the words so expressly indefinite as in our language the indefinite article would render them, if the expression were translated 'a son of God.' For the sake, therefore, of avoiding an error on either side, I have chosen this oblique manner of expressing the sentiment. Mt. 27: 54. N.

39. "They attempted again," *ἐζήτουν πάλιν.* The Vul. has no word answering to *πάλιν*, which is also admitted by the Cam. and a few other MSS.

CHAPTER XI.

4. "Will not prove fatal," *οὐκ ἔστι πρὸς θάνατον.* E. T. "Is not unto death." That the former way of rendering gives the full

that suggests the idea of judge, cause or party. *The advocate* exercises his office in presence of *the Judge*. Whether *the client* be there or not, is of no consequence, as he is represented by his *advocate*. Now this *παράκλητος*, who, we are told ver. 26, is "The Holy Spirit," was to be sent to the disciples of Jesus, to remain with them for ever. If the word here then denote *advocate*, and if the Holy Spirit be that *advocate*, are the disciples, to whom he is sent, *the judges*? If not, who is *the judge*? what is the cause to be pleaded? and who are the parties? This interpretation introduces nothing but confusion and darkness. The only plea in its favor, which has any thing specious in it; is, that by the wisdom and eloquence with which the Spirit endowed the apostles and first Christian preachers, he powerfully defended the cause of Christ before the world: but as those first teachers themselves were made the instruments or immediate agents of the victory obtained to the Christian cause over the infidelity of both Jews and Pagans, the Holy Spirit was to them much more properly a *monitor* or *prompter* than an *advocate*. He did not appear openly to the world, which, as our Lord says, ver. 17, "neither seeth him nor knoweth him;" but, by his secret instructions, they were qualified to plead with success the cause of Christianity. Let it be observed further, that our Lord says, that when he himself is gone, his Father will send them *another παράκλητος*, who will remain with them for ever. From this we learn, 1st, That our Lord himself, when he was with them, had discharged that office among them; and 2dly, That it was to supply his place in the discharge of the same function that the Holy Spirit was to be sent. Now when our Lord is said, since his ascension into heaven, to be our *advocate* and *intercessor*, with the Father, we perceive the beauty and energy, as well as the propriety, of the representation. But we should never think of the title *advocate* for expressing the functions he discharged to his disciples when he sojourned among them upon the earth. We should readily say, that to them he acted the part of a tutor, a father, a monitor, a guide, a comforter; but nobody would say that he acted to them as an advocate. I have been the more particular here, for the sake of showing that it is not without reason that Be. has in this been so generally deserted, even by those Protestant interpreters who, on other occasions, have paid but too implicit a deference to his judgment. Is *comforter* then the proper term? *Comforter*, I admit, is preferable. But this appellation is far from reaching the import of the original. Our Saviour when there was occasion, as at this time in particular, acted the part of a *comforter* to his disciples. But this part is in its nature merely occasional, for a time of affliction; whereas that of *monitor*, *instructor*, or *guide*, is, to imperfect creatures like us, always needful and important. Were we, in one word, to express the part acted by our Lord to his

followers, we should certainly adopt any of the three last expressions rather than the first: Or, if we consider what is here ascribed to the Spirit as the part he is to act among the disciples, it will lead us to the same interpretation. . "The Holy Spirit," says our Lord, ver. 26, "whom the Father will send in my name, he will teach you all things, and remind you of all that I have told you." Is not this to say, in other words, "He will be to you a faithful monitor?" Further, the conjugates of the word *παράκλητος* entirely suit this interpretation. The general import of *παράκαλειν* in the active voice, is 'to admonish,' to exhort, to entreat, and *παράκλησις*, 'admonition,' exhortation. It is manifest, as has been justly remarked by Dr. Ham., that in some places the import of the noun has been unduly limited, by being rendered *comfort* or *consolation*; particularly that *παράκλησις τοῦ ἁγίου πνεύματος*, Acts 9: 21. is much more properly rendered 'the admonition,' than 'the comfort of the Holy Spirit.' Diss. VIII. Part iii. sect. 8.

² It is perhaps hardly worth remarking, that the Mohammedans pretend that the coming of their prophet is here predicted. The evangelist, say they, did not write *παράκλητος*, *paracletos*, but *περικλυτος*, *periclytos*, that is, 'illustrious,' which is the import of the name *Mohammed* in Arabic. But whence had they this information? The Gospel of John was well known throughout the church for several centuries before the appearance of Mohammed; whereas the reading alleged by them had never before been heard of; nor has it been discovered ever since in any one MS. ancient translation, commentary, or ecclesiastical writing of any kind.

18. "I will not leave you orphans," *οὐκ ἀφήσω ὑμᾶς ὄρφανους*. E. T. "I will not leave you comfortless." I cannot imagine what could have led our translators into the singularity of deserting the common road, where it is so patent; unless, by introducing *comfortless*, they have thought that they gave some support to their rendering the word *παράκλητος*, in the context *comforter*.

19. "Because I shall live;" that is, return to life. A great part of this discourse must have been dark at the time it was spoken; but the event explained it afterwards.

22. "Wherefore wilt thou discover thyself to us?" *τι γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν*. E. T. "How is it that thou wilt manifest thyself to us?" The expression *How is it that*, is ambiguous, and may be an inquiry about the manner of his discovering himself to them. The words of the evangelist can be interpreted only as an inquiry into the reason of his discovering himself to them, and not to the world. This question arose from the remains of national prejudices in regard to the Messiah, to which the apostles themselves were not, till after the descent of the Spirit, (related in the 2d chapter of the Acts), entirely superior. Our Lord's answer in the two following verses, though in all probability not perfectly un-

derstood by them at the time, assigns a reason for the distinction he would make between his disciples and the world, but says nothing about the manner of discovering himself.

24. "Is not mine, but the Father's;" that is, (setting aside the idiom), is not so much mine as the Father's. Mt. 9: 13. Mr. 9: 37.

28. "Ye would rejoice that I go to the Father," *ἐχάρητε ἂν ὅτι εἶπον, πορεύομαι πρὸς τὸν πατέρα*, E. T. "Ye would rejoice because I said, I go unto the Father." The word *εἶπον* is not in the Al. MS. nor in the Cam. It is wanting also in several others. There is nothing which answers to it in either of the Sy. versions, or in the Vul. Goth. Sax. Cop. Arm. Eth. or Ara. Origen, Cyril, Chr. seem not to have read it. The same may be affirmed of Nonnus the paraphrast. Such a concurrence of all the most ancient and most eminent translations, supported by some of the best MSS. and Grecian critics, have induced me to join with Mill and Bengelius in rejecting it.

30. "The prince of the world," *ὁ τοῦ κόσμου τούτου ἄρχων*. E. T. "The prince of this world." There is such a powerful concurrence of MSS. both those of principal note and others, with both the Sy. versions, some of the most celebrated Gr. commentators, together with Nonnus, in rejecting the pronoun *τούτου*, that not only Mill, but Wet. who is much more scrupulous, is for excluding it.

² "He will find nothing in me," *ἐν ἐμοὶ οὐκ ἔχει οὐδέν*. "E. T. Hath nothing in me." Though not so great as in either of the instances immediately preceding, there is considerable authority from MSS. versions, and ancient authors, for reading either *ἐνρίσκει* or *ἐνρήσει*, instead of *οὐκ ἔχει*. For this reason, and because it makes the expression clearer, I think, with Mill, it ought to be admitted.

CHAPTER XV.

2. "He cleaneth by pruning," *καθαίρει*. E. T. "He purgeth." Critics have observed a verbal allusion or paronomasia in this verse. To the barren branch the word *αἶρε* is applied; to the fruitful, *καθαίρει*. It is not always possible in a version to preserve figures which depend entirely on the sound, or on the etymology of the words, though sometimes they are not without emphasis. This verse and the following afford another, and more remarkable instance, of the same trope. As our Lord himself is here represented by the vine, his disciples are represented by the branches. The mention of the method which the dresser takes with the fruitful branches, in order to render them more fruitful, and which he expresses by the word *καθαίρει*, leads him to take notice of the state wherein the apostles, the principal

branches, were at that time, "Ἦδη ὑμεῖς καθάρου ἔσθη. It is hardly possible not to consider the *καθαίρει* applied to the branches as giving occasion to this remark which immediately follows it. Now, when the train of the thoughts arises in any degree from verbal allusions, it is of some consequence to preserve them, where it can be easily effected, in a translation. It is for this reason that I have translated the word *καθαίρει* by a circumlocution, and said *cleaneth by pruning*. It is evident that *καθαίρει*, in this application means *pruneth*; but to say in Eng. simply *pruneth*, would be to throw away the allusion, and make the thoughts appear more abrupt in the version than they do in the original; and to say *cleaneth*, without adding any explanation, would be obscure, or rather improper. The word used in the E. T. does not preserve the allusion, and is besides, in this application, antiquated. Nonnus appears to have been careful to preserve the trope; for though almost all the other words in the two verses are changed for the sake of the measure, he has retained *καθαίρειν* and *καθαροί*. Few translators appear to have attended to this allusion; yet whatever strengthens the association in the sentences, serves to make them both better understood and longer remembered.

6. "Like the withered branches which are gathered for fuel, and burnt," *ὡς τὸ κλήμα, καὶ ἐξηράνθη, καὶ συναγορεύσιν αὐτὰ, καὶ εἰς πῦρ βάλλουσι, καὶ καίεται*. E. T. "As a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." Through an excessive desire of tracing the letter, a plain sentiment is here rendered indistinctly and obscurely. Knatchbull's observation is just. In the idiom of the sacred writers, the copulative often supplies the place of a relative, *a branch, and is withered*, for *a branch which is withered*, or *a withered branch*. See Ruth 1: 11. Many other examples might be brought from Scripture. The singular number is sometimes used collectively, as *branch* for *branches*. This may account for *αὐτὰ* in the plural. Some MSS. indeed, and even some versions, read *αὐτόν*; but the difference does not affect the sense.

8. "So shall ye be my disciples," *καὶ γενήσεσθε μαθηταί*. The Cam. and some other MSS. have *γένησθε* for *γενήσεσθε*. Agreeably to which, the Vul. says, "et efficiamini mei discipuli." With this also agree the Cop. and Sax. versions.

10. "Ye shall continue in my love," *μενεῖτε ἐν τῇ ἀγάπῃ μου*. Dod. and Wor. "Ye will continue in my love." The precept "continue in my love," in the preceding verse, which must determine the meaning of this declaration, is capable of being understood in two ways, as denoting either *continue to love me*, or *continue to be loved by me*; in other words, 'keep your place in my affection.' In my opinion the latter is the sense, and therefore I have retained the old manner *ye shall* in preference to *ye will*, as the former is

frequently the sign of a promise, which I take the sentence to contain to this effect: 'If ye keep my commandments, ye shall continue the objects of my love.' For this preference it is proper to assign my reasons: First, it is most natural to suppose, that when our Lord enjoined them to continue in a particular state, it would be in that state wherein he had signified that they then were. Now this state is manifestly that of being loved by him; of which mention is made in the words immediately preceding: "As the Father loveth me, says he, "so I love you; continue in my love." 'Ye possess my love at present, continue to possess it.' But here a doubt might arise in their minds, 'How shall we continue to possess it? or how shall we know that we continue to possess it?' To obviate all such exceptions he adds, "If ye keep my commandments, ye shall continue to possess my love; as I have kept my Father's commandments, and continue to possess his love." In the other way explained, besides that the connexion is loose, the passage is not so significant. 'If ye keep my commandments, ye will continue to love me.' Better, one would think, 'If ye continue to love me, ye will keep my commandments;' since that is regarded as the cause, this as the effect. Accordingly a good deal is said to this purpose afterwards.

11. "That I may continue to have joy in you," *ἵνα ἡ χάρα ἡ ἐμὴ ἐν ὑμῖν μένη*. E. T. "That my joy might remain in you." It is to be observed, that *ἐν ὑμῖν* is placed betwixt *ἡ χάρα ἡ ἐμὴ* and *μένη*. I render it as immediately connected with the words preceding; our translators have rendered it as belonging to the word which follows. The former makes a clear and apposite sense; the latter is obscure, not to say mysterious."

16. "It is not you," *οὐ ὑμεῖς* Diss. XII. Part i. sect. 32.

2 "That the Father may give you whatsoever ye shall ask in my name," *ἵνα ὅ τε ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματι μου, δῶῃ ὑμῖν*. It is an obvious remark, that *δῶῃ* is equivocal, as it applies equally to the first person and to the third. Explained in the first person, it runs thus: 'that I may give you whatsoever ye shall ask the Father in my name.' Nonnus explains the words so in his Paraphrase; but the Vul. the Sy. and indeed the whole current of interpreters, have understood the verb as in the third person. This interpretation is also best suited to the scope of the place. I have therefore, with the other Eng. translators, adopted it here.

18. "It hated me before it hated you," *ἐμὲ πρῶτον ὑμῶν μίσσηκεν*. Vul. "Me priorem vobis odio habuit." The other La. interpreters, if not in the same words, are to the same purpose. So are also the Sy. and other oriental translations. The M. G. and all the other versions I know, before the present century, express the same sense. Nonnus has so understood the words, who says *πρῶτον ἐμὲ συγγέσκαε*. For, as he has not prefixed the article and

has suppressed the pronoun, his words cannot be otherwise rendered than *it hated me first*. Unless my memory fail me, I may affirm the same thing of ancient commentators as of interpreters. This uniformity of interpretation, where the subject is nowise abstruse, is a strong presumption in its favor. Our Lord was not discussing any sublime question of theology, but giving plain admonitions to patience and constancy, which, it would be strange to imagine, had been so expressed by the evangelist as to be universally misunderstood by those expositors who spoke the same language, who lived, I may say, in the neighborhood, not long after those events; and to be at last discovered in the eighteenth century, by those who, comparatively, are strangers both to the dialect and to the manners of the age and country. Yet Dr. Lardner, a very respectable name, I acknowledge, is the first who has defended a different meaning—a meaning which had indeed been hinted, but not adopted, by Be. more than a century before. Lardner supposes *πρωτον* here to be neither adjective nor adverb, but a substantive, of which the proper interpretation is *prince* or *chief*. It is freely owned, that the sense which results from this rendering is both good and apposite, yet not more so than the common version. Nothing serves more strongly to fortify the soul with patience under affliction, than the remembrance of what those whom we esteem underwent before us. *Πρωτος*, as was formerly observed, chap. 1: 15 ³N. is often used substantively for *chief*; that is, first, not in time, but in excellence, rank, or dignity. Some examples of this use were given. But it ought to be remembered, that *πρωτος*, in this application, when it has a regimen, preserves the construction of an adjective in the superlative degree. It is commonly preceded by the article, and is always followed, either by the genitive plural of the noun expressing the subject of comparison, or, if the noun be a collective, by the genitive singular. In like manner, the noun governed includes both the thing compared and the things to which it is compared. Thus, to say *ο πρωτος εστιν υμιν*, 'he is the chief of you,' implies he is one of you; *οι πρωτοι της Γαλιλατας* can be applied to none but Galileans; and *οι πρωτοι των Ιουδαιων* to none but Jews. He who is called, Acts 28: 7, *ο πρωτος της νησου*, must have been one of the islanders. If, then, our Lord had said *εμε τον πρωτον ημων μιμιστηκεν*, I should admit the interpretation to be plausible, as the construction is regular, and he himself is included in the *ημων*; but the words which the evangelist represents him as having used no more express this in Gr. than the words 'Jesus was the greatest of the apostles,' would express in Eng. that he was no apostle, but the Lord and Master of the apostles. When Paul calls himself, 1 Tim. 1: 15, *πρωτος αμαρτωλων*, "chief of sinners," is he not understood by every one as calling himself a sinner? "The chief of the Levites," Num. 3: 32, was certainly a Levite; and "the chief of the singers,"

Neh. 12: 46, was a singer. But are there no exceptions from this rule? I acknowledge that there is hardly a rule in grammar which is not, through negligence, sometimes transgressed, even by good writers: and if any think that such oversights are to be deemed exceptions, I will not dispute about the word. Only, in regard to such exceptions, it will be admitted a good rule for the expounder, never to suppose a violation of syntax, when the words, construed in a different manner, appear regular, and yield an apposite meaning. This I take to be the case in the present instance. That there are examples of such inaccuracy in the use of superlatives, perhaps in all languages, can hardly be denied. Of this I take that quoted from 2 Macc. 7: 41, to be a flagrant example—*ἔσχατη τῶν υἱῶν ἡ μητέρα ἐτελευτήσασε*, which is, literally, ‘the mother died last of the sons.’ This is of a piece with that of our poet:

Adam the comeliest man of men since born
His sons, the fairest of her daughters Eve.

For my part, I think it much better, in criticising, to acknowledge these to be slips in writing, than to account for them by such supposed enallages, and unnatural ellipses, as totally subvert the authority of syntax, and leave every thing in language vague and indeterminate. The ellipsis of a preposition suggested in the present case is merely hypothetical; for no examples are produced to show, either that *πρῶτος* has the meaning ascribed to it, when accompanied with any of the prepositions *ἐξ*, *πρό*, *περί*, or *ἐπί*, supposed to have been dropped; or that it has the meaning without a preposition, when the supposed ellipsis takes place. Yet both of these, especially the latter, appear to be necessary for removing doubt. The only thing that looks like an example of the superlative *πρῶτος*, with an exclusive regimen, is that expression, Mt. 26: 17, *τῇ πρώτῃ τῶν ἀζύμων*, spoken of the day of the passover, which was the fourteenth of the month; though, in strictness, the fifteenth was the first of the days of unleavened bread. But for this Dr. Lardner himself has sufficiently accounted, by showing that these two successive festivals, though distinct in themselves, are often, in the Jewish idiom, confounded as one, and that both by the sacred writers and by the historian Josephus. Let it be further observed, that in none of the three places where the phrase in question occurs (ch. 1: 15, 30, and here) is *πρῶτος* accompanied with the article, which, for the most part, attends the superlative, especially when used for a title of distinction, and more especially still, when, as in this place, the article is necessary to remove ambiguity; for *πρῶτον* without it is more properly an adverb, or adverbial preposition, than a noun. Add to all this, that *πρῶτος* is not a title which we find any where else in the N. T. either assumed by our Lord or given to him.

This title is indeed in one place, Mt. 10:2, given to Peter as first of the apostles. Of the propriety of this application there can be no doubt. The attentive reader will observe, that the objections here offered against Lardner's interpretation of the clause under review, equally affect his interpretation of the clause *πρῶτος μου ἦν*, ch. 1: 15, 30.

20. "If they have observed my word, they will also observe yours," *εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμετέρον τηρήσουσιν*. E. T. "If they have kept my saying, they will keep yours also." Several critics are of opinion, that the word *τηρεῖν* is used here in a bad sense, for to watch with an insidious design. But I do not find that the simple verb *τηρεῖν* ever occurs in this sense in Scripture, though the compound *παρατηρεῖν* is so used by both Mr. and L. It is also worthy of notice, that the phrase *τηρεῖν τὸν λόγον* seems to be a favorite expression of the evangelist John, and is everywhere else manifestly employed in a good sense; so that if this be an exception it is the only one. What has been now remarked, makes much more in favor of the common translation, than what has been observed of the words immediately following in ver. 21, which imply that all the treatment mentioned had been bad, makes against it; for let it be observed, that the connexion is often founded, not on the form of the expression, but on what is suggested by it. Our Lord, by what he here says, recalls to their memories the neglect and contempt with which his doctrines had been treated, and in allusion to which he says, "All this treatment," etc. I shall only add, that even admitting that there is some ambiguity in the Gr. verb *τηρεῖν*, it will not surely be thought greater than there is in the Eng. word *observe*, employed in this translation, and sometimes susceptible of an unfavorable meaning.

24. "But now they have seen them, and yet hate both me and my Father," *νῦν δὲ καὶ ἐώρακασι, καὶ μεμισήκασι, καὶ ἐμέ καὶ τὸν πατέρα μου*. E. T. "But now they have both seen and hated both me and my father." In order to give consistency to the argument which our Lord here uses, we are obliged to consider *αὐτά* as understood after *ἐώρακασι*. All the foreign translations I have seen, whether from the Gr. or from the La. supply the pronoun in this place; without it, the words convey a different sense; a sense which is neither so opposite nor so intelligible.

25. "In their law." Ch. 10: 34. N.

CHAPTER XVI.

2. "Nay the time is coming when, *ἀλλ' ἔρχεται ὥρα ἵνα*. E. T. "Yea the time cometh that—" Bishop Pearce would have us read *ἀλλ' ἔρχεται ὥρα* in a parenthesis, and connect *ἵνα* with the

words which precede, because he thinks that to render *ἵνα when*, is scarcely to be justified. But he has not devised any correction, or taken any notice of ver. 32 of the same chapter, where the like phrase occurs, *ἔρχεται ὥρα καὶ νῦν ἐλήλυθεν, ἵνα σκορπισθῆτε*, and where the *ἵνα*, to the conviction of all expositors, denotes *when*. This is a plain Hebraism; their causal conjunction *כִּי* *chi* being sometimes used in this sense; an idiom more frequent in J. than in any other penman of the N. T. We have another example of it from him, if I mistake not, in his Third Epistle, ver. 4. And this, by the way, is a presumption of the authenticity of that epistle.

2 "Will think he offereth sacrifice to God," *δόξῃ λατρείαν προσφέρειν τῷ Θεῷ*. E. T. "Will think he doth God service." Our translators have here followed the Vul. which has "arbitretur obsequium se præstare-Deo." Er. Zu. Cas. and Be. have done better in substituting *cultum* for *obsequium*. The La. word *obsequium* and the Eng. word *service*, are too general: *λατρεία* is properly the public service of religion, and when joined, as in this place, with *προσφέρειν*, can mean only *sacrifice*. It is so rendered in the Sy. version and the Go. Some adages of their rabbis regarding the assassination of the enemies of their religion, show how justly they are here represented by our Lord.

3. "These things they will do;" *ταῦτα ποιήσουσιν ὑμῖν*. E. T. "These things they will do unto you." But *ὑμῖν* is wanting in many MSS. of principal note, as well as in others of less consideration, in the Com. edition, and in that of Ben. in the first Sy. version, the Go. the Sax. and the Ara.; also in some La. MSS. In the second Sy. version it is marked with an asterisk, as of doubtful authority at the best. It seems not to have been admitted by Chr. Cyril, The. or Cyprian. For these reasons I agree with Mill and Wet. in rejecting it.

9. "Concerning sin;" that is, *their sin*, in rejecting me whereof the Spirit will give incontestible evidence in the miracles which he will enable my apostles to perform in my name, and the success with which he will crown their teaching.

10. "Concerning righteousness," that is, *my righteousness* or innocence, the justice of my cause, (Mt. 27: 24. N), of which the same miraculous power exerted for me by my disciples, will be an irrefragable proof, convincing all the impartial that I had the sanction of Heaven for what I did and taught, and that, in removing me hence, God hath taken me to himself.

11. "Concerning judgment;" that is, *divine judgment*, soon to be manifested in the punishment of an incredulous nation, and in defence of the truth.

13. "Into all the truth," *εἰς πᾶσαν τὴν ἀλήθειαν*. E. T. "Into all truth." The article ought not here to have been omitted. It is not omniscience, surely, that was promised, but all necessary re-

ligious knowledge. Yet Mr. Wesley's is the only Eng. version I have seen which retains the article.

16. "Within a little while." Diss. XII. Part i. sect. 24.

25. "In figures," *ἐν παροιμίαις*. E. T. "In proverbs." Vul. "In proverbiiis." Er. and Zu. "Per proverbialia." Be. "Per similitudines." Cas. "Oratione figurata." *Παροιμία* is used by the Seventy in translating the Heb. מָשָׁל *mashal*, which signifies not only a proverb, but whatever is expressed in figurative or poetical language, as their proverbs commonly were. Thus it is used ch. 10: 6, for a similitude, rendered in the E. T. "a parable." Here it is manifestly used in all the latitude implied in the expression employed by Castalio; that is, for figurative language, not intended to be understood by every body, and perhaps, for a time, not perfectly even by the apostles themselves.

30. "That any should put questions to thee," *ἵνα τις σε ἐρωτῇ*. E. T. "That any should ask thee." There are two Gr. verbs not synonymous used in this context, *αἰτεῖν* and *ἐρωτᾶν*, which are both rendered in the E. T. "ask." The former answers always to the Eng. word, when it means 'to beg,' to entreat; the latter generally, but not always, when it denotes 'to put a question.' As the Eng. verb *ask* had been used in the former sense in ver. 26 answering to *αἰτέω*, I thought it better here to use a periphrasis, than to employ the same word for expressing the latter sense in rendering the verb *ἐρωτάω*. Even the slightest appearance of ambiguity should be avoided in the translation, when there can be no doubt concerning the meaning of the original. The purport of the words, therefore, in this place is, 'Thou knowest us so perfectly, and what all our doubts and difficulties are, as renders it unnecessary to apply to thee by questions. Our intentions this way are anticipated by the instructions which thou art giving us from time to time.'

CHAPTER XVII.

2. "That he may bestow eternal life on all those whom thou hast given him," *ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον*. The words seem capable of being rendered, 'that he may give to them all that thou hast given to him, eternal life.' Though this rendering appear at first closer, the common version is in my opinion preferable. *Πᾶν ὃ*, followed by the pronouns of the third person, in whatever case, number, or gender, is a Hebraism answering to *כֹּל אֲשֶׁר*, which may be either singular or plural, and may relate either to persons or things. The pronoun connected as *אֲשֶׁר הָיוּ* ascertains the import. Another example of this idiom we have ch. 6: 39, *ἵνα πᾶν ὃ δέδωκέ μοι, μὴ ἀπολέσω ἐξ αὐτοῦ*. A like idiom we find 1 Pet 2: 24, *οὐ τῷ μώλωπι αὐτοῦ ἰαθήτε*. Though the

Vul. which keeps close to the letter, "ut omne quod dedisti ei, det eis vitam æternam," seems to favor the second interpretation, Father Si. in translating the Vul. considers the Heb. idiom as here so incontrovertible, that, without assigning a reason in his notes, he renders it 'afin qu'il donne la vie éternelle à tous ceux que vous lui avez donnés;' precisely as if the La. had been *ut omnibus illis quos dedisti ei, det vitam æternam*. There would be no propriety in translating the phrase here differently from what it has been always translated ch. 6: 39.

² "Thy apostle," ch. 10: 36. N.

3. "The Messiah." Diss. V. Part iv. sect. 7.

5. "Father, glorify thou me in thine own presence," *δοξασόν με σὺ, πατήρ, παρὰ σεαυτοῦ*. E. T. "O Father, glorify thou me with thine own self." This expression, though apparently more literal, is remarkably obscure. The force of the Gr. preposition *παρὰ* is not rightly expressed by the Eng. *with*; which, as applied here, is exceedingly vague and indeterminate.

11. "Preserve them in thy name," *τήρησον αὐτοὺς ἐν τῷ ὀνόματι σου*. E. T. "Keep through thine own name those." It must be acknowledged that there is some difficulty in the words *ἐν τῷ ὀνόματι σου*, which I have rendered literally "in thy name." *Name* is used in Scripture sometimes for *person*, Rev. 3: 4; sometimes for *fame*, Ps. 76: 1; and sometimes, when applied to God, for his *power*, or other perfections, Ps. 20: 1, 7. When mention is made of *making known God's name* to the heathen, we always understand it to mean, declaring to them his nature and attributes as the only true God. It is solely *to the heathen*, or those who before knew not God, that in the O. T. we find mention of revealing his name. But let it be observed, that they were Jews of whom our Lord spoke, ver. 6, when he said, "I have made known thy name to the men whom thou hast given me." The sequel shows that he meant the apostles, who, before they became his disciples, were the disciples of Moses. Now, by making known the name of God to those who enjoyed the old dispensation, is plainly suggested, that additional light was conveyed to them, which they could not have derived from it. By manifesting God's name to them, therefore, we must understand the communication of those truths which peculiarly characterize the new dispensation. And as every revelation which God gives tends further to illustrate the divine character, the instructions which our Lord gave to his disciples, relating to life and immortality, and the recovery of sinners through his mediation, may well be called revealing God, or (which in the Heb. idiom is the same) *the name of God* to them. When the connexion in this prayer is considered with any degree of attention, we must be sensible that the words, "the name of God," in ver. 6, 11, 12, and 26, denote the same thing. If, then, by "the name of God," ver.

6, and 26, be meant the great foundations of the Christian institution, the being preserved or kept in it, ver 11 and 12 must mean their being enabled to continue in the faith and practice of that religion. Our translators, by rendering *ἐν τῷ ὀνόματι σου* differently in ver. 11 and 12 have darkened the expression, and led the generality of readers into mistakes. "Keep, through thine own name," can hardly be understood otherwise than as signifying, preserve by thy power. Similar expressions occur in the Psalms and other places. If ver. 11 were the only place in this prayer where mention is made of "the name of God," I should not deny that this interpretation would have some plausibility. But, as that is not the case, we cannot interpret *ἐν τῷ ὀνόματι σου* one way in ver. 11, and another way in ver. 12, where it is similarly connected and construed. What is to be remarked in the subsequent Note, serves in some degree to confirm the interpretation now given. I know the Eng. word *name* hardly admits this latitude of acceptance. But it was observed, (Diss. XII. Part v. sect. 12.), that we are obliged sometimes, in order to avoid tiresome circumlocutions, to admit an application of particular terms which is not entirely warranted by use. When there is a difficulty, (for it is only of such cases I am speaking), there is this advantage in tracing the words of the original, that the sense of the sacred writer is not arbitrarily confined by the opinions of the translator, but is left in the text, as nearly as possible in the same extent, to the judgment of the reader.

² "Which thou hast given me," *οὓς δέδωκας μοι*. E. T. "Whom thou hast given me." But there is a great majority of MSS. and, among them, those of principal consideration, which reject the word *οὓς* in this place. A few substitute *ὅ* in its room, but the much greater number have *ὃ*. In either way, the meaning is the same with that given in this version. The relative in Gr. often takes the case of the antecedent, and not always, as in La. the case that is governed by the verb with which it is connected. For reading *ὃ*, there is also the authority of the Com. both the Sy. translations, and the Ara. Of the fathers, there are Athanasius, Cyril, The. and Euth.: likewise many modern critics, amongst whom are Ham. Mill. and Wet. Add to this, that such a mistake as the change of *ὃ* into *οὓς* in this place, is easily accounted for; *οὓς δέδωκας μοι* occurs in the very next verse. It is incident to transcribers, either through inadvertency in directing their eye, or through suspicion of mistake in the former copyer, to make the expressions of the author, which are nearly the same, entirely so. Besides, the meaning of *οὓς δέδωκας* is more obvious than that of *ὃ δέδωκας*, which might readily lead a transcriber to consider the latter as a mere blunder in copying. But if the word was originally *οὓς*, it is not easily to be accounted for that it should have been so generally corrected into *ὃ*, and the like correction on verses 6 and 12 not attempted. It may

be observed in passing, that this reading does not a little confirm the sense I have given to the word *name*, through the whole of this passage. If by the *name* here be meant the gospel revelation, nothing can be more conformable to our Lord's whole discourse on this occasion; this revelation was given by the Father to his Son, to be by him communicated to the world.

² "That they may be one, as we are," *ἵνα ᾧσιν ἓν, καθὼς ἡμεῖς*. The word is here *ἓν*, 'one thing;' not *εἷς*, 'one person.' Ch. 10: 30. N.

13. "That their joy in me may be complete." *ἵνα ἔχωσι τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς*. E. T. "That they might have my joy fulfilled in themselves." What meaning our translators affixed to these words, I cannot say; but the whole scope and connexion make it evident, that *ἡ χάρα ἡ ἐμὴ* denotes here, not the joy which I have, (the only sense which the words *my joy* will bear in Eng.), but the joy whereof I am the object, the joy they will derive from me. Beau. seems to have been the first modern interpreter who rendered the words intelligibly, 'afin qu'ils goutent en moi une joie parfaite; and the only one in Eng. the An.

17. "By the truth," *ἐν τῇ ἀλήθειᾳ σου*. E. T. "Through thy truth." The pronoun is not in some principal MSS. nor in the Vul. the Go. and the Sax. versions. Cyril seems not to have read it; and Ben. and Mill. reject it. It is very unnecessary here, as the explanation subjoined, "thy word is the truth," sufficiently appropriates it.

24. "Father, I would," *πάτερ, θέλω*. E. T. "Father, I will." *Θέλω* expresses no more than a petition, a request. It was spoken by our Lord in prayer to his heavenly Father, to whom he was obedient even unto death. But the words *I will*, in Eng. when *will* is not the sign of the future, express rather a command. The La. *volo*, though not so uniformly as the Eng. *I will*, admits the same interpretation; and therefore Beza's manner here, who renders the word used by John *velim*, is much preferable to that of the Vul. Er. Zu. and Cas. who say *volo*. That the sense of the Gr. word is in the N. T. as I have represented it, the critical reader may soon satisfy himself, by consulting the following passages in the original; Mt. 12: 38. 26: 39. Mr. 6: 25. 10: 35. In some of these, the verb is rendered *would* by our translators; it ought to have been rendered so in them all, as they all manifestly imply request, not command. In most of the late Eng. translations this impropriety is corrected. Dod. and Wes. have, indeed, retained the words *I will*; nay more, have made them the foundation of an argument, (one in his Paraphrase, the other in his Notes), that what follows *I will*, is not so properly a petition as a claim of right. But this argument is built on an Anglicism in their translations, for which the sacred author is not accountable. Augustine, in like manner, founding on

a Latinism, argued from the word *uolo* of the Itc. version as a proof of the equality of the Father and the Son. He is very well answered by Be. whose sentiments on this subject are beyond suspicion. See his Note on the place. The sons of Zebedee also use the word *θέλομεν*, Mr. 10 : 35, in making a request to Jesus ; but it would be doing great injustice to the two disciples to say, either that they claimed as their right what they then asked, or that they called themselves equal to their Lord and Master. Calvin, speaking of those who, in support of the trinity of persons in the Godhead, argued that Moses, in his account of the creation, joins *elohim* (a word signifying God), in the plural number, to the verb *bara* (created), in the singular, advises very properly, ‘ Monendi sunt lectores ut sibi a violentis ejusmodi glossis caveant,’ (Comment in Gen. 1 : 60.) I shall conclude this note with the words of Cas. (Defensio, etc.) : ‘ Ego veritatem velim veris argumentis defendi, non ita ridiculis, quibus deridenda propinetur adversariis.’

CHAPTER XVIII.

1. “ Over the brook Kidron,” *πέραν τοῦ χειμάρρου τῶν Κέδρων*. E. T. “ Over the brook Cedron.” The Al. MS. alone reads *τοῦ Κέδρων*. The majority of modern critics agree with Jerom in thinking, that this, which suits the Vul. “ trans torrentem Cedron,” is the genuine reading ; a remarkable instance wherein the internal evidence is more than a counterbalance to numerous testimonies, or strong external evidence, on the opposite side. *Kidron* is, in Heb. the name of a brook near Jerusalem, of which mention is several times made in the historical books of the O. T. The name, when written in Gr. characters, coincides with the genitive plural of the appellative *κέδρος*, a *cedar*. The transcribers of the N. T. were (with very few, if any, exceptions) Greeks or Latins, who knew nothing of Heb. Such, finding the singular article *τοῦ* joined with the plural *κέδρων*, would naturally impute it to inadvertency, arising from hurry in transcribing. In consequence of this notion, *τοῦ* would readily be changed into *τῶν*, by all who chose to have their copies clear from flagrant blunders. This so perfectly, and with so much natural probability, accounts for the change of *τοῦ* into *τῶν*, both here and in some places of the Sep., as, in my judgment, greatly preponderates all the MSS. and versions in the opposite scale. Most interpreters since Jerom’s time, that is, since the introduction of the study of oriental literature into the West, have thought so likewise. It may be remarked also, that this is one of the few passages in which the Eng. translators have preferred the reading of the Vul. though unsupported, to the almost universal reading of the Gr. the proper version of which is, ‘ the brook of ce-

dars.' My reason for saying *Kidron*, I have assigned above. Diss. XII. Part iii. sect. 6, etc.

11. "Put up the sword," *Βάλε τὴν μάχαιράν σου*. E. T. "Put up thy sword." But the pronoun is wanting in most of the MSS. of principal account, and a great many others. It is neither in the Com. edition, nor in that of Ben. It is not in either Sy. Go. Cop. or Arm. versions. Nonnus, who says simply *κολέῃ τε τιθεῖ ξίφος*, seems not to have read it. Mill and Wet. reject it.

15. "And another disciple," *καὶ ὁ ἄλλος μαθητής*. This is another instance wherein our translators have preferred the reading of the Vul. to that of the common Gr. The Vul. says, "et alius discipulus." The only authorities from MSS. for this reading, are the Al. the Cam. and another of less note; all which omit the article. Wet. mentions no versions which favor it, except the Vul. and the Go. It is surprising that he does not mention the Sy. which expresses exactly the sense of the Vul. in this manner, "and one of the other disciples." It was impossible in that language, which has no articles, to show more explicitly that, in their original, the expression was indefinite. The Sax. version also says, "another." This renders it very probable that it was so in the Old Itc. Nonnus too expresses it indefinitely, *καὶ νεός ἄλλος ἑκαίφως*. On the whole, however, if it were not for that evidence which results from connexion, the scope of the place, and the ordinary laws of composition, I should not lay great stress on all that can be pleaded in its favor from positive testimony.

20. "Whither the Jews constantly resort," *ὅπου παντόθεν οἱ Ἰουδαῖοι ἀνέρχονται*. E. T. "Whither the Jews always resort." This is the third example in this chapter (so many will not be found in all the rest of the Gospel) wherein our translators, whom I have copied in those instances, have deserted the common Gr. Here, however, they have adopted a reading vouched by the plurality of MSS. though unsupported either by the Vul. or the Sy. Beside MSS. the Com. and some other valuable editions, read *παντότε*. This reading is favored also by the Go. and second Sy. and by some of the Gr. fathers. *Πάντες* is supported by the Al. and several other MSS. some early editions, with the Vul. 1st Sy. Cop. Arm. Sax. and Eth. versions. Be. in his edition, whence the common editions are derived, has put *παντόθεν*, giving his reason in the Notes in these words: "In vetustis codicibus legimus *παντότε*: ego vero existimo, vel legendum *πάντες*, vel *παντόθεν*, quod facile potuit a librariis mutari in *παντότε*." Wet. after these words, which he quotes, subjoins very properly, "et ita quidem, quod mireris, contra omnes codices edidit." I shall add, as what appears to me still more surprising, that Beza's "ego vero existimo," enforced merely by his own example, should, with so many modern editors,

and some translators, prove more than a counterpoise to all the authorities of MSS. and versions which can be pleaded against it.

28. "To eat the passover." Chap. 19: 14. N.

31. "We are not permitted," *ἡμῖν οὐκ ἐξεστίν*. Whether the power of judging in capital cases was taken from them by the Romans, or was in effect, as Lightfoot has rendered very probable, (Hor. Heb. Mt. 26: 3. J. 18: 31), abandoned by themselves, is not material. The resumption of a power which has long gone into disuse is commonly dangerous, sometimes impracticable. What is never done, is every where considered as what cannot legally be done.

37. "Thou art king, then?" *Οὐκοῦν βασιλεὺς εἶ σύ*; E. T. "Art thou a king, then?" As to the form of the interrogation, see the parallel passage in Mt. : as to the expression *βασιλεὺς εἶ*, though it be not so definite, and consequently so emphatical, as if it had the article, it is not, on the other hand, so indefinite as it is in the E. T. by being rendered "a king." This would never have been said of one who claimed to be king of the country, which was, doubtless, Pilate's view of our Lord's pretensions. The expression *a king*, on the contrary, suggests the notion of foreign dominions. The import of the original is sufficiently expressed in our language by the omission of the definite article, a thing not uncommon in conversation ; and the more natural here, as the words are a repetition of what had been expressed more fully ver. 33. For I have had occasion to observe before, that such ellipses are often adopted in repeating phrases which have but very lately occurred. Chap. 19: 12. N.

40. "Then they all cried," *ἐκραύγασαν ὅν πάλιν πάντες*. E. T. "Then cried they all again." The word *πάλιν* is wanting in a considerable number of MSS. in the Com. edition, the Sy. Cop. Sax. Ara. Arm. and Eth. versions. In many La. MSS. it is not found. Besides, it does not suit the preceding part of our Lord's trial, as related by this evangelist, who makes no mention of their crying in this manner before.

CHAPTER XIX.

2. "A purple mantle," *ἱμάτιον πορφυροῦν*. It is called, Mt. 28: 28, "a scarlet cloak," *χλαμύδα κοκκίνην*. The names denoting the color of the garment, ought to be understood with all the latitude common in familiar conversation. This cloak, in strictness, may have been neither purple nor scarlet, and yet have had so much of each as would naturally lead one to give it one of these names, and another the other.

12. "Whoever calleth himself king," *πᾶς ὁ βασιλέα αὐτὸν ποιῶν*.

E. T. "Whosoever maketh himself a king." That the verb *ποιεῖν* here means no more than 'to call,' is evident from ver. 7. We have, in this verse, an example of what was observed on ch. 18: 37. The sentence, whereof these words are a part, is true when *βασιλεῖα* is rendered 'king,' but not when rendered 'a king.' Judea, at that time, together with Syria, to which it was annexed, made a province of the empire. Nothing more certain, than that whoever in Judea called himself *king*, in the sense wherein the word was commonly understood, opposed Cæsar; for, if the kingdom to which he laid claim was without the bounds of the Roman empire, the title nowise interfered with the rights of the emperor. So much does the significance of a sentence sometimes depend on what would be thought a very minute circumstance.

14. "Now it was the preparation of the paschal sabbath," *ἦν δὲ παρασκευὴ τοῦ πάσχα*. E. T. "And it was the preparation of the passover." The word *παρασκευὴ* in the N. T. denotes always, in my opinion, the day before the Sabbath. My reasons for this opinion are as follows: 1st, The explanation now given coincides exactly with the definition which Mr. gives of that word, ch. 15: 42, *ἦν παρασκευὴ ὅ ἐστι προσάββατον*: "It was the preparation, that is, the eve of the Sabbath." 2dly, The word occurs six times in the N. T.; and, in all these places, confessedly means the sixth day of the week, answering to our Friday, and consequently the day before the Jewish Sabbath, or Saturday. 3dly, The preparation of all things necessary the day before the Sabbath, that they might be under no temptation to violate the sabbatical rest, was expressly commanded in the law; Ex. 16: 5, 23. There was nothing analogous to this enjoined in preparation for the other feasts. But it may be objected, that in the passage under consideration, the expression is *παρασκευὴ τοῦ πάσχα*. To this it has been answered, and I think justly, that the word *πάσχα* was not always confined to the sacrifice of the lamb or kid, appointed to be on the fourteenth of the month Nisan at even; but was often extended to the whole of the festival, which began with the paschal sacrifice, properly so called, and continued the seven days of unleavened bread which immediately followed. The whole time is called indifferently, sometimes "the feast of the passover," sometimes "the feast of unleavened bread." In further confirmation of this it has been observed, that other sacrifices offered during that period were sometimes termed *the passover*. Deut. 16: 2, it is said, "thou shalt sacrifice the passover unto the Lord thy God, of the flock and the herd." Now, the last term, *the herd*, could only relate to the other sacrifices presented during the seven days which succeeded, and not to the signal commemorative sacrifice called by way of eminence *the passover*, with which the festival was introduced; for, as to it, it could be taken only from the flock. Nor does the argument rest

on this single passage. In 2 Chron. 35: 7, 8, 9, *bullocks* (which are there improperly rendered *oxen*) are mentioned as passover offerings, in the same way with *lambs* and *kids*. Now, if the whole period, and the sacrifices offered therein, were sometimes familiarly called the passover, it is extremely probable that the Sabbath of the passover week should, in the same way, be distinguished from other Sabbaths, especially as it appears to have been considered by them as a day peculiarly memorable. Thus, ver. 31, the evangelist tells us that "that Sabbath (he is speaking of the day after our Lord's crucifixion) was a great day." I have, therefore, for the sake of perspicuity, rendered the word *πάσχα* here 'paschal sabbath.' This serves also to account for what we are told, ch. 18: 28, that the Jews "entered not the pretorium, lest they should be defiled, and so not in a condition to eat the passover." If we suppose (and in this supposition there is surely nothing incongruous) that the evangelist used the word in the same latitude that Moses and the writer of the Chronicles did, in the passages above quoted, the whole difficulty vanishes. No more is meant by "eating the passover," than partaking in the sacrifices offered during the days of unleavened bread, which the rabbis have since distinguished by the name *chagiga*. Others have attempted to remove these difficulties by supposing that our Lord anticipated the legal time, that he might have an opportunity of eating the passover before his death; a thing extremely improbable in every view. It does not suit the circumstances of the story, as related by Mt. Mr. and L., (for as to this J. is silent), who all speak of it just as men would speak of a festival celebrated at the known and stated time, and in the usual manner, and not as in a way singular and irregular. Further, there is no omission of duty in not celebrating an anniversary which one does not live to see; but in anticipating the time there would have been a real transgression of the commandment, which expressly confined the observance to the fourteenth day of the month, permitting no change of the day, except in a particular case of uncleanness, which is not pretended to have taken place here; and in which case the choice of another day is not left open; but the time is fixed to the fourteenth of the ensuing month. Add to this, that, in such an anticipation of the sacrifice, the concurrence of some of the priesthood would have been necessary, (see 2 Chron: 30: 15, 16. 35: 11), which we have reason to believe, could not have been obtained. To obviate these objections, distinctions have been devised, of which we find not a vestige in Scripture, or in the writings of the rabbis. Such is that of Gro. between the paschal sacrifice and the paschal commemoration. The latter he supposes our Lord to have solemnized, but not the former. A manner of solving difficulties so hypothetical and so fanciful, as it offers no evidence, needs no confutation. Those who choose to see a fuller discussion of this matter,

may consult Lightfoot, Horæ Heb. on Mr. 14: 12 and J. 18: 29., or Whitby's Appendix to the fourteenth chapter of Mr.

* "About the sixth hour," *ώρα δὲ ἕκτῃ*. As this does not perfectly accord with Mr. 15: 25, who says "it was the third hour when they nailed him to the cross," such an appearance of contradiction could not fail to be soon observed; and the observation has not failed of producing the usual effect—the correction of one Gospel by another. Accordingly, the Cam. MS. reads *τρίτῃ*; but little regard is due to this, if Wetstein's remark be just, that the leaf is not written by the hand which wrote the rest of the MS. but appears, from the character, to be of much later date. Certain it is, that, in the La. translation wherewith that copy is accompanied, the word is *sexta*. There are only three other MSS. of little account, which read *τρίτῃ*. Nonnus also has read thus; but not one of the ancient translators. Eusebius, and, after him, other Gr. commentators, favor this reading. Dod. in his Paraphrase adopts it, though he translates the words in the common way. He supports his opinion, in a note, from a passage found in a fragment of Peter of Alexandria; concerning which Wet. observes, that Petavius has shown that Peter was not the author. The common hypothesis is, that some early transcriber has mistaken the *ι*, the numeral mark for 3, for the *ς*, the mark for 6; and thus has substituted *ἕκτῃ* instead of *τρίτῃ*. Others suppose that J. speaks of the condemnation of Jesus, Mr. of the crucifixion; that J. reckons the hours as we do, and means 6 in the morning; Mr. speaks in the Jewish manner, and means 9; and that, consequently, three hours intervened between the sentence and the execution. Abstracting from other improbabilities in this account, it is manifest, from several places of this Gospel, ch. 1: 39. 4: 6, 52, that J. like all the other evangelists, reckoned the hours in the Jewish manner. Harmer's solution (Vol. iii. Obs. 40.) that "it was the sixth hour, not of the day, but of the preparation of the passover peace-offerings," does not satisfy. When the historian said, *Ἦν δὲ παρασκευή*, 'It was the preparation,' he plainly named, and has been always understood to name, the day of the week. Now it is well known that the whole Friday was so called, without regard to the time actually spent in preparation. Nor is there ground to think that there was any allusion to the passover peace-offerings. It was the preparation requisite for the due observance of the Sabbath, which alone occasioned this name being given to the day. Had the preparation necessary for the sacrifices given ground for this appellation, every day had been a *paraskue*, as every day, more especially every festival, there were sacrifices. Now it is evident that the name *paraskue* among the Jews was as much appropriated to the sixth day of the week, as the name *sabbath* was to the seventh. Mr. gives us *προσάββατον* as a synonymous term. For my part I prefer the solution (though it

may be accounted but an imperfect one) given by those who consider the day as divided into four parts, answering to the four watches of the night. These coincided with the hours of 3, 6, 9, and 12, or, in our way of reckoning, 9, 12, 3, and 6, which suited also the solemn times of sacrifice and prayer in the temple; that, in cases wherein they did not think it of consequence to ascertain the time with great accuracy, they did not regard the intermediate hours, but only those more noted divisions which happened to come nearest the time of the event spoken of. Mr. says, *ἦν ὥρα τρίτη*; from which we have reason to conclude, that *the third hour* was past. J. says, *ὥρα ὡς εἰς ἕκτην*; from which I think it probable, that *the sixth hour* was not yet come. On this supposition, though the evangelists may, by a fastidious reader, be accused of want of precision in regard to dates, they will not, by any judicious and candid critic, be charged with falsehood or misrepresentation. Who would accuse two modern historians with contradicting each other, because, in relating an event which happened between 10 and 11 forenoon, one had said it was past 9 o'clock; the other, it was drawing towards noon?

23. "His mantle," *τὰ ἱμάτια αὐτοῦ*. Ch. 13: 4. N.

25. "Mary, the wife of Cleophas," *Μαρία ἡ τοῦ Κλωπά*. The Ara. version renders it, "Mary the daughter of Cleophas." The original expression is susceptible of either interpretation. Mt. 1: 6. N. I have followed the generality of interpreters, who think that Cleophas here is another name for him called Alpheus, Mt. 10: 3.

29. "Having fastened it to a twig of hyssop," *ὑσσώπῳ περιθέρας*. There must have been some plant in Judea, of the lowest class of trees or shrubs, which was either a species of hyssop, or had a strong resemblance to what the Greeks called *ὑσσώπος*; inasmuch as the Hellenist Jews always distinguished it by that name. Indeed, the Gr. word, if we may judge from its affinity in sound, is probably derived from the Heb. name *עֲזֹב* *ezob*. It is said of Solomon, 1 K. 4: 23, that "he spake of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall." Now, they did not reckon among trees any plants but such as had durable and woody stalks. (See N. on Mt. 6: 30.) That their *hyssop* was of this kind, is evident also from the uses of sprinkling, to which it is, in many cases, appointed by the law to be applied.

30. "Yielded up his spirit," *παρέδωκε τὸ πνεῦμα*. Mt. 27: 30. N.

40. "Which is the Jewish manner of embalming," *καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν*. E. T. "As the manner of the Jews is to bury." But the proper meaning of the verb *ἐνταφιάζειν* is not to bury but to embalm, or to prepare the body for burial—*pollincire, corpus ad sepulturam componere*. The Vul. indeed ren-

‘Do not detain me at present. The time is precious. Lose not a moment, therefore in carrying the joyful tidings of my resurrection to my disciples.’

19. Jesus came where the disciples were convened, the doors having been shut for fear of the Jews,” *καὶ τῶν θυρῶν κεκλεισμένων, ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι, διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς.* E. T. “When the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus.” This arrangement does not well in English: if it do not suggest a false meaning, it at least renders the true meaning obscure. The disciples assembled, but surely not for fear of the Jews; for, as they did not intend by violence to oppose violence, if any should be offered them, they could not but know that to assemble themselves would more expose them to danger than any other measure they could take. The plain matter is; they assembled for mutual advice and comfort, and being assembled the doors were shut for fear of the Jews, as they were well aware of the consequences of being discovered, at such a time in consultation together. On the other hand, the words do not necessarily imply, that whilst the doors continued shut, our Lord entered miraculously. *Κεκλεισμένων* is even more literally rendered *having been shut*, than *being shut*, or *when they were shut*; as it is the preterperfect, not the present or imperfect participle. They may have been, therefore, for aught related by the evangelist, made by miracle to fly open and give him access.

25. “Put my finger into the print of the nails,” *βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων.* Vul. “Mittam digitum meum in locum clavorum.” The Al. and four other MSS. have *τόπον* for *τύπον*. The Sy. as well as the Vul. and Sax. follows this reading. The sense is the same.

27. “Be not incredulous but believe,” *μὴ γίνου ἄπιστος, ἀλλὰ πιστός.* E. T. “Be not faithless, but believing.” The word *faithless* is here used in a sense in which it is now obsolete. Both the Gr. words *πιστός* and *ἄπιστος*, in this passage, are to be understood as merely Hellenistical for *credens* and *non credens*, a sense in which they frequently occur in the N. T. See Acts 10:45. 16:1. 1 Cor. 7:12, 13, 14. 1 Tim 4:3. 10. 12. v. 16. 6:2. In these commonly, the meaning has been justly exhibited by interpreters. In rendering Gal. 3:9, *ὥστε οἱ ἐκ πίστεως εὐλογούνται συν τῷ πιστῷ Ἀβραάμ.* our translators have been rather unlucky in an expression, which if not improper at the time, was at least equivocal and darkened the sense: “So then they which be of faith are blessed with faithful Abraham.” The connexion here appears more in the sound than in the sense. Properly, ‘They therefore who believe, are blessed with Abraham who believed.’

30, 31. “Many other miracles,” etc. Grotius is of opinion that this Gospel concludes with these two verses, and that the

following chapter has been afterwards annexed by the church of Ephesus, in like manner as the last chapter of the Pentateuch, and the last of Josephus, have, after the death of the authors, been added by the sanhedrim. His reasons are, 1. The resemblance which this bears to the conclusion of the next chapter, ver. 24, 25. 2. The designation of the author there by the 3d person sing. *his testimony*. 3. The application that is made of the 1st person plur. *we know*. In regard to the first, it has been justly observed, that, with equal reason, the three last verses of the epistle to the Romans may be accounted spurious. As to the other two, suffice it to observe, that it is not uncommon in the apostle John to speak of himself either in the 3d person sing. (as in ch. 13: 23. etc. 18: 15, 16. 19: 26, 27, 35. 20: 2, etc.) or in the 1st person plur. (as in ch. 1: 14, 16. 1 Jo. 1: 1, 2. etc.) This notion of Gro. deserves, therefore, to be rated as merely a modern conjecture opposed to the testimony of all ecclesiastical antiquity, MSS. editions, versions, commentaries, which uniformly attest the last chapter as much as any other in the book.

CHAPTER XXI.

7. "Girt on his upper garment," τὸν ἐπενδύτην διεξώσατο. E. T. "He girt on his fisher's coat unto him." Ἐπενδύτης, agreeably to its etymology from ἐπενδύω, *super induo*, signifies an upper garment. It occurs in no other place of the N. T.; but, from the use the Seventy have made of it in the Old, there is no reason to confine the meaning to the garb of any particular profession, or even to that of either sex. In one of the only two places wherein it occurs in the Sep. (1 Sam. 18: 4), it is used for the robe or loose upper garment worn by Jonathan the son of Saul; in the other, (2 Sam. 13: 18), for that worn by the virgin daughters of the king. I cannot approve, therefore, the Vul. Er. and Leo de Juda, for rendering it 'tunica;' nor Cas. who translates it 'indusium.' I think Be. has done better in making it 'amiculum.'

² "Which he had laid aside," ἦν γὰρ γυμνός. E. T. "For he was naked." But γυμνός does not always, like the Eng. word *naked*, signify having no clothes on, or being totally uncovered, but not having all the clothes usually worn, particularly not having his mantle. In this sense the word seems to be used Acts 19: 16, and in several passages of the O. T.

12. "Come and dine," δεῦτε, ἀριστήσατε. Vul. Er. Zu. Be. "Venite, prandete." Cas. "Adeste, prandete." Dod. "Come and refresh yourselves." Wy. "Come, eat." Bishop Pearce approves rather, "Come and breakfast," because it was early, as we learn from ver. 4. The same is the reason with the other two Eng. interpreters for departing from the common method. I do not

think it a good reason. The ancients used regularly but two meals; we use three. As of our three, dinner and supper have been regarded as the two principal, it has obtained not only with us, but, I believe, over all Europe, to call the first meal of the ancients, which the Greeks named τὸ ἄριστον and the Latins *prandium*, by the first of the two, which is *dinner*, and the second, τὸ δεῖπνον of the Greeks, and *cæna* of the Latins, by the last, which is *supper*. It is the order that has fixed the names, and not the precise time of the day at which they were eaten. This is commonly variable, and the names cannot be gradually altered with the fashions, much less can they be accommodated to every occasional convenience. Our ancestors dined at eleven forenoon, and supped at five afternoon. But it will not be thought necessary that we should call the breakfast of our fashionable people dinner, and their dinner supper, because they coincide in time with those meals of their progenitors. To introduce the name *breakfast* would but mislead, by giving a greater appearance of similarity in their manners to our own than fact will justify. *Refresh yourselves* is a very vague expression.

³ "None of the disciples," οὐδείς τῶν μαθητῶν. Vul. "Nemo discumbentium," doubtless from some copy which has read ἀνακειμένων. In this the Vul. has only the concurrence of the Sax. version.

² "Ventured to ask him," ἐτόλμα ἐξετάσαι αὐτὸν. E. T. "Durst ask him." An. and Hey. say "Offered." Dod. Wes. Wor. and Wy. "Presumed." Priestley, "Thought it necessary." Bishop Pearce has justly remarked concerning the verb *τολμῶ* followed by an infinitive, that it does not always, in the use of Gr. authors, sacred or profane, express the boldness or courage implied in the Eng. verb *to dare*, by which it is commonly rendered. But it is equally true, on the other hand, that it is not a mere expletive. When joined with a negative, as in this place, it often expresses a disinclination arising from modesty, delicacy, respect or an averseness to be troublesome in putting unnecessary questions. The words immediately following, "knowing that it was the Master," confirm the interpretation now given. The common version, "durst not," tends to convey the notion that our Lord's manner of conversing with his disciples was harsh and forbidding, than which nothing can be more contrary to truth. *Did not presume* is better, as it does not suggest any austerity in our Lord; but it plainly implies what is not implied in the words, that, in the historian's judgment there would have been presumption in putting the question. The word *offered* is a mere expletive. *Thought it necessary*, though yielding an opposite meaning in this place, is evidently not the meaning of ἐτόλμα. The terms *ventured not*, in my opinion, come up entirely to the sense of the author; which is, to express a backwardness, proceeding from no other fear than that which may be the consequence of the most perfect esteem and veneration. When those spoken of

are either enemies or indifferent persons, the verb *ἐτόλμα* may not improperly be rendered *presumed* or *durst*. But that is not the case here. See Mr. 12 : 34. N.

15. "Lovest thou me more than these?" *ἀγαπᾷς με πλεῖον τούτων*; There is an ambiguity here in the original, which, after the Eng. translators, I have retained in the version. It may either mean, 'Lovest thou me more than thou lovest these things?' that is thy boats, nets, and other implements of fishing by which thou earnest a livelihood? or, 'Lovest thou me more than these men [thy fellow-disciples] love me?' In the first way interpreted, the question is neither so cold nor so foreign as some have represented it. This was probably the last time that Peter exercised his profession as a fisherman. Jesus was about to employ him as an apostle; but, as he disdained all forced obedience, and would accept no service that did not spring from choice and originate in love, he put this question to give Peter an opportunity of professing openly his love, which his late transgression had rendered questionable, and consequently his preference of the work in which Jesus was to employ him, with whatever difficulties and perils it might be accompanied, to any worldly occupation however gainful. In the other way interpreted, the question must be considered as having a reference to the declaration formerly made by Peter, when he seemed to arrogate a superiority above the rest in zeal for his Master and steadiness in his service. "Though thou shouldst prove a stumbling-stone to them all (says he, Mt. 26 : 33), I never will be made to stumble." This gives a peculiar propriety to Peter's reply here. Convinced at length that his Master knew his heart better than he himself, conscious at the same time of the affection which he bore him, he dares make the declaration, appealing to the infallible Judge before whom he stood as the voucher of his truth. But as to his fellow-disciples, he is now taught not to assume in any thing; he dares not utter a single word which would lead to a comparison with those to whom, he knew, his woful defection had made him appear so much inferior. To the second interpretation I know it is objected, that our Lord cannot be supposed to ask Peter a question which the latter was not in a capacity to answer; for, though he was conscious of his own love, he could have no certain knowledge of the love of others. But to this it may be justly answered, that such questions are not understood to require an answer from knowledge, but from opinion. Peter had once shown himself forward enough to obtrude his opinion, unasked, to the disadvantage of the rest compared with himself. His silence now on that part of the question which concerned his fellow-disciples, speaks strongly the shame he had on recollecting his former presumption in boasting superior zeal and firmness; and shows that the lesson of humility and self-knowledge he had so lately received had not been lost.

I incline rather to this second interpretation; but, as the construction will admit either, and as neither of them is unsuitable to the context and the occasion, I thought it the safer method in a translator to give the expression in the same extent in which the evangelist has given it, and leave the choice free to his readers. It may be proper just to mention a third meaning which has been put upon the words, and of which, it must be owned, they are naturally susceptible: "Lovest thou me more than thou lovest these thy fellow-disciples?" This, in my judgment, is the least probable of them all. Our Lord was so far from ever showing a jealousy of this kind, lest any of his disciples should rival him in the affection of the rest, that it was his aim to excite them, in the warmest manner, to mutual love; urging, amongst other motives, that he will consider their love to one another as the surest evidence of their regard and affection to him, and requiring such manifestations of their love to their brethren, as he had given of his love to them, and as show it to be hardly possible that they could exceed this way.

16. "Tend my sheep," *ποιμαίνε τὰ πρόβατά μου*. E. T. "Feed my sheep." This is the translation given also to the words *βύσκει τὰ πρόβατά μου* in the next verse. But the precepts are not synonymous. The latter is properly, provide them in pasture: the former implies also, guide, watch, and defend them. As there is in the original some difference in every one of the three injunctions at this time laid on Peter, there ought to be a corresponding difference in the version. Yet none of our Eng. interpreters seem to have adverted to this. The Vul. must have read differently, as it has "Pasce agnos meos." But in this reading it has not the support of a single MS. and only the Sax. version.

22, 23. "If I will that he wait my return," *ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι*. Vul. "Sic eum volo manere donec veniam." This version, which totally alters the sense, has no support from Gr. MSS. or fathers, or from any ancient translation but the Sax. The Cam. ver. 22. reads *Ἐὰν αὐτὸν θέλω οὕτως μένειν*; but, as it retains *ἐὰν*, the addition of *οὕτως* makes no material change in the sense; whereas the Vul. has, in both verses, turned a mere supposition into an affirmation. Some La. MSS. read, agreeably to the Cam. "Si sic eum volo manere;" and some, agreeably to the common Gr. "Si eum volo manere." The Jesuit Maldonat gives up the reading of the Vul. in this place entirely, and even expresses himself with an asperity which will be thought surprising, when it is considered that his argument here hurts not the Protestants, but his own friends and brethren alone. Speaking of the three La. readings given above, he says, "Prima est illa maximè vulgaris, quæ in omnes fere Latinos pervasit codices, eosque incredibili scriptorum negligentia contaminavit, Sic eum volo donec veniam, quid ad te? nulla prorsus specie probabilitatis," &c. Where is now the

merit which this son of Loyola boasted (when commenting on a passage liable to the like objections) of resigning entirely his own judgment in deference to the authority of the church? Ch. 8: 1—11. N. There, indeed, after candidly admitting the weight of the arguments on the opposite side, he replies in this manner: *Sed hæc omnia minus habent ponderis quam una auctoritas ecclesiæ, quæ per concilium Tridentinum, non solum libros omnes, quos nunc habet in usu, sed singulas etiam ejus partes, tanquam canonicas approbavit.*” Had this good father forgotten that the reading “*Sic eum volo manere,*” which he so disdainfully reprobates, has the sanction of the Council of Trent, for it had been the common reading of the Vul. long before, and was in all their approved editions at the time? Had he forgotten that it was first ratified by Pope Sixtus V. after the revisal appointed by him, and then by Pope Clement VIII. after a second revisal appointed by him? Not one passage in the Vul. can claim the authority of Popes and Councils, if this cannot.

25. “I imagine the world itself would not contain.” I agree perfectly with those interpreters who think, that the hyperbole contained in this verse is much more tolerable than the torture to which some critics have put the words, in order to make them speak a different sense. For some apposite examples of such hyperboles, both in sacred authors and in profane, I refer the reader to Bishop Pearce. For a refutation of the opinion of Ham. who seems to think that the two last verses were not written by the evangelist but by the Asiatic bishops, and of the opinion of Gro. and L. Cl. who think that the whole last chapter is of another hand, I refer him to Wetstein.

INDEX OF TEXTS

IN THE

OTHER BOOKS OF SCRIPTURE, AND THE APOCRYPHAL
WRITINGS, OCCASIONALLY ILLUSTRATED.

In the References to the Preliminary Dissertations, D. means Dissertation, p. part, n. note. In the References to the Notes on the Gospels, the chapter and verse of the Gospel, and the number of the note, when there are more notes than one on the same verse, are marked in the same manner as in the Notes themselves. The Prefaces to the Gospels thus,—Pr. Mt. Pr. Mr. Pr. L. Pr. J.

GENESIS.

1: 1—5 . D. iii. sect. 4—9
 11 . Mt. 6: 30
 16 . L. 9: 48.
 2: 1 . D. iii. sect. 8
 4 . Mt. 1: 1.
 23 . D. viii. p. ii. sect. 4
 24 . Mt. 19: 5
 6: 9 . L. 16: 8³
 13: 4 . J. 8: 25
 14: 13 . Pr. Mt. sect. 15
 17: 10 &c. J. 7: 22
 12 . Mt. 2: 16³
 22: 1 . Mt. 4: 7²
 23: 3 &c. D. vii. p. i. sect. 6
 24: 3 . Mt. 26: 63
 18 . D. vii. p. i. sect. 7
 54, 56, 59 Mt. 6: 13
 26: 19 . J. 4: 10²
 27: 30 &c. D. vi. p. iii. sect. 4
 28: 10 &c. J. 5: 2²
 31: 35 . D. vii. p. i. sect. 8
 32: 4, 5 . Ibid.
 33: 5, 8 . D. vii. p. i. sect. 6
 35: 18 . Mt. 27: 50
 37: 35 . D. vi. p. ii. sect. 3
 39: 17 . Mt. 2: 16
 41: 2, 3 . J. 2: 14²
 42: 10 . D. vii. p. i. sect. 6
 38 . D. vi. p. ii. sect. 3
 43: 18, 20. J. 8: 25
 44: 18 . D. vii. p. i. sect. 6
 45: 8 . D. xii. p. i. sect. 32
 26 . Mr. 3: 21, 4
 48: 20 . J. 1: 15²
 49: 3, 4 . L. 2: 23
 50: 2, 5 . J. 19: 40

EXODUS:

12: 6 . Mr. 15: 42
 14 . Mt. 14: 23
 12: 27 . D. viii. p. ii. sect. 4
 46 . Mt. 1: 22
 15: 2 . J. 11: 25
 3 . Mr. 12: 29
 16: 5, 23 . J. 19: 14
 17: 7 . Mt. 4: 7²
 18: 7 . Mt. 2: 2²
 19: 10, 14, 23 D. vi. p. iv. sect. 11
 24: 17 . J. 5: 37, 38

LEVITICUS.

10: 1 &c. D. vi. p. iv. sect. 14
 11: 42 &c. —sect. 11, 16
 43 &c. L. 14: 26²
 12: 3 . Mt. 2: 16³ J. 7: 22
 14: 5 . J. 4: 10²
 20: 25, 26. D. vi. p. iv. sect. 11
 21: 1—6 . Ibid.
 22: 32 . D. vi. p. iv. sect. 14
 24: 11, 14. D. ix. p. ii. sect. 12
 15, 16. —sect. 10

NUMBERS.

3: 32 . J. 15: 18
 5: 17 . D. vi. p. iv. sect. 11
 22 . Mt. 5: 18
 9: 12 . Mt. 1: 22
 15, 16 . J. 5: 37, 38
 12: 8 . Ibid.
 15: 37 . Mt. 9: 20
 38, 39. D. viii. p. iii. sect. 2
 19: 7, 8, 10. L. 2: 22

20: 10 . Pr. Mt. sect. 25
 12 . D. vi. p. iv. sect. 14
 22: 29 . Mt. 2: 16
 24: 7 . J. 7: 38
 32: 19 . Mt. 4: 15
 24 . ——— 4
 33: 55 . Mt. 7: 3

DEUTERONOMY.

4: 12, 15 . J. 5: 37, 38
 6: 4 . Mr. 12: 29
 8 . Mt. 23: 5
 8: 3 . Mt. 4: 4
 10: 16 . D. iv. sect. 22
 16: 2 . J. 19: 14
 18: 10, 11. D. vi. p. ii. sect. 15
 20 . J. 7: 52²
 22: 12 . D. viii. p. iii. sect. 2
 . Mt. 9: 20
 19 . L. 6: 22²
 23, 24. Mt. 1: 19³
 23: 12 &c. D. vi. p. iv. sect. 10
 24: 1, 2 . Mt. 1: 19³
 25: 1 . Mt. 27: 24
 5 . Mt. 22: 24
 27: 4 . J. 4: 20
 30: 11—14. L. 17: 21
 32: 4 . D. vi. p. iv. sect. 19
 17 . ——— p. i. sect. 15
 22 . ——— p. ii. sect. 6
 33: 8 . ——— p. iv. sect. 6

JOSHUA.

2: 9, 24 . Mt. 15: 32
 3: 5 . D. vi. p. iv. sect. 11
 7: 13 . Ibid.
 18, 19 . J. 9: 24
 15: 8 . D. vi. p. ii. sect. 1
 20: 7 . ——— p. iv. sect. 12
 21: 32 . J. 4: 5
 23: 13 . Mt. 7: 3
 24: 19 . D. vi. p. iv. sect. 14

JUDGES.

1: 16 . Mr. 1: 3
 9: 7 . Mt. 6: 30
 16: 10 . Mt. 2: 16.
 17: 3 . D. vi. p. iv. sect. 12

RUTH.

1: 11 . J. 15: 6
 2: 4 . L. 1: 28.

I SAMUEL.

1: 23 . Mt. 4: 4
 4: 7, 8 . L. 6: 24, 25, 26.
 17 . D. v. p. ii. sect. 1
 6: 20 . D. vi. p. iv. sect. 19
 7: 9 . D. vii. p. ii. sect. 7
 14: 45 . Mt. 16: 22³
 18: 4 . J. 21: 7
 21: 6 . Mt. 12: 4
 24: 6 . D. v. p. iv. sect. 1
 25: 21 . L. 20: 13
 28: 7 &c. D. vi. p. ii. sect. 15
 23 . D. viii. p. iii. sect. 3

II SAMUEL.

1: 17 . Mt. 11: 17
 20 . D. v. p. ii. sect. 1
 11: 11 . D. vii. p. i. sect. 7
 12: 14 . D. ix. p. ii. sect. 11
 13: 18 . J. 21: 7

I KINGS.

1: 14 . Mt. 1: 22
 4: 33 . J. 19: 29
 14: 6 . Mt. 10: 2
 18: 7, 9, 13. D. vii. p. i. sect. 6, 7
 31 &c. ——— p. ii. sect. 7
 19: 13 . Mt. 7: 15²
 16 . D. v. p. iv. sect. 1
 20: 4 . D. vii. p. i. sect. 7
 21: 10 . D. ix. p. ii. sect. 8

II KINGS.

1: 7, 8 . Mt. 7: 15²
 2: 13 . Ibid.
 19 . D. vii. p. i. sect. 7
 4: 16 . ——— sect. 6
 28 . ——— sect. 7
 6: 21 . Ibid.
 7: 2, 17, 19. Ibid.
 18: 30, 33 &c. D. ix. p. ii. sect. 10
 19: 4, 16, 22, 23. ——— sect. 12
 22: 6 . Mt. 13: 55
 23: 10 . D. vi. p. ii. sect. 1

I CHRONICLES.

5: 1, 2 . L. 2: 23
 11: 11 . J. 15: 18
 19 . Mt. 16: 22³
 16: 22 . D. v. p. iv. sect. 2
 24: 3 &c. L. 1: 5

- ISAIAH.**
- 5: 4 . Mt. 27: 34
 14 . D. vi. p. ii. sect. 8
 20 . L. 23: 54. J. 1: 1²
 6: 1 &c. D. vi. p. iv. sect. 14
 7: 23 . D. viii. p. i. sect. 10
 8: 12, 13 . D. vi. p. iv. sect. 14
 19 . — p. ii. § 15 D. i.
 (p. ii. § 3)
 11: 1 . Mt. 2: 23²
 12: 1 . Mt. 11: 25²
 14: 9 . D. vi. p. ii. sect. 8
 21 . L. 22: 36
 16: 11 . L. 17: 21
 29: 4 . D. i. p. ii. § 3. D. vi.
 (p. ii. § 15)
 11, 12. J. 7: 15.
 19 . L. 6: 35
 30: 24 . Mt. 3: 12
 34: 13 . Mt. 27: 29
 38: 10 . D. vi. p. ii. sect. 17
 40: 3 . — p. v. sect. 4
 30, 31. Mt. 15: 32
 41: 7 . Mt. 13: 55
 42: 1 . L. 23: 35
 3 . Mt. 12: 20
 18 . Mr. 8: 24
 45: 1 . D. v. p. iv. sect. 2.
 48: 13 . Mt. 25: 34
 52: 7 . D. v. p. ii. sect. 3
 53: 8 . L. 16: 8³
 9 . D. xii. p. ii. sect. 14
 55: 1, 2 . Mt. 5: 6
 3 . D. vi. p. iv. sect. 4.
 58: 2 . L. 16: 21
 59: 17 . D. viii. p. iii. sect. 2
 61: 1, 2 . D. v. p. ii. § 2. p. iv.
 [§ 3. D. vi. p. v. § 5
 63: 18 . D. xi. p. i. sect. 19
 65: 5 . D. vi. p. iv. sect. 11
 66: 24 . D. xii. p. i. sect. 30
- JEREMIAH.**
- 1: 5 . D. vi. p. iv. sect. 13
 4: 13 . L. vi. 24, 25, 26
 6: 4 . Ibid. D. vi. p. iv. § 12
 9: 17, 13, 20. Mt. 11: 17. L. 22: 36.
 12: 3 . D. vi. p. iv. sect. 12
 39: 11, 13. D. vii. p. ii. sect. 4
 44: 17 . Mt. 4: 4
 49: 36 . D. viii. p. iii. sect. 11
- LAMENTATIONS.**
- 3: 15 . Mt. 27: 34
 5: 16 . L. 6: 24, 25, 26
- EZEKIEL.**
- 3: 7 . D. iv. sect. 22
 39: 17—20. L. 22: 36
 41: 6 . J. 20: 17
- DANIEL.**
- 1: 3, 7, 8, 9, 18 D. vii. p. ii. sect. 4
 2: 18, 19, 27, 28,
 29, 30, 47 D. ix. p. i. sect. 4
 44 . D. v. p. i. sect. 1
 4: 9 . — p. i. sect. 4
 26 . D. v. p. i. sect. 4
 7: 13, 14 . — sect. 1, and
 p. iv. sect. 13
 8: 1 . J. 8: 25
 9: 25, 26 . D. v. p. iv. sect. 3
 10: 16 . L. 17: 21
- HOSEA.**
- 1: 1, 2 . Mr. 1: 1
 11: 1 . Mt. 1: 22
- AMOS.**
- 2: 6 . Mt. 10: 10³
 6: 4 . D. viii. p. iii. sect. 3
 8: 6 . Mt. 10: 10³
 9: 2, 3 . D. vi. p. ii. sect. 7
- JONAH.**
- 1: 6 . D. vii. sect. 4
 3: 2 . D. vi. p. v. sect. 28
- MICAH.**
- 3: 5 . D. vi. p. iv. sect. 12
 4: 6, 7 . D. v. p. i. sect. 1
 5: 2 . Mt. 2: 6²
 6: 5, 8 . Mt. 6: 33
- HABAKKUK.**
- 3: 2 . L. 1: 54, 55²
- ZECHARIAH.**
- 1: 20 . Mt. 13: 55
 11: 12, 13 . Mt. 27: 9, 10
 13: 4 . Mt. 7: 15²
- MALACHI.**
- 3: 1 . D. viii. p. iii. sect. 15

ACTS.		ACTS.	
1: 4, 8 .	D. v. p. ii. sect. 14	13: 25 .	L. 12: 25
6 .	Mt. 17: 11	34 .	D. vi. p. iv. sect. 4
13 .	Mt. 1: 6	42 .	— p. v. sect. 12
16 .	D. xii. p. i. sect. 18	43 .	J. 1: 17
2: 23 .	D. iv. sect. 21. Mt. 26:	45 .	D. ix. p. ii. sect. 12
	[45 ²	50 .	L. 14: 1
25 .	— sect. 20	14: 15 .	D. iv. sect. 25
27, 31 .	D. vi. p. ii. sect. 3, 11, 12	23 .	D. x. p. v. sect. 7
38 .	— p. iii. sect. 7	25 .	L. 1: 2
3: 16 .	Mr. 11: 22	15: 37 .	J. 12: 10
19 .	D. vi. p. iii. sect. 7	16: 1 .	J. 20: 27
21 .	Mt. 17: 11	6 .	L. 1: 2
4: 1 .	L. 22: 52	13, 16.	L. 6: 12
4 .	L. 1: 2	30 .	D. vii. p. i. sect. 7
6 .	L. 3: 2	33 .	J. 9: 7.
26, 27 .	D. v. p. iv. sect. 4	17: 3 .	D. v. p. iv. sect. 6 .
32 .	J. 5: 18	4 .	L. 14: 1
33 .	L. 2: 40	11 .	L. 1: 2
5: 24, 26 .	L. 22: 52	13 .	Mt. 15: 1
33 .	J. 12: 10	18 .	D. vi. p. i. § 12, 13, 17
34 .	D. vii. p. ii. sect. 6	19 .	D. viii. p. iii. sect. 18
39 .	Mt. 25: 9	22 .	— sect. 22
6: 1 &c. .	D. i. p. i. sect. 6	30 .	D. vi. p. iii. sect. 7
4 .	L. 1: 2	18: 5, 28 .	D. v. p. iv. sect. 6
11 .	D. ix. p. ii. sect. 8	6 .	D. ix. p. ii. sect. 12
13 .	— sect. 14	12 .	L. 2: 2 ²
7: 10, 20 .	L. 2: 40	23 .	L. 1: 3 ²
53 .	D. viii. p. iii. sect. 12	26 .	Mt. 16: 22
59 .	D. vi. p. ii. sect. 23	19: 16 .	J. 21: 7 ²
8: 4 .	L. 1: 2	20: 7, 9 .	D. vi. p. v. sect. 12
22 .	D. iv. sect. 23. D. vi.	18 .	Mt. 28: 9
	[p. iii. sect. 7	21 .	D. vi. p. iii. sect. 7
35 .	D. vi. p. v. sect. 14	24 .	D. v. p. ii. sect. 16. L.
39 .	Mt. 3: 11		[12: 25
9: 29 .	D. i. p. i. sect. 6	32 .	J. 1: 17
31 .	J. 14: 16	21: 8 .	D. vi. p. v. sect. 16
37 .	J. 9: 7	29 .	D. iv. sect. 20
10: 22 .	Mt. 2: 12	22: 5 .	L. 22: 66
38 .	D. vi. p. i. sect. 9	23: 1 .	D. ix. p. ii. sect. 13
44 .	L. 1: 2	8 .	D. vi. p. ii. § 23. Mt.
45 .	J. 20: 27		[22: 23
11: 18 .	D. vi. p. iii. sect. 7	24: 5, 14, 15	D. ix. p. iv. sect. 2, 3, 4
19 .	L. 1: 2	25: 2 .	L. 14: 1
20 .	D. i. p. i. sect. 6	11, 25.	L. 23: 15
26 .	D. ix. p. i. sect. 10. Mt.	19 .	D. vi. p. i. sect. 22
	[2: 12	26: 5 .	D. iv. sect. 21. D. ix.
12: 5 .	L. 6: 12		[p. iv. sect. 1
13: 2 .	D. xi. p. i. sect. 12	11 .	D. ix. p. ii. sect. 13
10 .	D. vi. p. i. sect. 3	18 .	D. x. p. iv. sect. 15
22 .	L. 4: 22	20 .	D. vi. p. iii. sect. 7

- ACTS.**
- 26: 24 . J. 7: 15
31 . L. 23: 15
27: 20 . Mt. 26: 45
40 . L. 4: 42²
28: 7 . J. 15: 18
17 . L. 14: 1. J. 1: 15³
31 . D. vi. p. v. sect. 7
- ROMANS.**
- 1: 4 . D. xi. p. i. sect. 7
9 . D. v. p. ii. §19. D. xi.
[p. i. §12
2: 5 . D. vi. p. iii. sect. 9
21 . — p. v. sect. 10
3: 11 . Mt. 13: 19
21, 22 . Mt. 6: 33
22, 26 . Mr. 11: 23
4: 21 . L. 1: 1
6: 17 . Mt. 11: 25²
7: 3 . Mt. 2: 12
12 . D. vi. p. iv. sect. 7
10: 1 . L. 6: 12
2 . L. 4: 22
3 . Mt. 6: 23
6, 7 . D. vi. p. ii. §14. L. 17:
[21
10 . D. iv. sect. 23
15 . D. v. p. ii. sect. 3, 4, 5
16, 17. D. xii. p. i. sect. 15
11: 2 . D. iv. sect. 21
14 . D. i. p. i. sect. 11. N.
22 . Mt. 24: 51
29 . D. vi. p. iii. sect. 9
12: 3, 6 . D. iv. sect. 13, 14
14: 5 . L. 1: 1. D. ix. p. iii. §5
17 . L. 17: 21
22, 23. D. iv. §14. D. ix. p. iii.
[§5
15: 30 . L. 6: 12
16: 17 . D. ix. p. iv. sect. 11
25, 26. D. v. p. ii. §20. D. ix.
[p. i. sect. 3
- I CORINTHIANS.**
- 1: 10 . D. ix. p. iii. sect. 4
17 . D. i. p. i. sect. 10
21 . D. vi. p. v. sect. 10
30 . J. 11: 25
2: 4, 5 . D. vi. p. v. §10. D. i.
[p. i. §10
7—10 . D. ix. p. i. sect. 3
- I CORINTHIANS.**
- 2: 14 . J. 3: 3²
3: 2 . L. 1: 64
3 . D. ix. p. iv. sect. 8
11 . D. vii. p. ii. sect. 11
4: 1 . D. ix. p. i. sect. 6
6 . D. ix. p. iv. sect. 8
5: 2 . Mt. 6: 6
6: 3 . Mt. 12: 23
12 . L. 22: 25
7: 2 . J. 5: 18
12, 13, 14 . J. 20: 27
14 . D. vi. p. iv. sect. 11
39 . J. 3: 21
8: 3 . D. iv. sect. 21
4 . D. vi. p. i. sect. 15
13 . J. 8: 51
9: 18 . D. v. p. ii. sect. 19
10: 9 . D. vi. p. iv. sect. 6
16 . Mt. 14: 19
17 . Mt. 26: 26
20, 21. D. vi. p. i. sect. 14—18
11: 10 . D. viii. p. iii. sect. 12
19 . D. ix. p. iv. sect. 8
12: 12 . D. v. p. iv. sect. 12
14: 2, 12 . D. xii. p. iv. sect. 9
11 . D. i. p. i. sect. 14
32 . — p. ii. sect. 3
15: 54 . L. 2: 2, 3
55 . D. vi. p. ii. sect. 16, 23
16: 11 . L. 11: 7
- II CORINTHIANS.**
- 1: 17 . J. 12: 10
20 . Mt. 5: 37
3: 14 . D. v. p. iii. sect. 3
4: 2 . J. 1: 17
16 . Mt. 15: 32
17 . D. x. p. ii. sect. 4
5: 6 &c . D. vi. p. ii. sect. 23
13 . Mr. 3: 21⁴
6: 1 . J. 1: 17
2 . L. 22: 51
7: 1 . D. i. p. i. sect. 11³
3 . D. iv. sect. 21
4 . Mt. 10: 30
8, 10 . D. vi. p. iii. sect. 9
8: 18 . D. v. p. ii. sect. 19
12: 1 &c . D. vi. p. ii. sect. 21, 23
7 . Mt. 7: 3
18 . Mt. 12: 23
13: 8 . J. 1: 17

GALATIANS.

- 1: 1 . Mt. 10: 2
 23 . D. vi. p. v. sect. 14
 2: 2, 7 . D. v. p. ii. sect. 20
 3 . Mt. 1: 19
 15 . Mt. 26: 45²
 16, 20 . Mr. 11: 22
 21 . J. 1: 17
 3: 1 . *ibid.*
 3 . D. i. p. i. sect. 11. N
 9 . J. 20: 27
 19 . D. viii. p. iii. sect. 12
 22 . Mr. 11: 22
 4: 4 . L. 1: 35
 9 . J. 3: 3
 19 . D. v. p. iv. sect. 12
 22 &c. D. ix. p. i. sect. 7
 5: 4, 7 . J. 1: 17
 12 . Mt. 24: 51
 19, 20, 21 D. i. p. i. sect. 11. N
 [D. ix. p. iv. §11
 6: 9 . Mt. 15: 22

EPHESIANS.

- 1: 9 . D. ix. p. i. sect. 3, 11
 13 . D. v. p. ii. sect. 16
 2: 12 . D. vi. p. i. sect. 16
 20 . D. vii. p. ii. sect. 11
 3: 5, 6, 9 . D. ix. p. i. sect. 3
 7 . J. 4: 10
 13 . Mt. 15: 32
 18 . L. 11: 7
 4: 7 . J. 4: 10
 11 . D. vi. p. v. sect. 16
 18 . D. iv. sect. 23 N
 20 . D. v. p. iv. sect. 12
 21 . J. 1: 17
 29 . L. 2: 40
 5: 32 . D. ix. p. i. § 7. D. x.
 [p. iii. sect. 9
 6: 19 . ——— sect. 3

PHILIPPIANS.

- 1: 21 &c. D. vi. p. ii. sect. 23
 2: 10 . ——— sect. 6
 3: 9 . Mr. 11: 22
 4: 6 . Mt. 6: 25
 15 . D. v. p. ii. sect. 19

COLOSSIANS.

- 1: 20 . Mt. 5: 9
 26, 27 . D. ix. p. i. sect. 3

COLOSSIANS.

- 2: 22 . Mt. 15: 9
 3: 8 . D. ix. p. ii. sect. 13
 4: 6 . L. 2: 40

I THESSALONIANS.

- 1: 8 . Mr. 11: 22

II THESSALONIANS.

- 1: 12 . J. 1: 17
 2: 7 . D. ix. p. i. sect. 4
 11 . Mt. 6: 13
 12 . Mr. 16: 16³ J. 1: 17
 15 . Pr. Mt. sect. 8
 3: 8 . Mt. 6: 25

I TIMOTHY.

- 1: 13 . D. ix. p. ii. §13. D. x.
 [p. v. §11
 15 . J. 15: 18
 2: 4 . D. x. p. v. sect. 8
 8 . D. vi. p. iv. sect. 4
 3: 11 . ——— p. i. sect. 2
 15 . J. 1: 17
 16 . D. ix. p. i. sect. 11, 13
 4: 1 . D. vi. p. i. sect. 20
 3 . J. 1: 17
 3, 10, 12. J. 20: 27
 5 . Mr. 7: 2
 6 . L. 1: 3
 10 . D. x. p. v. sect. 8
 12 . D. xi. p. ii. sect. 6
 5: 8 . Mt. 6: 25
 13 . Mt. 12: 36
 16 . J. 20: 27
 6: 1 . J. 1: 16
 2 . J. 22: 27

II TIMOTHY.

- 2: 7 . Mt. 24: 15³
 15 . J. 1: 17
 3: 3 . D. vi. p. i. sect. 2
 4 . L. 1: 3³
 6 . D. xii. p. i. sect. 19
 8 . J. 1: 17
 10 . L. 1: 3
 15 . J. 7: 15
 4: 2 . D. vi. p. v. §10. L. 1: 2
 4 . J. 1: 17
 5 . D. vi. p. v. §16. L. 1: 1
 7 . L. 12: 25
 8 . Mt. 26: 45
 17 . L. 1: 1

- TITUS.**
- 1: 8 . D. vi. p. iv. sect. 7, 17
 12 . Mt. 12: 36
 14 . J. 1: 17
 2: 3 . D. vi. p. i. sect. 2
 11 . D. x. p. v. sect. 8 N
 [J. 1: 17
 3: 10, 11 . D. ix. p. iv. sect. 11, 12
- HEBREWES.**
- 1: 2 . J. 1: 3
 3 . D. x. p. v. sect. 9
 4 &c. . D. viii. p. iii. § 10, 11
 7 . L. 19: 9
 3: 1 . J. 10: 36
 4: 2 . D. v. p. ii. sect. 6
 9 . Mt. 5: 5²
 5: 7 . L. 6: 12
 6: 4 . J. 4: 10
 7: 21 . D. vi. p. iii. sect. 9
 26 . — p. iv. sect. 7
 9: 9 . Mt. 13: 3
 10 . D. ii. p. ii. § 7. Mr. 7: 4
 16, 17 . D. v. p. iii. sect. 1
 10: 13 . Mt. 26: 45
 23 . J. 9: 7
 26 . J. 1: 17
 36 . L. 8: 15
 37 . Mt. 11: 3
 38 . D. x. p. v. sect. 10
 11: 11 . L. 12: 25
 13 . D. xii. p. i. sect. 14
 19 . Mt. 13: 3
 37 . Mt. 7: 15²
 12: 3 . L. 8: 15
 17 . D. vi. p. iii. sect. 4
 25 . Mt. 2: 12
 13: 19 . Mt. 17: 11
 24 . Mt. 15: 1
- JAMES.**
- 1: 2 . Mr. 10: 30
 8 . D. iv. sect. 19
 13 . Mt. 4: 7²
 20 . Mt. 6: 33
 2: 7 . D. ix. p. ii. sect. 13
 19 . D. vii. p. i. sect. 21
 25 . D. viii. p. iii. sect. 14
 3: 1 . D. vii. p. i. sect. 12
 6 . L. 12: 25. D. vi. p. ii. § 1
 15 . D. vi. p. i. sect. 21
- JAMES.**
- 5: 12 . Mt. 5: 37
 16 . L. 6: 12
 17 . D. iv. sect. 25
 19 . J. 1: 17
- I PETER.**
- 1: 2, 20 . D. iv. sect. 21
 22 . J. 1: 17
 2: 6, 7 . D. xii. p. i. sect. 15
 24 . Mt. 8: 17
 3: 5, 6 . D. vii. p. i. sect. 6
 16 . Mt. 5: 44² D. xi. p. ii.
 [sect. 6
 20, 21 . D. ix. p. i. sect. 8
 4: 16 . — sect. 10
 24 . Mt. 8: 17
 5: 4 . D. vii. p. ii. sect. 4
 8 . D. vi. p. i. sect. 3
 12 . J. 1: 17
- II PETER.**
- 2: 1 . D. ix. p. iv. sect. 10
 2 . J. 1: 17
 4 . D. vi. p. ii. sect. 19
 14 . Mr. 7: 22
 22 . J. 9: 7
- I JOHN.**
- 1: 8 . D. x. p. v. sect. 12
 2: 1 . J. 14: 16
 21 . J. 1: 17
 3: 7 . D. xii. p. i. sect. 31
 3: 9 . D. x. p. v. sect. 12
- II JOHN.**
- 2 . J. 1: 17
- III JOHN.**
- 4 . J. 16: 2
 8 . J. 1: 7
 9 . D. vii. p. ii. sect. 11
- JUDE.**
- 9, 10 . D. ix. p. ii. sect. 1
- REVELATIONS.**
- 1: 5 . J. 9: 7
 10 . J. 5: 2²
 12 . J. 1: 23
 13 . D. v. p. iv. sect. 13
 16 . J. 7: 24 [p. iii. § 16
 20 . D. ix. p. i. § 7. D. viii.

REVELATIONS.

2: 1, 8, 12, 18	D. viii. p. iii. sect. 16
5, 16, 21, 22	D. vi. p. iii. sect. 7
7	— p. ii. sect. 21
7, 11, 17, 29	D. ii. p. iii. sect. 5
3: 1, 7, 14.	D. viii. p. iii. sect. 16
4	J. 17: 11
1 9	D. vi. p. iii. sect. 7
4: 8 &c.	— p. iv. sect. 14
5: 1	D. ii. p. i. sect. 3
2	D. vi. p. v. sect. 8
8	L. 6: 12
13	D. v. p. ii. sect. 6
6: 6	D. viii. p. i. sect. 4, 5
8	D. vi. p. ii. sect. 13
14	D. ii. p. i. sect. 3
8: 3	L. 6: 12
7	Mt. 6: 30
9: 20	D. vi. p. i. sect. 19
10: 17	— p. v. sect. 14
12: 12	J. 1: 14 ^a
13: 6	Ibid.
14: 6, 7	D. v. p. ii. sect. 17
15: 4	D. vi. p. iv. sect. 19
16: 11	D. ix. p. ii. sect. 11
17: 7	— p. i. sect. 7, 11 [D. x. p. iii. § 9
19: 17, 18.	L. 22: 36
20: 2	D. vi. p. i. sect. 3
14	— p. ii. sect. 13
21: 3	L. 16: 9 ^a J. 1: 14 ^a

TOBIT.

2: 1	D. viii. p. iii. sect. 3
------	--------------------------

JUDITH.

9: 11	L. 6: 35
12: 15	D. viii. p. iii. sect. 3

WISDOM.

7: 3	D. iv. sect. 25
8: 19, 20	D. vi. p. ii. sect. 19
11: 14	Mt. 5: 6
16: 13	D. vi. p. ii. sect. 17
25	J. 4: 10

ECCLESIASTICUS.

19: 26	L. 17: 21
24: 31	Mr. 6: 40
25: 26	Mt. 24: 51
26: 7	Mt. 5: 28
32: 18	L. 18: 7

I MACCABEES.

2: 21	Mt. 16: 22 ^a
29	Mt. 6: 33
4: 48	L. 17: 21
59	J. 10: 22

II MACCABEES.

2: 29	Mt. 25: 34
7: 41	J. 15: 18

INDEX

OF

GREEK WORDS AND PHRASES

OCCASIONALLY ILLUSTRATED.

² ἄβυσσος,	- D. vi. p. ii. § 14 L. 8: 31	² ἄλλὰ,	- Mt. 20: 23
² ἁγᾶδος,	- Mt. 25: 26	² ἄλλογενής,	- L. 17: 18
² ἁγαλλίαω,	- J. 8: 56	² ἁμαρτία,	- J. 8: 46. ²
² ἁγάπη μου,	- J. 15: 10	² ἁμαρτωλός,	- Mt. 26: 45. ² D. xii. p. v. § 19
² ἄγγελος,	- D. viii. p. iii. § 8—16	² ἁματαιμίχτος,	- D. vi. p. iii. § 9
² ἅγιος,	- D. vi. p. iv	² ἁμετανόητος,	- Ibid.
—— τοῦ Θεοῦ,	- D. v. p. iv. § 14 L. 4: 34	² ἁμῆν,	- Mt. 5: 18
² ἅγιον πνεῦμα,	- Mt. 3: 11. ²	² ἁμίαντος,	- D. vi. p. iv. § 17
² ἅγιος κληθήσεται,	- L. 2: 23. ²	² ἁμφίβληστον,	- Mt. 4: 18
² ἄγναφος,	- Mt. 9: 16	² ἁναβαίνει,	- D. vi. p. ii. § 20
² ἄδης,	- D. vi. p. ii	² ἁναβλάπτω,	- Mr. 8: 24
² ἄδικια,	- J. 7: 18	² ἁναγκάζω,	- L. 24: 29
² ἄδικος,	- Mt. 25: 26	² ἁνάθεμα,	- Mt. 15: 4
² ἄζυμα,	- D. viii. p. ii. § 3	² ἁνακλιμαί,	- D. viii. p. iii. § 5
² ἄθτιος,	- Mr. 7: 9	² ἁνακλίω,	- Ibid.
² ἄρεσις,	- D. ix. p. iv	² ἁναλαμβάνω,	- D. vi. p. ii. § 20
² ἄρω,	- J. 10: 18. 15: 2	² ἁνάληψις,	- Luke 9: 51
² ἄτιος,	- J. 16: 30	² ἁναλογία τῆς πίστεως	- D. iv. § 14
² ἄιχμαλωσία,	- Mt. 1: 11, 12	² ἁναπίπτω,	- D. viii. p. iii. § 3
² ἄιον,	- Mt. 12: 32	² ἁναπληρόω,	- Mt. 13: 14
εἰς τὸν αἰῶνα,	- J. 8: 51	² ἁνάστασις,	- D. vi. p. ii. § 19 Mt. 22: 23
ἐκ τοῦ αἰῶνος,	- J. 9: 32	² ἁναστροφή,	- D. xi. p. ii. § 6
² αἰώνιος,	- L. 16: 9. ³	² ἁνατολή,	- Mt. 2: 2. L. 1: 78
² ἁκακος,	- D. vi. p. iv. § 17	² ἁναφέρω,	- D. vi. p. ii. § 20
² ἁκανθα, ἁκανθος,	- Mt. 27: 29	² ἁνδρες ἀδελφοί,	- D. xii. p. i. § 18
² ἁκόη,	- D. xii. p. i. § 15	² ἁνηθον,	- Mt. 23: 23
² ἁκούω,	- J. 8: 43. Mr. 4: 24	² ἁνθίστημι,	- Mt. 6: 25
² ἁκριβίως,	- Mt. 2: 7	² ἁνθύπατος,	- D. viii. p. iii. § 17
² ἁκρίς,	- Mt. 3: 4. ²	² ἁνθρωποκτόνος,	- J. 8: 44
² ἁλετης ὄνος,	- Mt. 18: 6	² ἁνθρωπος,	- D. xii. p. i. § 18
ἡ ἁλήθεια,	- J. 1: 17	² ἁνόητος,	- L. 24: 25
² ἁληθής,	- J. 5: 31	² ἁνομος,	- Mt. 25: 26
² ἁληθινός,	- J. 7: 28. ²	² ἁντάλλαγμα,	- Mr. 8: 37. ²
		² ἁντικεῖν,	- L. 21: 15

- ²Ἀντὶ, - J. 1: 16 [8
²Ἀντίδικος, - D. vi. p. i. § 3, 4,
²Ἀντιλίγειν, - L. 21: 15
²Ἀντιπαρόρομα, - L. 10: 32
²Ἀντίμα, - J. 4: 11
²Ἀνωθεν, - J. 3: 3
²Ἀπάγω, - Mt. 27: 5
²Ἀπαλλάσσω, - L. 12: 58
²Ἀπειθῶν, - D. xii. p. i. § 15
²Ἀπειπλήζω, - L. 6: 35
²Ἀπέχω, - Mt. 6: 2
²Ἀπέχει, - Mr. 14: 41
²Ἀπιστία, - Mr. 9: 24
²Ἀπιστος, - L. 12: 46. J. 20: 27
²Ἀπλοῦς, - Mt. 6: 22
²Ἀπό, - D. xi. p. i. § 15
 Mt. 15: 1. L. 10: 30
²Ἀπογράφειν, - L. 2: 1.²
²Ἀποδημῶ, - Mt. 21: 33
²Ἀποιμία, ἀποιμῶσα, Mt. 1: 11, 12
²Ἀποκαθίστημι, - Mt. 17: 11
²Ἀποκάλυψις, - D. ix. p. i. § 3
²Ἀποκόπτω, - Mt. 24: 51
²Ἀποκρίπτω, - Mt. 11: 25.²
²Ἀπολύω, - Mt. 1: 19.³ L. 6: 37
²Ἀπονημονύματα, Pr. Mt. § 26
²Ἀπιστερέω, - Mr. 10: 19
²Ἀποστέλλω, - J. 10: 36
²Ἀπόστολος, - D. viii. p. iii. § 8
 Mt. 10: 2. J. 10: 36
²Ἀποσυνάγωγος, - J. 9: 22
²Ἀποτίμνω, - Mt. 24: 51
²Ἀποτίμασθαι, - L. 2: 1.²
²Ἀποφέρειν, - D. vi. p. ii. § 20
²Ἀπτεισθαι, - J. 20: 17
²Ἀργός, - Mt. 12: 36
²Ἀργυρίον, - D. viii. p. i. § 4
 5, 10
²Ἀριος πάγος, - D. viii. p. iii. § 18
²Ἀριστέω, - J. 21: 12
²Ἀρίον, - D. xii. p. i. § 19
²Ἀρπάζω, - D. v. p. ii. § 21
²Ἄρτι, - Mt. 9: 18
²Ἄρτος, - Mt. 4: 3.² 26: 26
 L. 14: 15
²Ἄρτοι τῆς προθέσεως, Mt. 12: 4.²
²Ἀρχή, - Mr. 1: 1. D. iii. § 9
 τὴν Ἀρχὴν, - J. 8: 25
²Ἀρχιερεὺς, - Mt. 2: 4
²Ἀρχιελεῖτης, - L. 19: 2
²Ἀρχιεπίσκοπος, - D. viii. p. iii. § 6
²Ἀρχομαι, - Mr. 5: 17
²Ἀρχομενος, - L. 3: 23
²Ἀρχοντες, - L. 14: 1
 οἱ Ἀρχοντες αὐτοῦ,
²Ἀρχῶν τοῦ κόσμου,
 τοῦτου, καὶ ἐ, - D. vi. p. i. § 8
²Ἀσκός, - Mt. 9: 17
²Ἀσσάριον, - D. viii. p. i. § 10
²Ἀστραπή, - L. 9: 36
²Ἀυλή, - Mt. 26: 3
²Ἀυτάρκεια, - D. iv. § 18
²Ἀυτοκατάκριτος, - D. ix. p. iv. § 12
²Ἀφανίζω, - D. ix. p. i. § 10
²Ἀφεδρών, - Mr. 7: 19
²Ἀφίναί τὸ πνεῦμα, - Mt. 27: 50
²Ἀφορίζω, - L. 6: 22
²Ἀρχεῖος, - D. xii. p. i. § 14
 Βαπτίζω, } - { D. viii. p. ii. § 2
 Βάπτω, } - { Mt. 3: 11. 20: 22
 Βάπτισμα, } - { Mt. 20: 22. 21:
 Βαπτισμός, } - { 25 Mr. 7: 3, 4.
 (D. viii. p. ii. § 2
²Βαπτιστής, - Mt. 3: 1.²
²Βάρος, - D. x. p. ii. § 4
²Βασανίζω, - Mt. 8: 6
²Βαυανιστής, - Mt. 18: 34
²Βασιλεία, - D. v. p. i. L. 19: 12
²Βασιλεύς, - Mt. 2: 22
²Βασιλικός, - J. 4: 46
²Βαττολογία, - Mt. 6: 7
²Βδύλνυμα τῆς ἰσημώ-
 σεως, - Mt. 24: 15.²
²Βεελζεβούλ, - Mt. 9: 25
²Βιβλίον, κ. ἐ. D. ii. p. i. § 3. D.
 xii. p. i. § 19
²Βιβλος γανίσσεως, Mt. 1: 1. D. ix. p. i.
 § 18, 19, 20
²Βλασφημία, - D. ix. p. ii.
²Βοηθῶ, - Mr. 9: 24
²Βολέ, - Mt. 7: 3
²Βουλευτής, - L. 23: 50
²Βουλεύω, - J. 12: 10
²Βούς, - J. 2: 14
²Βρωῖσις, - Mt. 6: 19
²Βυθίζομαι, - L. 5: 7
²Γαζοφυλάκιον, - Mr. 12: 41
²Γαμία, - Mt. 24: 38
²Γάρ, - D. x. p. 5. §
²Γαστήρες ἀργαί, - Mt. 12: 36.

<i>Γίενα</i> ,	- D. vi. p. ii.	<i>Διδάσκω</i> ,	- D. vi. p. v. Mt. 28: 19, 20
<i>Γέτων</i> ,	- D. xii. p. i. § 11	<i>Διδαχή</i> ,	- Mt. 7: 28
<i>Γενία</i> ,	- L. 16: 8. ³	<i>Διδραγμα</i> ,	- D. viii. p. i. § 8
<i>Γενεαλογία</i> ,	- D. xi. p. i. § 18	<i>Δίδωμι σημείον</i> ,	- Mt. 24: 24
<i>Γενεσία</i> ,	- Mt. 14: 6	<i>Διετής</i> ,	- Mt. 2: 16. ³
<i>Γέννημα τῆς ἀμπέλου</i> ,	Mt. 26: 29	<i>Δίκαιος</i> ,	- Mt. 1: 19. 27: 24
<i>Γενόμενος</i> ,	- J. 13: 2		D. vi. p. iv. § 17
<i>Γένος</i> ,	- Mr. 9: 29	<i>Δικαιοσύνη</i> ,	- Mt. 3: 15. 6: 1
<i>Γῆ</i> ,	- Mt. 2: 6. 10: 5. ² 27: 45.		21: 32
<i>Γηγένης</i> ,	- D. v. p. iv. § 13	<i>Δικαιοσύνη τοῦ Θεοῦ</i> ,	Mt. 6: 33
<i>Γίνεσθαι</i> ,	- L. 2: 2. ³	<i>Δικαιόω</i> ,	- L. 7: 29. ² 35
<i>Γινώσκω</i> ,	- D. iv. § 21	<i>Δίκτυον</i> ,	- Mt. 4: 18
<i>Γλώσσα</i> ,	- D. xii. p. iv. § 9	<i>Διχοτομείω, διχάζω</i> ,	Mt. 24: 51
<i>Γογγυσμός</i> ,	- J. 7: 12	<i>Διψάω</i> ,	- Mt. 5: 6
<i>Γράμματα</i> ,	- ———— 15	<i>Διψυχος</i> ,	- D. iv. § 19
<i>Γραμματεῦς</i> ,	- Mt. 24. ² D. xii. p. v. § 12.	<i>Διώκω</i> ,	- Mt. 5: 11, 23
<i>Γραφή</i> ,	- J. 7: 15	<i>Δοκίω</i> ,	- Mt. 10: 42
<i>Γράφω</i> ,	- Mr. 12: 19.	<i>Δόκος</i> ,	- Mt. 7: 3
<i>Γυμνός</i> ,	- J. 21: 7. ²	<i>Δόξα</i> ,	- D. x. p. ii. § 4
<i>Γυναικάριον</i> ,	- D. xii. p. i. § 19	<i>Δός δόξαν τῷ Θεῷ</i> ,	J. 9: 24
<i>Γυνή</i> ,	- Mt. 5: 28. J. 2: 4	<i>Δούλος</i> ,	- D. vii. p. i. Mt. 20: 26: 27
<i>Δαιμόνιον</i> ,	- D. vi. p. i. D. xii. p. i. § 19	<i>ὁ Δράκων ὁ μέγας</i> ,	D. vi. p. i. § 8
<i>Δαιμονιζόμενος</i> ,	- D. vi. p. i. § 9, 10	<i>Δρόμος</i> ,	- L. 12: 25
<i>Δαιμονιώδης</i> ,	- ———— § 21	<i>Δύναμαι</i> ,	- Mr. 2: 19. ²
<i>Δάκναι</i> ,	- L. 6: 12	<i>οὐ δύναται ἰδεῖν</i> ,	J. 3: 3. ³
<i>Δαίτυνον</i> ,	- J. 21: 12	<i>ἡ δύναμις</i> ,	- Mt. 26: 64
<i>Δεισιδαιμών</i> ,	- D. vi. p. i. § 22	<i>Δωρεά</i> ,	- J. 4: 10
<i>Δένδρον</i> ,	- D. vii. p. i. § 7	<i>Δώρον</i> ,	- Mr. 7: 11, 12
<i>Δεσπότης</i> ,	- Mt. 6: 33	<i>Ἑβραῖστι</i> ,	- Pr. Mt. § 14—20
<i>Δευτεροπρωτος</i> ,	- L. 6: 1	<i>Ἐγγαστριμύθος</i> ,	- D. i. p. i. § 3
<i>Δίω</i> ,	- Mt. 18: 18	<i>Ἐγγίζειν</i> ,	- L. 18: 35
<i>Δηναρίον</i> ,	- D. viii. p. i. § 4, 6, 10	<i>Ἐγκαίνια</i> ,	- J. 10: 22
<i>Διὰ μέσου</i> ,	- L. 17: 11	<i>Ἐθναρχης</i> ,	- Mt. 2: 22
<i>Διαβαίνω</i> ,	- D. vi. p. ii. § 20	<i>Ἐθνος</i> ,	- Mt. 12: 43. ²
<i>Διάβολος</i> ,	- ———— p. i.	<i>Εἶ</i> ,	- Mr. 8: 12. 15: 44. L. 12: 49
<i>Διαθήκη</i> ,	- D. v. p. iii	<i>Εἶδος</i> ,	- J. 5: 37, 38
<i>Διακομιδή</i> ,	- Mt. 1: 11, 12	<i>Εἶδω</i> ,	- L. 10: 32
<i>Διάκονος</i> ,	- Mt. 20: 26, 27	<i>Εἰρήνη</i> ,	- Mt. 10: 12
<i>Διαλέγομαι</i> ,	- D. vi. p. v. § 11, 12	<i>Εἰρηνοποῖος</i> ,	- Mt. 5: 9
<i>Διανοῖγον μήτραν</i> ,	L. 2: 23	<i>Εἶς</i> ,	- L. 7: 30
<i>Διαπαράω</i> ,	- D. vi. p. ii. § 20	<i>Ἐἶς</i> ,	- Mr. 12: 29
<i>Διασπορά</i> ,	- J. 7: 35	<i>Ἐισφέρειν</i> ,	- Mt. 6: 13
<i>Διδασκαλαὶ δαιμόνων</i> ,	- D. vi. p. i. § 20	<i>Ἐκ</i> ,	- J. 3: 25
<i>Διδάσκω</i> ,	- D. vii. p. ii. Mt. 23: 8.	<i>Ἐκατόνταρχος</i> ,	- D. viii. p. iii. § 17
		<i>Ἐβαλλεῖν ὄνομα</i>	
		<i>πονηρον</i> ,	- L. 6: 22. ²
		<i>Ἐγαμίζω</i> ,	- Mt. 24: 38

- Ἐκδημία, - D. vi. p. ii. § 23
 Ἐκδικῶ, - L. 18: 3
 Ἐκείνος, - D. xii. p. i. § 31
 L. 9: 34
 Ἐκκακεῖν, - L. 18: 1.²
 Ἐκκλησία, - Mt. 18: 17
 Ἐκκόπτω, - Mt. 24: 51
 Ἐκλείπω, - L. 16: 9.²
 Ἐκλεκτός, - D. xii. p. i. § 15
 Mt. 22: 14
 ὁ Ἐκλεκτός τοῦ Θεοῦ, D. v. p. iv. § 14
 Ἐκλύω, - Mt. 9: 36.² 15: 32
 Ἐκπειράζω, - Mt. 4: 7.²
 Ἐκπροφευρόμενον ἐκ τοῦ
 στόματος, - Mt. 4: 4
 Ἐλέγω, - J. 8: 46
 Ἐλέω, - Mt. 9: 36
 Ἐλέημων, - D. vi. p. iv. § 3
 Ἐλεος, - Mt. 9: 13.²
 Ἐλληνίς, - Mr. 7: 26
 Ἐλληνισταί, - D. i. p. i. § 6.
 Ἐμβλέπω, - Mr. 8: 24
 Ἐμβρομάσμαι, - Mr. 9: 25
 Ἐμπαίζω, - Mt. 2: 16
 Ἐμπροσθεν, - J. 1: 15.²
 Ἐν, - D. xi. p. i. § 7, 8
 L. 1: 17. 17: 21
 Ἐν Θεῷ, - J. 3: 21
 Ἐν τῷ ὀνόματι Θεοῦ, J. 17: 11
 Ἐν ὕδατι, - Mt. 3: 11
 Ἐναρτέος, - Mt. 1: 19. 25: 26
 Ἐνδημῶ, - D. vi. p. ii. § 23
 Ἐνδυμα, - Mt. 7: 15.²
 Ἐνόητα, - L. 11: 41
 Ἐνοχος, - Mt. 5: 21, 22
 Ἐνταλμα, - Mt. 15: 9
 Ἐνταφιάζω, - J. 19: 40
 Ἐντολή, - Mt. 15: 9
 Ἐντός, - L. 17: 21
 Ἐνώπιον Θεοῦ, - L. 1: 75
 Ἐξαιτόμαι, - L. 22: 31
 Ἐξελθεῖν, - Mr. 9: 29
 Ἐξίστημι, - Mr. 3: 21.⁴
 Ἐξοδος, - Pr. Mr. § 2. L.
 9: 31
 Ἐξομολογοῦμαι, - Mt. 11: 25 [7
 Ἐξορκίζω, - Mt. 26: 63. Mr. 5:
 Ἐξουσιάζω, - L. 22: 25
 Ἐφορτῆ, - Mt. 26: 5
 Ἐπαγγελλομαι, - D. xii. p. i. § 14
 Ἐπαυω, - L. 4: 39
 Ἐπεκδύτης, - J. 21: 7
 Ἐπηρέαζω, - Mt. 5: 44
 Ἐπὶ τὸ αὐτό, - Mt. 22: 34
 Ἐπὶ τῷ ὀνόματι, - Mt. 24: 5
 Ἐπιβάλλω, - Mr. 14: 72
 Ἐπιβουλός, - D. vi. p. i. § 6
 Ἐπιγείος, - — p. ii. § 6, 7
 Ἐπιγνοῦς τῷ πνεύμα-
 τι αὐτοῦ, - Mr. 2: 8
 Ἐπιζητέω, - L. 4: 42
 Ἐπιθυμῶ, - L. 16: 21
 Ἐπικάταρατος, - Mt. 15: 4
 Ἐπιούσιος, - Mt. 6: 11
 Ἐπισκάνπτομαι, - Mt. 25: 36. L. 7:
 16
 Ἐπιστρέφω, - L. 22: 32
 Ἐπιτιμῶ, - Mt. 16: 22.² Mr.
 9: 25
 Ἐπίτροπος, - D. vii. p. ii. § 4
 Ἐπιφάσκω, - L. 23: 54
 Ἐπουρανίος, - D. vi. p. ii. § 6, 7
 Ἐπω, - J. 12: 49
 Ἐπω πᾶν πονηρόν
 σῆμα, - Mt. 5: 11
 Ἐργάζομαι, - D. x. p. v. § 12
 Ἐρημος, - Mr. 1: 3. D. xii.
 p. v. § 12
 Ἐριφίλον, - D. xii. p. i. § 19
 Ἐρριμμέντοι, - Mt. 9: 36.²
 ὁ Ἐρχομένος ἐν ὀνόμα-
 τι κυρίου, - { D. v. p. ii. § 12
 p. iv. § 13.
 Mt. 11: 3
 Ἐρωπῶς, - J. 16: 30
 Ἐσकुλμένοσ, - Mt. 9: 36.²
 Ἐστωσ, - L. 5: 2
 Ἐταῖρος, - D. xii. p. i. § 11
 Εὐαγγελίον, - D. v. p. ii.
 Εὐαγγελίζω, - D. vi. p. v. § 14
 Εὐαγγελιστής, - — § 16
 Εὐδοκία, - L. 2: 14.²
 Εὐλάβης, - D. vi. p. iv. § 3
 ὁ Εὐλογητός, - Mr. 14: 61
 Εὐλογῶ, - Mt. 14: 19
 Εὐλογητός, - Mt. 5: 3
 Εὐχαριστιῶ, - Mt. 14: 19
 L. 1: 5
 Ἐφημερία, - Mt. 26: 38
 —όν, - Mt. 1: 25.²
 —τοῖτου, - L. 22: 51.
 Ζηλωτής, - L. 6: 15

<i>Ζημία</i> ,	-	Mt. 16: 26	<i>Καθίζεσθαι</i> ,	-	D. viii. p. iii. § 3
<i>Ζιζανία</i> ,	-	Mt. 13: 25	<i>Καί</i> ,	-	Mt. 5: 19. ³
<i>Ζωργία</i> ,	-	L. 5: 10	<i>ἢ Καινή διαθήκη</i> ,	-	D. v. p. iii.
<i>Ζών ὕδωρ</i> ,	-	J. 4: 10	<i>Καιομένον</i> ,	-	J. 5: 35. ³
<i>Ἑγμονεύει</i> ,	-	L. 2: 2. ²	<i>Καιρός σίκων</i> ,	-	Mr. 11: 13
<i>Ἑγμών</i> ,	-	D. viii. p. iii. § 17	<i>Κακολογία</i> ,	-	Mt. 15: 4
		Mt. 2: 6. ²	<i>Κακοποιῶ</i> ,	-	Mr. 3: 4
<i>Ἑλικία</i> ,	-	L. 12: 25	<i>Κακός</i> ,	-	Mt. 21: 41. 25: 26
<i>Ἑρωδιανοί</i> ,	-	Mt. 22: 16	<i>Καλιόμαι μάγας</i> ,	-	Mt. 5: 19. ⁴
<i>Θάλασσα</i> ,	-	Mt. 4: 15. ³	<i>Κάμηλος</i> ,	-	Mt. 19: 24
<i>Θάμβος</i> ,	-	L. 5: 9	<i>Καρδία</i> ,	-	D. iv. § 23, 24
<i>Θάπτει</i> ,	-	J. 19: 40	<i>Κατά</i> ,	-	Mt. Title. J. 2: 6. ²
<i>Θάλα</i> ,	-	Mt. 16: 24. L. 13: 31. J. 7: 17. 17: 24.	<i>Καταβαίνας</i> ,	-	D. vi. p. ii. § 20
<i>Θεμιλίος</i> ,	-	Mt. 25: 34	<i>Καταβολή κόσμου</i> ,	-	D. i. p. i. § 14. N Mt. 25: 34
<i>Θεοῦ οἴκος</i>	-	Mt. 12: 4	<i>Καταγγέλλω</i> ,	-	D. vi. p. v. § 15
<i>ὁ Θεὸς τοῦ αἰῶνος</i>	-		<i>Κατακλίνομαι</i> ,	-	D. viii. p. iii. § 3
<i>καὶ ἐ</i> ,	-	D. vi. p. i. § 8	<i>Κατακρίνω</i> ,	-	Mr. 16: 16. 3. J. 8: 11.
<i>Θεόφιλος</i> ,	-	L. 1: 3. ³	<i>Κατάλυμα</i> ,	-	L. 2: 7. ²
<i>Θησαυρός</i> ,	-	Mt. 6: 19	<i>Καταλίω</i> ,	-	Mt. 5: 17
<i>Θρήνος</i> ,	-	Mt. 9: 17	<i>Καταναθριματίζω</i> ,	-	Mt. 15: 4
<i>Θυγάτριον</i> ,	-	D. xii. p. i. § 19	<i>Καταράσμαι</i> ,	-	Ibid.
<i>ἴδιος</i> ,	-	D. vi. p. i. § 22	<i>Καταρτίζω</i> ,	-	Mr. 1: 19
		J. 1: 11. v. 18	<i>Κατασκευασίς</i> ,	-	Mt. 8: 20. ²
<i>Ἰερὸν</i> ,	-	L. 1: 9	<i>Καταχθονίω</i> ,	-	D. vi. p. ii. § 6
<i>Ἰεανὸν ἔστι</i> ,	-	L. 22: 38	<i>Κατέχω</i> ,	-	L. 4: 42. ²
<i>Ἰλαίς σοι</i> ,	-	Mt. 16: 22. ³	<i>Κεντυρίων</i> ,	-	D. viii. p. iii. § 17
<i>Ἰματίον</i> ,	-	D. viii. p. iii. § 2. J. 13: 4.	<i>Κέρας</i> ,	-	L. 1: 69, 70, 71
<i>Ἰνα</i> ,	-	Mt. 1: 22. ³ 20: 31. Mr. 5: 23. J. 16: 2	<i>Κερατίον</i> ,	-	L. 15: 16. ²
<i>Ἰσος</i> ,	-	Mr. 14: 56	<i>Κεφαλαίω</i> ,	-	Mr. 12: 4.
<i>ὁ Ἰσχυρός</i> ,	-	L. 11: 21	<i>Κηρυκτεύω</i> ,	-	D. vi. p. v. § 2
<i>Ἰσως</i> ,	-	L. 20: 13	<i>Κηρύσσω</i> , κ. ἐ.	-	D. vi. p. v. § 2-10
<i>Ἰουδαίσι</i> ,	-	Pr. Mt. § 15	<i>Κῆτος</i> ,	-	Mt. 12: 40
<i>Ἰχθυῶν</i> ,	-	D. 12. p. 1. § 19	<i>Κλήπητης</i> ,	-	D. xi. p. ii. § 6
<i>Καθαίρω</i> ,	-	J. 15: 2	<i>Κληρονομίω</i> ,	-	Mr. 5: 5
<i>Καθαρισμός</i> ,	-	L. 2: 22	<i>Κλητός</i> ,	-	Mt. 22: 14
<i>Καθαρός</i> ,	-	D. vi. p. iv. § 3	<i>Κλίβανος</i> ,	-	Mt. 6: 30. ²
<i>Καθαρός τῇ καρδίᾳ</i> ,	-	Mt. 5: 6	<i>Κλιναδίον</i> ,	-	D. xii. p. i. § 19
<i>Καθεξῆς</i> ,	-	L. 1: 3. ²	<i>Κλισία</i> ,	-	Mr. 6: 40
<i>Καθεύδων</i> ,	-	D. vi. p. ii. § 23	<i>Κοδράντες</i> ,	-	D. viii. p. i. § 10
<i>Καθηγητής</i> ,	-	Mt. 23: 8	<i>Κοιλία</i> ,	-	Mr. 7: 19
<i>Καθημερινός</i> ,	-	Mt. 6: 11	<i>Κοιμᾶν</i> ,	-	D. vi. p. ii. § 13
			<i>Κοινός</i> ,	-	Mr. 7: 2
			<i>Κολαζέσθαι</i> ,	-	Mt. 1: 19. ²
			<i>Κολοβόω</i> ,	-	Mt. 24: 22
			<i>Κόλπος τοῦ Ἀβραάμ</i> ,	-	D. vi. p. ii. § 19, 20
			<i>Κολυμβήθρα</i> ,	-	J. 5: 2. ²
			<i>Κορβᾶν</i> ,	-	Mr. 7: 11, 12

- Κορβανῶν*, - Mt. 27: 6
Κοσμία, - Mt. 12: 44
Κόσμος, - D. iii. § 8
Κουστωδία, - Mt. 27: 65
Κόφινος, - Mt. 16: 9, 10
Κράσπεδον, - Mt. 9: 20
Κράτιστος, - L. 1: 3, 4
Κρίμα, - Mr. 12: 40
Κρίνω, - Mr. 16: 16.³
Κρίσις, - Mt. 23: 2, 3.³ J. 5: 22
ὁ ἐν τῷ Κρύπτῳ, - Mt. 6: 18
Κτάομαι, - L. 21: 19
Κτιζῶ, - D. iii. § 7
Κυλλός, - Mt. 15: 30, 31
Κυναριον, - D. xii. p. i. § 19
Κυριακή, - J. 5: 2.² [2, 9
Κύριος, - D. vii. p. i. Mr. 12: 19
Κώμικος, - D. iv. § 17

Λαλέω, - D. vi. p. v. § 11, 12. L. 1: 69, 70, 71. 4: 41.² J. 12: 49.

Λαμβάνω, - Mt. 8: 17
Λαμπρός, - L. 23: 11
Λατρεία, - J. 16: 2.²
Λατρεύω, - D. xi. p. i. § 12
σὺ λέγεις, - Mt. 27: 11
Λειτουργεῖω, - D. xi. p. i. § 12
Λεπτόν, - D. viii. p. i. § 10
Λεύκος, - L. 23: 11
Ληστής, - D. xi. p. ii. § 6
Λιθοβολίω, - Mt. 21: 35
Λίνον τυφομένον, - Mt. 12: 20.
Λόγος, - Mt. 4: 4. L. 1: 2 J. 1: 1.
Λόγοι τῆς χάριτος, - L. 4: 22.²
Λοιπόν, - Mt. 26: 45
Λούω, - J. 9: 7
Λύχνος, - Mt. 5: 15
Λυώ, - ——— 19. 18: 18

Μαγδαληνή, - Mt. 27: 56
Μάγοι, - Mt. 2: 1
Μαθητεύω, - Mt. 28: 19, 20
Μακαρίος, - Mt. 5: 3. 13: 16
Μακραν, - Mt. 8: 30
Μακροθυμῶ, - L. 18: 7
Μακροθυμία, - L. 8: 15
Μαμεωνᾶ τῆς ἀδικίας, - L. 16: 9

Μανθάνω, - Mt. 11: 29
Μάρτυρ, - D. ix. p. iv. § 14
Μαρτυρεῖν τινι, - L. 4: 22
Μεγιστάνες, - D. vii. p. i. § 7
Μεθύω, - J. 2: 10
Μίλλω, - Mt. 3: 7. 17: 22
Μαρῖζω, - Mt. 24: 51
Μερμηράω, - Mt. 6: 25
Μετα, - L. 11: 7
Μεταμέλομαι, - D. vi. p. 3.
Μετανοῶ, - Ibid.
Μετοικεσία, μετοικία, - Mt. 1: 11, 12
Μετρητής, - J. 2: 6
Μέτρον πίστεως, - D. iv. § 14
Μηλώτη, - Mt. 7: 15.²
Μήποτα, - Mt. 4: 6
Μήτηρ, Μητέρα, - Mt. 12: 23. J. 4: 29
Μνᾶ, - D. viii. p. i. § 10
Μισῶ, - L. 14: 26
Μνημα, - D. vi. p. ii. § 8
Μηροθῆναι ἔλεος, - L. 1: 54, 55. 1.²
Μοδιός, - D. viii. p. i. § 6
Μτ. 5: 15.²
Μοιχαλῆς, - Mt. 12: 39
Μοιχεύω, - Mt. 5: 28
Μύλη, - Mt. 18: 6
Μύλος ὄνικος, - Ibid.
Μύρον, - Mt. 26: 7 [11
Μυστήριον, - D. ix. p. i. Mt. 13: 13
Μωρέ, - Pr. Mt. § 25
Μωρολογία, - Mt. 12: 36
Μωρός, - Mt. 11: 25.³

Ναζαρηνή, } - Mt. 2: 23
Ναζωραῖος, } - ———
Ναὶ, ναί, - Mt. 5: 37
Ναός, - L. 1: 9
Νάρδος πιστιπῆ, - Mr. 14: 3
Νεανίσκος, - ——— 51.²
Νεότης, - Mt. 19: 20
Νηπιον, - Mt. 11: 25.³
Νίπτω, - Mr. 7: 3, 4. J. 9: 7
Νοσία, - Mt. 24: 15.³
Νομίζομαι, - L. 3: 23.²
Νομικός, - D. xii. p. v. § 12
Νομοδιδάσκαλος, - Ibid.
Νόμος, - J. 10: 34

Ξύλον, - L. 22: 52.² Mt. 6: 30.

Ὁ, ἡ, τό,	- D. x. p. v. § 2. Mt. 1: 6. 5: 15. ³	Παῖς,	- Mt. 2: 16. ²
Οἰκία,	- D. xii. p. i. § 19	ἡ Παλαιά διαθήκη,	- D. v. p. iii.
Οἰκοδομῆαι,	- D. iv. § 18.	Πάλαι,	- Mr. 15: 44
Οἰκονόμος τῆς ἀδικίας,	L. 16: 8. ²	Παλαιότης,	- L. 12: 25
ὁ Οἶκος τοῦ Θεοῦ,	Mt. 12: 4	Παλλιγγενεσία,	- D. xii. p. i. § 22. Mt. 19: 28
Οἰκονομῆν,	- L. 2: 1	Πανδοχεῖον,	- L. 2: 7. ²
Οἰκτιρῶ,	- Mt. 9: 36	Πανοῦργος,	- D. iv. § 18
Ὀλιγόπιστος,	- Mt. 6: 30. ³	Παντότροφος,	- J. 4: 10
Ὀλιγόψυχος,	- Mt. 5: 3. ³	Παρά,	- J. 17: 5
Ὀμοιοπαθής,	- D. iv. § 25	οἱ Παρ' αὐτοῦ,	- Mr. 3: 21. ²
Ὀμοίωμα,	- J. 5: 37, 38	Παραβιάζομαι,	- L. 24: 29
Ὀμόφρονες,	- D. ix. p. iii. § 4	Παραβολή,	- Mt. 13: 3
Ὀναρίον,	- D. xii. p. i. § 19	Παραδειγματίζω,	- Mt. 1: 19. ²
Ὀνειδίζω,	- Mt. 5: 11	Παραδεισος,	- D. vi. p. ii. § 21
Ὀνικός,	- Mt. 18: 6	Παραδίδωμι,	- Mt. 26: 16
Ὀνομα,	- J. 17: 11	Παράδοξα,	- L. 5: 26
Ὀνος ἀλάτης,	- Mt. 18: 6	Παράδοσις,	- Pr. Mt. § 8
Ὀπίσω μου,	- Mt. 16: 24. ²	Παραδοῦς,	- D. iii. § 23. Mt. 26: 16
Ὀπως,	- Mt. 12: 14	Παράκλητος, κ. ἐ,	- J. 14: 16
Ὀρεῖν,	- Mr. 1: 3	Παρακαλουθῆαι,	- L. 1: 3
Ὀρίζω,	- D. xi. p. i. § 7	Παρασκευή,	- J. 19: 14
Ὀρίζω,	- Mt. 26: 63. Mr. 5: 7	Παρατηρέω,	- J. 15: 20
Ὀρφανός,	- J. 14: 18	Παροιμία,	- J. 16: 25
Ὀσιος, κ. ἐ,	- D. vi. p. iv.	Πάσχα,	- D. viii. p. ii. § 3, 4. J. 19: 14.
Ὅτι,	- D. x. p. iii. § 4. p. v. § 11. L. 1: 45. ² 7: 47	Πᾶς,	- D. x. p. v. § 8
Ὅν, οὐ,	- Mt. 5: 37	Πασχεῖν,	- D. iv. § 25
Ὅν ἐνεκεν,	- L. 4: 18	Πατήρ,	- J. 4: 44
Ὅν πᾶς,	- D. i. p. i. § 14. N. D. x. p. ii. § 8, 9	Πεζῆ,	- Mt. 14: 13
Ὅυαί,	- L. 6: 24, 25, 26	Πεινάω,	- Mt. 5: 6
Ὅιδαν ἐστιν,	- Mt. 23: 16, 18	Πειράζω,	- Mt. 16: 1
Ὅίμετι,	- Mr. 15: 5	ὁ Πειράζων,	- D. vi. p. i. § 4
Ὅυρανοί,	- D. v. p. i. § 4	Πέμπω,	- J. 10: 36. Mt. 6: 13
Ὅντος,	- D. iii. § 23. Mt. 12: 24.	Πεπραγμένον αὐτῷ,	- L. 23: 15
Ὅφελλημα,	- Mt. 6: 12	Πέραν,	- Mt. 4: 15
Ὅ Ὀφεις ὁ παλαιός,	- D. vi. p. i. § 8	Περάτης,	- Pr. Mt. § 15
Ὅψάμιον,	- D. xii. p. i. § 19	Περιβάλλω,	- Mr. 14: 51
Ὅψά,	- Mt. 28: 1	Περιοίκος,	- D. xii. p. i. § 11
Ὅψία,	- Mt. 14: 23	Περισσεύω,	- Mt. 5: 20
Ὅψις,	- J. 7: 24	Περισσόσ,	- Mt. 5: 47. ²
Παγίς,	- Mt. 5: 29	Περιτομή,	- D. viii. p. ii. § 2
Πάθος,	- D. iv. § 25.	Περίχωρος,	- Mr. 1: 28
Παιδίον, κ. ἐ,	- D. xii. p. i. § 11, 19. J. 13: 33	Πέτρα, Πέτρος,	- J. 1: 43
		τά Πετρώδη,	- Mt. 13: 5
		Πήρα εἰς ὄσον,	- Mt. 10: 10
		Πῆχυς,	- L. 12: 25
		Πινακίδιον,	- D. xii. p. i. § 19
		Πιστεύω,	- D. xii. p. i. § 15 J. 2: 22. ²

<i>τῆς Πίστιος ἀνάλο-</i>		<i>Προφήτης,</i>	- Mt. 7:15. Mr. 6:15
<i>για,</i>	- D. iv. § 14	<i>Προφητεῖα,</i>	- Mt. 26: 68
<i>Πίστις,</i>	- Mt. 23: 23. ² L.	<i>Πρωτοκλισία,</i>	- D. viii. p. iii. § 6
	28: 8	<i>Πρώτος,</i>	- L. 2: 2. 14: 1. J.
<i>Πίστος,</i>	- J. 20: 27		15: 18
<i>Πλιῖον,</i>	- Mt. 12: 41, 42	<i>Προτότοκος,</i>	- Mt. 1: 25
<i>Πλιῖονες,</i>	- Mt. 21: 36	<i>Πτερυγιον τοῦ ἑμά-</i>	
<i>Πλιονεξία,</i>	- Mr. 7: 22	<i>τιου</i>	- Mt. 9: 20
<i>Πληροφορία,</i>	- L. 1: 1	<i>Πτόνον,</i>	- Mt. 3: 12
<i>Πληρόω,</i>	- Mt. 1: 22. 5: 17. ²	<i>Πτώχος,</i>	- L. 16: 20
<i>Πλησίον,</i>	- D. xii. p. i. § 11	<i>Πτώχοι τῶ πνεύ-</i>	
<i>Πλοιαρίον,</i>	- D. xii. p. i. § 19	<i>ματι,</i>	- Mt. 5: 3. ³
<i>Πλοῖον,</i>	- L. 5: 2	<i>Πυγμή,</i>	- Mr. 7: 3, 4
<i>Πνεῦμα, Πνίω,</i>	- D. viii. p. iii. § 10	<i>Πύλαι ἄθου,</i>	- D. vi. p. ii. § 17
	11. D. vi. p. ii.	<i>Πώρωσις,</i>	- D. iv. § 23. N.
	§ 23. Mr. 2: 8.		
	J. 3: 8.	<i>Ῥαββί,</i>	- D. vii. p. ii.
— ἀκάθαρτον,		<i>Ῥάβδος,</i>	- L. 22: 52. ²
<i>πονηρόν,</i>	- D. vi. p. i. § 11	<i>Ῥαῖνα,</i>	
<i>Πνεύματα,</i>	- D. xii. p. iv. § 9	<i>Ῥανίξω,</i>	- Mt. 3: 11
<i>ἐκ Πνεύματος γενη-</i>		<i>Ῥασά,</i>	- Pr. Mt. § 25
<i>μίμος,</i>	- J. 3: 8	<i>Ῥάκος ἀγνάφον,</i>	- Mt. 9: 16
<i>Ποίω,</i>	- D. iii. § 7. D. x.	<i>Ῥήμα,</i>	- Di. p. i. § 14. N.
	p. v. § 12		D. x. p. ii. §
<i>Ποιμαίνα,</i>	- J. 21: 16		9. Mt. 4: 4
<i>Πολλοί,</i>	- D. x. p. v. § 8.	— ἀγρόν,	- Mt. 12: 36
	J. 12: 42	<i>Ῥίπτα,</i>	- Mt. 9: 36. ²
<i>Πολύλος,</i>	- D. vi. p. iv. § 3	<i>Ῥύομαι,</i>	- Mt. 6: 13. ²
<i>Πορηρός,</i>	- Mt. 5: 37. ² 6: 23.		
	25: 26	<i>Σάββας</i>	- Mt. 12: 5
<i>ὁ Πονηρός,</i>	- D. vi. p. i. § 4, 8	<i>Σάββατον,</i>	- Ibid.
<i>Πορνεία,</i>	- Mt. 5: 32	<i>Σαγήνη,</i>	- Mt. 4: 18
<i>Πρασία,</i>	- Mr. 6: 40	<i>Σαπρός,</i>	- Mt. 7: 17
<i>Πράσσω,</i>	- L. 3: 13	<i>Σάρξ,</i>	- D. i. p. i. § 11,
<i>Πραύθυμος,</i>	- Mt. 5: 3. ³		14. N. J. 8: 15
<i>Πρεσβυτερίον,</i>	- L. 22: 66	<i>Σατανᾶς,</i>	- D. vi. p. i. § 3,
<i>Πρό,</i>	- D. iv. § 20		5, 8, 9
<i>Προβατικῆ,</i>	- J. 5: 2. ²	<i>Σεισμός,</i>	- Mt. 28: 1
<i>Προγίνωσκω,</i>	- D. iv. § 21	<i>Σεληνιάζομαι,</i>	- Mt. 17: 15
<i>Προδοῦς,</i>	- D. iii. § 23. Mt.	<i>Σημῖον,</i>	- Mt. 24: 30
	26: 16	<i>Σλαερα,</i>	- L. 1: 15
<i>Προερέω,</i>	- D. iv. § 21	<i>Σκανδαλίζω,</i>	- Mt. 5: 29. 13: 21,
<i>Προρρόομαι,</i>	- ——— § 20		57. D. xi. p. i.
<i>Πρός,</i>	- L. 19: 9		§ 22.
<i>Πρός ἡμᾶς,</i>	- Mr. 6: 3	<i>Σκάνδαλον,</i>	- Mt. 13: 31
<i>Πρός τὸ,</i>	- Mt. 5: 28. ²	<i>Σκηνή,</i>	- Mt. 17: 4. L. 16:
<i>Προσαίτων,</i>	- L. 16: 20		9. ³
<i>Προστιχί,</i>	- L. 6: 12	<i>Σκηροπηγία,</i>	- D. viii. p. ii. § 3
<i>Προσπνίω,</i>	- Mt. 2: 2. ²	<i>Σκηρός,</i>	- J. 1: 14. ²
<i>Προσλαβομίμος,</i>	- Mt. 16: 22	<i>Σκιά θανάτου,</i>	- Mt. 4: 16
<i>Πρόφασις,</i>	- Mt. 23: 14	<i>Σκληροκαρδία,</i>	- D. iv. § 23

Φωλεός,	- Mt. 8:20	Χρεία,	- L. 8:15
Χαίρω,	- Mt. 28:9. ³	Χρηματίζω,	- Mt. 2:12
Χάρις ἢ ἐμὴ	- J. 17:13	Χριστός,	- D. v. p. iv.
Χαράς,	- J. 19:43	Χωρίω,	- Mt. 19:12
Χάρις,	- L. 2:40. J. 1:17	Χωρίον,	- J. 4:5
Χαριτόω,	- L. 1:28	Ψευδοπροφήτης,	- Mt. 7:15
Χειροτονία,	- D. x. p. v. § 7	Ψευστής,	- D. iii. § 24
Χιλιάρχος,	- D. viii. p. iii. § 17	Ψυχή,	- D. x. p. v. § 6.
Χιτών,	- ———— § 2		Mt. 10:39. 16:
Χοῖνιξ,	- D. viii. p. i. § 4	Ἦρα,	26. L. 14:26
Χολή,	- Mt. 27:34	Ἦσι,	- Mt. 8:13. 24:36
Χόρτος,	- Mt. 6:30	Ἦσι,	- L. 3:23.

THE END.